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INDEX.

- African Explorations, Dr. Livingstone's, 1. 406.
African Exploration, 9.
Astronomy, Recent Discoveries in, 17. 25. 33.
Auburn State Prison, 62.
Apple Tree Roots, 69.
Address to Young Persons, an, 76. 87.
Accuracy, the Value of, 88.
Arsenic Eating, 114.
Arnold, Dr.; Anecdote of, 124.
Agriculture, 124.
American Agriculturist, the, 141.
Alexander, Mary; Extract, 163.
Agami, the; a new Monarch of the Barn Yard, 164.
American Commerce, 170.
Afflictions for the Gospel's Sake, 195. 203. 211.
Ancient Relic, an, 196.
Ancient Landmarks, Remove them not, 205.
"As Apples of Gold," 243.
African Slave Trade, the, 253.
Ardent Spirits, Consumption of, 258.
Afflictions of the Righteous, 259.
Algiers, 263. 267.
A Stained Memory, 270.
American Forests, 270.
Artesian Wells, 274.
Artificial Hill, a Refuge from Inundation, 277.
African Discovery, by Captains Burton and Speke, 279.
Ahsndr Waste, 279.
Appalachian Mountain System, the, 281. 294. 297. 305. 313. 321. 329.
Animal Instinct, 284.
Always Reprove Sin, 286.
American Oysters, 287.
Artesian Well at Grenelle, Paris, 326.
Abstraction and Presence of Mind, 327.
Address of Friends of New York, on the State of our Country, 334.
Address of Philadelphia Monthly Meeting to its Remote Members, 342.
Biographical Sketches, &c., continued from page 412, Vol. xxxiii.—4. 12. 20. 28. 36. 44. 61. 85. 101. 109. 116. 132. 140. 149. 165. 180. 197. 214. 236. 276. 285. 301. 325.
Bell, Edward; his account of the old Continental Flour Mill, 12.
Brahmin Cattle in the Southern States, 14.
Barclay's Apology, 21.
Bottle Department, a, 43. 53.
Bible in Italy, 46.
Bevan, J. G.; Letter of, 50.
Black Fly, the, 52.
Bird's Nest in a Letter-box, 60.
Broker and his Clerk, the, 76.
Be not Conformed to this World, 94.
Bible, the, 102.
Botany of Japan, 115.
Barotrope, 127.
Black Man's Story, a, 134.
"Be Right," 134.
Bells, a Chapter on, 186.
Bible Association of Friends, Circular of, 199.
Barclay, John; From his Letters and Diary, 214. 223. 230. 259. 268. 287. 295. 301. 309. 317. 326. 327. 338. 349. 350. 357. 364. 375. 398. 404. 411.
Bible, Modern Assailants on, and their Results, 220.
Bee Annoyance in California, 228.
"Be not Deceived; Evil Communications Corrupt Good Manners," 237.
British Museum, 260.
Breweries of London, 268.
"Bless the Lord at all Times, in all Places of his Dominion," 279.
Balloon Voyage, a Great, 295.
Bettle, Samnel, 315.
Black at the Heart, 317.
Book Worms, 338.
Books, Scarcity of, 342. 393.
Barclay, Robert; Proposition XV., 354. 365. 377. 385. 393. 401. 409.
Bell, Deborah, 357.
Butter, Why was it Hardened without Ice, 364.
Catacombs, the, 2.
Cattle's Tongues, Curry Combs, 38.
Chinese Language, the, 46.
Cecil, Richard, 46.
Carrot, Medical Qualities of the, 55.
Commerce of the East, 60.
Currant, its Propagation, 62.
Celery, Blanching it with Sawdust, 63.
Contentions, arising out of Misunderstanding, 63.
Communion in Spirit, 69.
Camden Evening School for Coloured Adults, 77. 125.
Christians in Madagascar, the, 79.
Catacombs in Paris, Fright in the, 83.
Capper, Mary; Letter of, in her Eighty-fifth year, 100.
Consumption, Geography of, 101.
Cause, Care and Treatment of Calumny and Detraction, 101.
Christmas, 115.
Cotton Regions of Africa, 123.
Camels in Texas, 135.
Climate, our Changing, 156.
Chinese Dinner, a, 156.
Children's Dresses, 166.
Circulation of Valuable Works, 166.
Cotton, 176.
Census of Philadelphia, 180.
Covetousness, 199.
California, Periodical Literature in, 202.
Cinchona, Cultivation of the, 212.
Cotton Manufacture in Sweden, 215.
Coral Reef of Australia, 219.
Cotton, Production and Consumption of, 234.
Christ's Presence, the Authority of the Church, 238.
Celebrated Men, a Few Facts about, 246.
Curious Invention, 247.
Cedars of Lebanon, 251.
Cloverseed, the Trade in, 251.
Cisterns of Venice, the, 252.
Consumption of Textile Fabrics at the South, 258.
Census Items, 262.
Coale, Josiah; his dying Testimony, 262.
Cars, How they are Lighted with Gas, 266.
Cost of the Agitation, 267.
Curious Geographical Fact, 269.
Cast Iron Enameled Water Pipes, 270.
Clocks, and How we came by them, 275. 283.
Coal in South-west Missouri, 276.
Church Membership, 278.
Cold, and the Sense of Sleep, 299.
Chemistry, Wonders of, 301.
Celestial Phenomenon, a Beautiful, 310.
Coloured Persons, Association of Friends for the Free Instruction of; Managers' Report, 324.
Crane Wheat, 326.
Congress of Verona, the, 327.
Conformity to the World, 348.
Cities of Europe, 348.
Cotton, the Future Supply of, 349. 363. 371. 381.
Commercial Value of Insects, 351.
Curious Epistle, 358.
Crisp, Stephen; Epistle of, 366.
Climate of Great Britain, What Influences it, 375.
Comet of 1861, 382. 389. 396.
Cottonized Flax, Fibrilia, 386.
Christianity in Practice, 395.
Conscientious Obedience, 410.
Dewshury, William; On the Evils of Separation, 5.
Druses and Maronites, 38.
Diamond, Origin and Properties of the, 55.
Druses of Mount Lebanon, the, 58. 66.
Dentistry, 94.
Dissimulation, 146.
Disasters on the Western Rivers, 179.
Diamonds, and the Pleasure of Possessing them, 206.
Drummond Light, the, 284.
Discipline in Childhood, 304.
Danger of Departing from the Truth, 330.
Depth of Mines, 412.
Death as a Regulator, 415.
Deaths.—Martha Wood, 8; Phebe Jane Taber, 24; Jacob T. Lukens, 40; Joseph Rakestraw, Rebecca G. Cresson, 56; Eleanor M. Peckham, Joseph Powell, 64; Mary N. Smith, 72; Phebe Roberts, 80; Joseph K. Potts, 88; Ruth W. Brown, Hannah Vail, 96; Charles Garrett, 104; Rebecca Allen, 112; John T. Troth, 128; Jesse J. Maris, 136; Sarah Engle, 152; Rebecca Bacon, 160; Martha Askew, Caroline W. Bacon, 168; Elizabeth B. Morris, 176; Eunice Starr, Mary Doudna; Mary F. Lawrence, Joseph Rhoads, Samuel R. Simmons, 184; Samuel Marriott, Robert C. Macy, Joshua Sharpless, Edith Kite, Joseph Cresson, Hannah P. Davis, Rebecca Rhoads, Mark Collins, 192; Fothergill Oghorn, Abraham M. Underhill, Abi W. Lightfoot, 200; John Rhoads, 208; James Starr, Isaac Harvey, Sr., 216; Joseph S. Haines, Elizabeth Bonsall, 224; Ann M. Oliphant, Stephen Webster, Sarah Mott, Ann Maria Ransome, 232; Jesse John, 248; Rachel Mickle, Elizabeth Evans, 264; Mary L. Hibberd, Mary Kite, Lydia Stokes, Rebecca C. Evans, Samuel Simmons, 272; Isaac Chrisman, 288; Joshua Macomber, Francis T. Seal, 304; Samuel Bettle, Thomas Comfort, Ann W. Morris, 312; Jeffrey Smedley, 320; Elizabeth M. Parsons, 336; Hannah M. Gihbons, 344; Richard Williams, 360; Caleb Stroud, Elizabeth Jones, Elizabeth Taylor Troth, Mercie W. Townsend, 368; Ann E. Thistlethwaite, 392; Edward Healey; J. Whitall Reeve, 408; Margaret H. Parker, 416.
Encouragement to Labour and not to Faint, 7.
English Opinion about the Slave Trade in America, 14.
Elephant, an Intelligent, 27.
European Debts, 31.
English Mistake, 42.
English Cotton Mills owned by Operatives, 79.
Eye, the, 84.
Ear, the, 100.
Egyptian Archaeology, Influence of on Bible Studies, 117. 125.
Extraordinary Capture, 163.
Education in France, 167.
"Evil Communications Corrupt Good Manners," 206.
Education, 219.
Emancipation in Jamaica, 229.
Engraving, a New Method of, 243.
Exploit in Diving, 244.
Exhortation to Early Piety, 245.
Endeavour to keep the Unity of the Spirit, 303.
Epistle of the Yearly Meeting of Philadelphia to its Members, 390. 397. 405.
Extracts.—5. 6. 11. 13. 28. 34. 43. 50. 52. 55. 60. 68. 69. 75. 76. 78. 87. 100. 103. 110. 124. 127. 131. 138. 147. 166. 170. 171. 175. 187. 189. 191. 199. 207. 219. 223. 227. 228. 229. 230. 234. 247. 252. 255. 258. 260. 262. 263. 266. 268. 269. 270. 274. 275. 277. 282. 283. 285. 286. 287. 291. 295. 299. 302. 303. 306. 309. 311. 316. 317. 319. 320. 326. 327. 328. 332. 338. 340. 342. 343. 346. 347. 348. 355. 358. 362. 364. 373. 375. 378. 381. 382. 386. 387. 388. 390. 391. 394. 395. 396. 397. 398. 399. 400. 402. 403. 404. 405. 406. 410. 413.
Editorial.—The New Volume, 8; The Present Condition of the World, 14; Massacre of the Maronites in Syria, 23; Political Strife, and the Elections, 31; Value of Good Education, 39; "The Friend," 48; John Jay on the reopening of the Slave Trade, 55; Ohio Yearly Meeting, 63. 79; The Degeneracy in our Society, 70; Starving Condition of the Inhabitants of Kansas, 72; Circulation of "The Friend," 88; Prosperity and ingratitude of our Country, 95; H. G. Guinness' Meetings, 103; Position of the Roman Pontiff at the Present Juncture, 111; The Secession Movement, 115; Letter of John Hunt, 128; Sufferings of Friends du

- ing the Revolutionary War, 135. 143. 150. 158. 167 ; Separatists in Iowa requesting to be reunited to Friends, 142 ; The North and the South, and the difficulties between them, 183 ; The Uselessness and Wickedness of War, 191 ; Remarkable Deliverance from Imminent Peril, Friends Select Schools, 207 ; Commotions in Church and State, 215 ; Correction of a Mistake in the account of a Remarkable Deliverance from Drowning, on page 207, 231 ; The Fearful Ordeal our Country is passing through, 239 ; How far are individual Citizens responsible for the Acts of our Government ? Cruelty to the Indians, &c., 255 ; Yearly Meeting of Philadelphia, 264. 270 ; The Duty of Distributing Good Books, 280 ; Influence of our Actions on the Conduct of Others, 287 ; "Unseasonable Sacrifices," 311 ; Kerosene Oil, 336 ; London Yearly Meeting, 343. 351. 358. 367. 375. 382. 391. 407 ; The Comet, 400 ; On the Principles upheld by "The Friend," 415.
- Frogs, Respiration of in Winter, 50.
Fire, the Idea of it among the Ancients, 53.
Fox, George ; Extracts, 111. 205. 219. 231.
Farmers' Tools and Tool House, 111.
Floral Question, a, 115.
Flight of Sound, the, 116.
Friend's Boarding School at Mount Pleasant, 118.
Faith that Overcometh the World worketh by Love, 118.
Fothergill, S. ; Selection from his Journal, 139. 171.
Fire Bricks, 173.
Fothergill, S. ; Extract, 189.
Force of the Waves, Curious Evidence of the, 205.
Fenelon, Extract, 219.
Fire Water, 220.
Forster, William ; Part of a Communication of, 238.
Foundered at Sea, 244.
Four Quarternions of Soldiers, 261.
Fresh-water Spring at Sea, 269.
Farmer and Merchant, 277.
Ferris, David, 289. 298. 310.
Forest Mice, 292.
Felt Cloth, 299.
First Twenty Years, 300.
Faithfulness and Diligence, a Call for, 307.
Faith, 317.
Flour, Prices of since 1796, 355.
For the Children, 372.
Fothergill, Dr., 396.
Flax Cotton, 398.
Footprints, 410.
Fall of a Singular Aerolite, 415.
- Griffith, John ; Extract, 27. 166.
Gospel Ministry, 29.
Grover, William ; Letter of, 39.
Grape Culture, 78.
Genius and Labour, 87.
Grubb, Sarah Lynes ; Extract, 102.
Gold and its Results, 102.
Good Advice for all Times, 126.
Garibaldi on the State of Europe, 131.
Greatest of Street Preachers, 134.
Glass for Telescopes, 175.
Garden, the, 178. 194. 210. 222.
Gold, Large Cake of, 215.
Grubb, Sarah Lynes ; Extract, 226. Letter of, and Visit to the Pump Room at Bath, 228.
Gold Sweepings, Value of, 227.
Grizzly Bear not a Ferocious Beast, 258.
Gillot's Pens, 260.
Going two Miles for One, 306.
Great Eastern, the, 317.
Gray, George ; his Ministry, 388.
Go not to Babylon, 414.
- Hale, Matthew ; on Humility, 7.
Heat and Cold as Disinfectants, 28.
Hull, Henry, 41. 49. 57. 65. 73. 81. 89. 97. 105. 113. 121. 129. 137. 145. 153. 161. 169. 177. 185. 193. 201. 209. 217. 225. 233. 241. 249. 257. 265. 273.
Hay, the Amount Requisite for Cows, The Cost of Milk, 46.
Honours to a Philanthropist, 103.
Horticulture, Influence of, 107.
Hearty Suppers, 147.
Heathen's Rebuke, 165.
Have we been Converted ? 171.
Horse fat Butter, 203.
Hints Gathered in my Garden, 239.
Havoc of Life by War, 262.
How were Thine Eyes Opened ? 286.
Hartshorne, Hannah, 292.
Hippopotamus with the Toothache, 327.
Highest Railway in the world, 331.
- Hard Butter without Ice, 346.
Inch, an, 4.
Illinois Central Railroad at Mattoon, 31.
Incendiary Mice, 35.
Immediate Revelation and Guidance of the Spirit, 62.
Insects on Trees, 75.
"I Know I Ought to," 77.
India Rubber Shoes, 118.
Immediate Revelation, 127.
Injustice and Unlawfulness of Oppression, 156.
India Rubber Cloths, 207.
Imputed Righteousness, 207.
Imperfection only is Intolerant of Imperfection, 231.
"I didn't Think," 238.
Immigration, 243.
Instances of Early Dedication, 246.
Ingenious Contrivance, an, 282.
Invisible World Displayed, the, 290.
Inward Retirement, 294.
"If any Man have not the Spirit of Christ, he is none of His," 308.
Ink, Cheap and Excellent, 311.
Iceland, 323. 337. 345. 353. 361. 369. 379.
"I am a Christian, and Cannot Fight," 372.
- Japanese and the Ethnological Society, 27.
Jug, an Emblem of the Human Heart, 43.
Japanese, How they Fish, 92.
Japan and China, 133.
Jamaica, Condition of, 268.
Japanese, an American's Report of the, 296.
Jews of Morocco, the, 326.
Japanese Women, Dress of the, 336.
Joy and Praise, 415.
- Kidnappers in Kansas, 20.
Keep Religion Uppermost, 174.
Kill your Fish, 259.
King and the Goose-Herd, 310.
Kerosene Oil, Explosion of, 314.
Kindly Reproof, 326.
Kansas Sufferers, Relief to the, 327.
- London, 44,
Liberian Explorations, 45.
Let Children Sleep, 75.
Legatta or Lace Wood Tree, the, 79.
Lightning, Disarming a Thunder Cloud, 93. 99. 106.
Life in Switzerland, 102.
London Times, how Printed, 109.
Lehigh Valley, the, 110.
Light, Useful Effects of, 111.
Lima Beans, 148.
Light for Animals, 157.
Liberia, a Letter from, 163.
Lindell House, the, 165.
Loving Kindness of God, 167.
London, Population of, 205.
Luxury, 222.
Love is Power, 230.
Labrador Seal Fishery, 274.
Livingstone Expedition, the, 285. Explorations, 309.
Light from Magnetism, 308.
Lloyd's, 339. 347.
Light of Christ Within, 341.
Liberian Cotton, 362.
Leverrier on the Comet, 399.
Little by Little, 404.
London Yearly Meeting, 407.
Laconics, Christian, 415.
- Minor Effects in Money Spending, 36.
Mourning Dress, 74.
Motives, 78.
Memory, as Affected by Disease, 94.
Morals of Wales, 100.
Marshall, Charles ; Extract, 110.
Manufactures in Manchester, 224.
Mendicancy, a Cure for, 226.
Machine Made Chains, 231.
Madeira, a Second, 238.
Manufacturing, 238.
Meetings of Friends in 1654, 244.
Meetings for Business, On the Proper Qualification for Speaking in, 258.
Mint, the, and its Operations, 259.
Mastodon, Remains of a, 260.
Machinery, 267.
Musings and Memorics, 277. 284. 291. 306. 314. 322. 333. 340. 346. 356. 362. 372. 379. 387. 395. 403. 411.
Morocco Leather, 286.
Microscopic Phenomenon, 308.
Ministry, the Great Work of the, 316.
Materials in their Invisible State, 319.
- Measure of Specific Gravities, 330.
Migration of the Krim Tartars, 333.
Migrations of the Buffalo, 335.
Meteorology, 350. 355. 366. 373. 380. 388. 394. 402. 410.
Maple Sugar, the Crop of, 365.
Mineral Discoveries in California, 397.
Mind Leavened by the Spirit of Truth, a, 413.
Marriages.—Daniel Satterthwait to Cornelia J. Hoag, 16 ; Joseph Scattergood, Jr., to Elizabeth Cope, 48 ; Clayton Cooper to Elizabeth E. Haines, 96 ; George T. Satterthwaite to Sarah C. Conard, 128 ; John M. Smith to Lydia Vail, 136 ; Thomas Smedley to Rachel G. Preston, 144 ; Isaac H. Mosher to Elizabeth Hoag, 176 ; Oliver Paxson to Ruth Anna Ely, 232 ; Charles M. Cooper to Hannah W. Brown ; David Evans to Eliza W. House ; Elliston P. Morris to Martha Canby, 240 ; Abel J. Hopkins to Jane Canby ; Elias Ely Paxson to Margaret O. Wilson, 248 ; Reuben Satterthwaite to Margaret A. Stapler, 264 ; John W. Biddle to Mary Hewes, 296 ; George Haines to Edith T. Engle, 320 ; Dr. N. Newlin Stokes to Martha E. Stokes, 344.
- New Light House on Minot's Ledge, 12.
Newfoundland Dog, 78.
Nelson Worshipped as a Heathen Idol, 86.
Naples, 92.
Neale, Samuel ; Extract, 107.
New Race of Men in South America, 110.
Nezahualcoyotl, 170.
New York and Philadelphia, 171.
National Suicide, a, 202.
New Leather, 243.
Nertchinsk, and the Siberian Exiles, 244. 250.
- Ocean, Bottom of the, 5.
Oyster Culture, 11.
Oil Regions of Pennsylvania, A Trip to the, 82. 90.
Over Exertion, 127.
Oil News, the Latest, 164.
Ocean Splendors, 174.
Oil Business, 207.
Owen, Dorothy ; Testimony Concerning, 221.
Offenders, Our Duty to, 229.
Ocean, the Depths of, 230.
Old Age, 239.
Observatory in America, the First, 255.
Oil Stories, 264.
Our Country and its Troubles, Letter of Stephen Crisp, 302.
- Penn, Wm. ; Extracts, 3. 11. 175.
Perilous Adventure of Two Ladies in a Coal Mine, 6.
Penington, Isaac ; Letter of, 13.
Preserving Shingles on Roofs, 13.
Patiently Wait and Quietly Hope, 30.
Porcelain, 34.
Professional Singing in the Churches, Objected to by the Bishop of Ripon, 59.
Photographic Printing, 60.
Powerful Burning Glass, 62.
Poisonous Winds of India, 70.
Pursuit of Riches and Worldly Greatness, 86.
Paris, a Journey Under, 124.
Petroleum, or Rock Oil Wells, 126.
Present Condition of Our Country, 133.
Philadelphia Passenger Railways, 146.
Peace and Good Will Essential to Happiness, 150.
Peel, Sir Robert, 155.
Prospects, 157.
Poor Children, Report of the Asylum for the Instruction of, 158.
Passport System in Europe being Abolished, 165.
Painting a White Girl to make her Black, 172.
Position in Sleeping, 173.
Principles of Friends, 173.
Popery in the United States, 175.
Pride, 179.
Primitive Love and Concern of Friends, 187.
Platina, Discovery of, 188.
Pilgrimage to my Mother Land, 190. 196. 204. 213. 218. 227.
Pride, Gaiety, and Conformity to the World, 206.
Patient Religious Exercise, value of, 227.
Paris, Density of the Population of, 246.
Plastic Material, A New, 252.
Population of Russia, 259.
Polycarp, 262.
Peasantry in France, Condition of the, 293.
Providence, the Meaning of the Word, 294.
Physical Forces, 300. 307.
Potato Disease, 303.
Preservation of Fresh Flowers, 336.
Pigeons, Instinct of, 340.
Prevention of Damp on Ground Floors, 343.

Poison in Finger Rings, 356.
 Planets, Five New, 357.
 Providence in Connection with Man's Situation in Life, 399.
 Pzzled Wren, the, 414.
 Poetry.—*Original*.—The Crown at the End, 4; Silent Meetings, 13; John's Baptism, "Whose Faith Follow," 124; Light out of Darkness, 141; Treasures Sought and Obtained, 164; "Thy Will be Done," 172; The Light of the Spirit, 197; Useful Anna, 276; Above the Mist, 294; Be Loving and Merciful, 292; The Widow's Meal and Oil, 316; Musings in View of the Atlantic Ocean, 364.
Selected.—To an Early Primrose, 13; Dare to be Right; To the Youth, 20; Evening Song of the Tyrolese Peasants; Speak Gently, 28; The Bell at Sea; Softly into Heaven she Faded, 36; The River Path; Cheer up, 45; The Tides, 53; An Oriental Scene; "I will Bless the Lord at all Times," 68; A Woman's Song to Woman, 77; "If I have not Charity I am Nothing," 84; The Disburdening; "I have Called Thee, Thou art Mine," 92; Mary, 100; Lines Suggested by the Hymn "I would not Live Away," 116; Not in Vain, 141; The Wealth I've Got," 148; The Ambition of Virtue; Extract from Cowper, 213; Creation's Harmony; Lines by G. Dillwyn, 221; A Hundred Years to Come; Extract from Young, 228; The Ocean, 236; Aspirations; Childlike Trust, 244; The Lamp at Sea, 252; Evening Prayer, 261; "O! Fear not Thou to Die," 268; "Salute Apelles approved in Christ," 284; Gulf Weed; The Crowded Street, 292; Mutual Help; Death of a Child, 300; Jesus my Strength, 308; "Eternal Beam of Light Divine," 316; Weeping Mary; God in His Works, 333; Morning Discipline, 340; The Death of the Virtuous, 348; Losses, 357; A Little While; There be Those, 373; To Night, 381; Sweet is the Pleasure; Thy Favour is Life, 405.
 Quietness in the Storm, 414.
 Rowntree, John S.; Remarks on his "Quakerism, Past, and Present," 2. 22. 26.
 Remarks on "A Word to Zion's Mourners," 14.
 Rickman, Priscilla; Testimony Concerning, 37.
 Rapid Increase of the Slave Population, 42.
 Remission and Justification for Sin, 60.
 Red Sea, the, 61.
 Restoring the Soil, 68.
 Railroad Progress in the United States, 92.
 Recent Geographical Researches, 114. 122. 130. 139.
 Rain, Quantity of, in the State of New York, 119.
 Ross, Thomas; Extract, 166.
 Rogers, Lydia S., 182.
 Richardson, John; Extract, 198.
 Religious Periodical, 221.
 Reading to Public Congregations in Friends' Meeting Houses, 243.
 Railroads in the United States, 247.
 Railroad Accidents in 1860, 261.
 Rice Plantation, a Day in a, 266.
 Rice as Food, 270.
 Rain, the Philosophy of, 328.
 "Romance of Natural History," H. P. Gosse, 334.
 Reminiscences of John Randolph, 335.
 Rats, Sagacity of, 335.
 Rabbits, Imported, 340.
 Reindeer, Speed of the, 379.
 Reflections in the Country, 389.
 Religion for the Times, 414.
 Story, Thomas, 10.
 Subalpine Railways, 19.

Selected Proverbs, 31.
 Slave Trade, the, 37.
 Savour of Life, and Gracious Language, 38.
 Shillitoe, Thomas, 42.
 Sea Reckoning, 50.
 Sleeping in Meetings, 50.
 Smart Children, 52.
 Summary Punishment, 70.
 Scriptural Illustrations, 83.
 Soldering Metals, the Art of, 86.
 Sunsets, Two in One Day, 86.
 Serious Considerations, 93.
 Sponges, What are they? 106.
 Suez Canal, the Works on the, 108.
 Salvation by Christ, 124.
 Scattergood, T., to John Pemberton, 148.
 Spinning Jenny, Idea of the, 162.
 Strange Series of Casualties, 162.
 Scattergood, Thomas; Extract, 173.
 Silvering Mirrors, 173.
 Snubbing, 146.
 Sugar Crop of Cuba, 179.
 Slaveholder's Doctrines, 180.
 "Silver Spring," Florida, 181. 189.
 Soup House, the Philadelphia, 183.
 Slave Trade and Liberia, 198.
 Spain, Population of, 198.
 Sugar Duties, 221.
 Soap and Civilization, 226.
 Straw Paper, New Kind of, 237.
 Shillitoe, Thomas; Anecdote related by, 251.
 Scotch Sheep in New Jersey, 252.
 Shark, Catching a, 253.
 Sassa Wood Ordeal, the, 254.
 Seasonable Hints about Personal Comfort, 269.
 Ship Building, 276.
 Steel Pens, 277.
 Silence in Nature, 277.
 Sea, Bottom of the, 278.
 Small Bed Chambers, 279.
 Sea, the Colour of the, 286.
 Smoke from Gas Lights, 286.
 Sanitary Value of Natural History, 295.
 Stearic Candles, 317.
 Swiss Cheese, How it is Made, 318.
 Signature of the Cross, 319.
 Statistics of Population and Religion, 332.
 Speaking in Meetings for Discipline, on, 338.
 Sappers and Miners of the Insect World, 341. 348.
 Selden, the Learned, 342.
 Sunset, Blind to the Glories of, 343.
 Tobacco, its Injurious Effects, 21.
 Thoughts on Company and Books, 30.
 Trade Lies, 42.
 Thrilling Scene, 46.
 Two Swallows, 51.
 To the Elect Seed of God, wherever Scattered, 52.
 Touching Incident, a, 55.
 Toads Living when shut in Plaster for Years, 55.
 Tongue, Rules for using it, 63.
 Total Eclipse, Physical Effects of a, 68.
 The Right Side of Fifty, 83.
 Talc, 87.
 Tobacco, 90.
 "The Spirit Helpeth our Infirmities," 103.
 Two Kinds of Revenge, 119.
 Tobacco in France, 138.
 Travelling Dick, 154.
 Thorp, John; on the Trials of Ministers, 157.
 Timber, and its Decay, 171.

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Tenantless Prisons, 173.
 Table Rock, Niagara; the Fall of, 175.
 "Tried to do Something," 251.
 Thought Imperishable, 251.
 The Greatest Thoroughfare in the World, 292.
 The Peaceable Kingdom of Christ, 293.
 Teneriffe, to the Top of, 315.
 Tea Growing in Brazil, 316.
 Terrific Cavern, a, 319.
 Tender Advice, &c., for our Young Friends, 319.
 The Cause and the Remedy, 335.
 Tobacco, a Combination against, 364.
 Telegraphic Feat, a, 364.
 Trouble, 378.
 Upas Tree Story, the Origin of, 83.
 Unitary Ostriches, 116.
 Universalism in Smooth Water, 138.
 Underground Population, 302.
 Voracity of Ants, 13.
 Value of a London Dust Heap, 23.
 Vane, Sir Henry, 131.
 Value of an Old Rope, 132.
 Volcanic Eruption in Iceland, 155.
 Victoria Bridge, the, 235.
 Value of "The Friend," 254.
 Valley of Baca, 268.
 Victoria Falls, 309.
 Williams, Hannah; Extracts from Her Letters, 6. 18. 34. 51. 67. 91. 107. 123. 155. 172. 247. 253. 260. 269. 282. 318. 332. 370.
 Woman, the True Position of, 30.
 Wild and Tame, 46.
 Wright, Mary, Testimony Concerning, 54.
 " " Recollections of, 59.
 Wroxeter Excavation, the, 74.
 Wild Pear Stocks, 74.
 West-Town Boarding School, 76, 118.
 Working for a Penny a Day, 109.
 Waterloo, the Day after the Battle, 110.
 Watching unto Prayer, 119.
 Wafers, Manufacture of, 127.
 Worldly Compliance, 141.
 Waking up from Winter Sleep, 147.
 Wonders, a List of, 149.
 Words of Encouragement, 163.
 Weather Statistics, 171.
 Week-day Meetings, 204.
 Weary, a Word for the, 212.
 Worldly Prosperity, 223.
 West African Cotton, 242.
 Wooden Shoes, 263.
 War, Testimony against, 278.
 Winds, and Their Causes, 303.
 Walrus, The, 307.
 Waste of Life in War, 325.
 Warning to the People Called Quakers, 339.
 Widow's Mite, the, 350.
 Wild Beasts in India, 357.
 Whale Fisheries, North Pacific, 357.
 Working Women of Paris, the, 396.
 Work of Religion in the Morning of Life, 412.
 Wanderings over Bible Lands and Seas, 412.-
 Years Trade, a, 261.
 Zinc Nails, 246.
 Zeal of the Early Friends in Keeping up their Meetings, 332.

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Dr. Livingstone's African Explorations.

In the Geographical Section of the British Association, recently, a very interesting paper, by Dr. Livingstone, was read. We subjoin a few extracts:

In the upper part of the Lower Shire, in the highlands, and in the valley of the Upper Shire, there is a somewhat numerous population. The people generally live in villages, and in hamlets near them. Each village has its own chief, and the chiefs in a given territory have a head chief, to whom they owe some sort of allegiance. The paramount chief of one portion of the Upper Shire is a woman. The sites of their villages are selected, for the most part, with judgment and good taste. A stream or spring is near, and pleasant shade trees grow in and around the place. Nearly every village is surrounded by a thick hedge of the poisonous euphorbia. During the greater part of the year, the inhabitants could see an enemy through the hedge, while he would find it a difficult matter to see them. By shooting their already poisoned arrows through the tender branches, they get smeared with the poisonous milky juice, and inflict most painful, if not fatal, wounds. The constant dripping of the juice of the bruised branches prevents the enemy from attempting to force his way through the hedge, as it destroys the eye-sight. The huts are larger, stronger built, with higher and more graceful roofs than any we have seen on the Zambesi.

Many of the men are very intelligent looking, with high foreheads and well shaped heads. They show singular taste in the astonishingly varied styles in which their hair is arranged. Their bead necklaces are really pretty specimens of work. Many have the upper and middle, as well as the lower part of the ear bored, and have from three to five rings in each ear. The hole in the lobe of the ear is large enough to admit one's finger, and some wear a piece of bamboo about an inch long in it. Brass and iron bracelets, elaborately figured, are seen; and some of the men sport from two to eight brass rings on each finger, and even the thumbs are not spared. They wear copper, brass, and iron rings on their legs and arms; many have their front teeth notched, and some file them till they resemble the teeth of a saw. The upper-lip ring of the women gives them a revolting appearance. It is universally worn in the highlands. A

puncture is made high up in the lip, and it is gradually enlarged until the pelele can be inserted. Some are very large. One we measured caused the lip to project two inches beyond the tip of the nose. When the lady smiled, the contraction of the muscles elevated it over the eyes. "Why do the women wear these things?" the venerable chief, Chinsurdi, was asked. Evidently surprised at such a simple question, he replied, "For beauty! They are the only beautiful things women have; men have beards, women have none. What kind of a person would she be without the pelele? She would not be a woman at all, with a mouth like a man, but no beard."

They seem to be an industrious race. Iron is dug out of the hills, and every village has one or two smelting houses; and from their own native iron they make excellent hoes, axes, spears, knives, arrow heads, &c. They make also round baskets of various sizes, and earthen pots, which they ornament with plumbago, said to be found in the hill country, though we could not learn exactly where, nor in what quantities; the only specimen we obtained was not pure. At every fishing village on the banks of the river, Shire men were busy spinning bauze, and making large fishing nets from it; and from Chihisas to the Lake, in every village almost, we saw men cleaning and spinning cotton, while others were weaving it into strong cloth in looms of the simplest construction, all the processes being excessively slow. This is a great cotton-growing country. The cotton is of two kinds—"Tonji manga" or foreign cotton, and "Tonji cadji," or native cotton. The former is of good quality, with a staple from three-quarters to an inch in length. It is perennial, requiring to be replanted only once in three years. The native cotton is planted every year in the highlands, is of short staple, and feels more like wool than cotton. Every family appears to own a cotton patch, which is kept clean of weeds and grass. We saw the foreign growing at the Lake, and in various places for thirty miles south of it, and about an equal number of miles below the cataracts on the Lower Shire. Although the native cotton requires to be planted annually in the highlands, the people prefer it because, they say, "it makes the stronger cloth."

It was remarked to a number of intelligent natives near the Shire lakelet, "You should plant plenty of cotton, and perhaps the English will come soon and buy it." "Surely, the country is full of cotton," said an elderly man, who was a trader, and travelled much. Our own observation convinced us of the truth of this statement. Everywhere we saw it. Cotton patches of from two to three acres were seen abreast of the cataracts during the first trip, when Lake Tamandua was discovered, though in this journey, on a different route, none were observed of more than half an acre. They usually contained about a quarter of an acre each. There are extensive tracts on the level plains of both the Lower and Upper Shire, where salt exudes from the soil. Sea Island cotton might grow well there, as on these the foreign cotton becomes longer in the staple. The cotton-

growers here never have their crops cut off by the frosts. There are none. Both kinds of cotton require but little labour—none of that severe and killing toil requisite in the United States. The people are great cultivators of the soil, and it repays them well. They grow lassaver in large quantities, preparing ridges for it from three to four feet wide, and about a foot high. They also raise maize, rice, two kinds of millet, beans, sugar cane, sweet potatoes, yams, ground-nuts, pumpkins, tobacco, and Indian hemp. Near Lake Nyassa we saw indigo seven feet high.

Large quantities of beer are made. We found whole villages on the spree, and saw the stupid type of drunkenness, the silly sort, the boisterous, talkative sort, and on one occasion the almost-up-to-the-fighting-point variety, when a petty chief, with some of the people near, placed himself in front, exclaiming:—"I stop this path; you must go back." Had he not got out of the way with greater speed than dignity, an incensed Makololo would have cured him of all desire to try a similar exploit in future. It was remarked by the oldest traveller in the party that he had not seen so much drunkenness during all the years he had spent in Africa. The people, notwithstanding, attain great age. One is struck with the large number of old, gray-headed persons in the highlands. This seems to indicate a healthy climate. For their long lives they are not in the least indebted to frequent ablu-tions. "Why do you wash yourselves? our men never do," said some women at Chinsurdi to the Makololo. An old man told us he remembered having washed himself once when a boy, but never repeated it; and from his appearance one could hardly call the truth of his statement in question. A fellow who volunteered some wild geographical information, followed us about a dozen miles, and introduced us to the chief Moena Moezi by saying, "They have wandered; they don't know where they are going." "Scold that man," said a Makololo headman to his factotum, who immediately commenced an extemporaneous scolding; yet this singular geographer would follow us, and we could not get quit of him till the Makololo threatened to take him to the river, and wash him.

The castor oil with which they lubricate themselves, and the dirt, serve as an additional clothing, and to wash themselves is like throwing away the only upper garment they possess. They feel cold and uncomfortable after a wash. We observed several persons marked by the small-pox. On asking the chief Morgazi, who was a little tipsy, and disposed to be very gracious, if he knew its origin, or whether it had come to them from the sea. "He did not know," he said, "but supposed it had come to them from the English." They have the idea of a Supreme Being, whom they name Pramdi, and also of a future state. The chief Chinsurdi said they all knew that they lived again after death. Sometimes the dead came back again, they appeared to them in dreams, but they never told them where they had gone to. This is an inviting field for benevolent enterprise. There are thousands needing christian instruction, and there are materials for lawful commerce, and a fine

healthy country, with none of the noxious insects with which Captains Burton and Speke were tormented, and, with the exception of thirty miles, water communication all the way to England. Let a market be opened for the purchase of their cotton, and they can raise almost any amount of it, and the slave trade will speedily be abolished.—*Late Paper.*

From the British Friend.

Remarks on John S. Rowntree's "Quakerism, Past and Present."

(Continued from page 411, vol. xxxiii.)

How, in the face of these clear and express declarations to the contrary, J. S. Rowntree can possibly believe and say that Fox, Penn, and Barclay ("more especially the two writers last named,") "magnified the inward and spiritual offices of Christ at the expense of his outward appearance, as Jesus of Nazareth, and of his vicarious offering for sin," is to us inexplicable. We say nothing of the modesty of this attempt to impugn the vital principles of these truly eminent men, without the shadow of proof, but we do complain that so mischievous and baseless a charge should be alleged against them and the Society, in obvious ignorance of their writings and of the principles they really professed. Common honesty required that an author who thus deals with great names and vital principles, should at least be thoroughly acquainted with the works he censures, and the faith he condemns. The essay is replete with such empirical dogmatism; as, for instance, in page 174, we are told that "the measure of Quakerism is smaller than that of christianity," with many others, some of which we have already exposed.

Having thus proved the assumed fact to be baseless, it follows that all the inferences are equally erroneous, and nothing more is really required to be said in refutation of these assertions. Yet there are some incidental passages in this chapter, which ought not to pass unnoticed; among others is that in which the author charges George Fox and his colleagues with distorting the truth (p. 46,) because "they did not see so clearly, that the great Master-builder is usually pleased to employ outward means in establishing the temple of true piety in the heart of man. Seeing that God sometimes works immediately by His Spirit, and that He is *able* always to employ this direct spiritual influence in drawing souls to himself, it was argued that it was His will principally to employ this Divine afflatus in nurturing the christian life, to the disparagement of instrumental and secondary means; and it has been a principal object in the Quaker system, to isolate its members from the influence of aught that was supposed to divert their attention from the inward teachings of that heavenly visitant, even though it might necessitate the abnegation of deeply-seated elements in the constitution of man's spiritual nature," (p. 47.) That is, as we understand it, the early Friends distorted the Truth, because in spiritual things they disparaged "instrumental and secondary means"—they approved not of teaching based on "the legitimate exercise of human reason," (p. 48,) and because the essayist has no sympathy with "the Quaker system, which requires its spiritual teachers to be spiritually influenced by the Holy Spirit, which the essayist irreverently terms the Divine afflatus. This is a mere assertion, unsupported by a title of evidence, and no attempt is made to prove that the doctrine of the Society is contrary to the Scriptures; if it be consistent with Holy Writ, as we contend it is, how can its promulgators have distorted the truth?

In pursuing the subject, the author repeats what

has been already quoted, and cites the halves of two sentences from George Fox's epistles to prove the existence of "the theory that the operations of the Holy Spirit are facilitated by the entire negation of the human reason," (p. 48.) We will venture to give the whole paragraph, which is the concluding one of the 20th epistle:—

"But ye all, in whom the immortal seed is brought to light, who are raised up to sit in heavenly places with Christ Jesus, and are become children of the day, walk as children of the day, and as children of the light, and let your light so shine before men, that they may glorify your Father which is in heaven. All loving the light, ye love the one thing, which gathers your hearts together to the fountain of life and light; and walking in it, ye have unity one with another, and the blood of Jesus cleanseth you from all sin. The knowledge of the letter which you formerly got into your notions and comprehensions, the dark mind gave dark meanings to it, and so kept you in the broad way; but now wait all, to have the same spirit manifested in your understandings, which was in them who gave forth the Scriptures, who were come out of the broad way, holy men of God who had escaped the pollutions of the world. *And if every particular of you know not a principle within, which is of God, to guide you to wait upon God, ye are still in your own knowledge, which is brutish and sensual;* but waiting all upon God in that which is of God, ye are kept open to receive the teachings of God. And the pure wisdom and knowledge is that which comes from above, which is to know God and Jesus Christ, the way which is hidden from the world; and to walk out of your own ways, and out of your own thoughts. *And dwelling in that which is pure, up to God, it commands your own reason to keep silent, and to cast your own thoughts out;* and dwelling in that which is pure, it discovereth all this. So dwelling in the Spirit, it keepeth all your hearts to God, to whom be all praise, honour, and glory for ever!" The words italicized are those quoted by J. S. Rowntree.

Yet, without adducing any other evidence than these fragmentary extracts, J. S. Rowntree does not hesitate to charge George Fox and the Society with "distorting the Truth (p. 46)—excluding the human reason from the exercise of its legitimate prerogatives—of upholding the theory that the operations of the Holy Spirit are facilitated by the entire negation of the human reason (p. 48)—of an unhealthy disparagement of outward means in the culture of the religious life (p. 51)—of silencing the reason as well as the natural will, and assigning a very subordinate position to the intellectual faculties in everything connected with religion (p. 173,) and the neglect of the culture of the understanding in connection with religion," (p. 174.)

We entreat the patience of our readers whilst we endeavour again to exhibit the disingenuous manner in which this author treats those eminent men whom he professes to quote, and whose obvious meanings he perverts to suit his own views. If he had been desirous, fairly and honestly, to represent the opinions of George Fox, he would not have contented himself with mutilated fragments, but would have given the whole context bearing on the subject. The reason for his not doing so is evident; for, had he given the sentence immediately preceding his first extract, and the words intervening between the two, it would have disproved his own assumptions, and given increased publicity to those good, sound and scriptural, although old-fashioned doctrines, with which he obviously has no sympathy. George Fox tells us that "the knowledge of the letter," that is, merely

human learning, darkened the mind, and kept men in the broad way; and adds, "now wait all, to have the same spirit manifested in your understandings, which was in them who gave forth the Scriptures, who were come out of the broad way,—holy men of God, who had escaped the pollution of the world." He does not say that human reason or the intellectual faculties are to be disparaged and negated; on the contrary, he tells his friends to wait on the Lord, so that they may have the same spirit manifested in their *understandings*, which was in them who gave forth the Scriptures. And the essayist himself, in pages 36 and 49, instances Paul as an example of the effect produced on his "understanding," or "powerful intellect," by a manifestation of "the same spirit." The sentence which follows this, and part of which is quoted by J. S. Rowntree, is every whit as true and scriptural as that preceding it, when not separated from its context. We all feel that "the heart is deceitful above all things and desperately wicked," and that "the carnal mind is enmity against God;" and therefore, as G. Fox truly says, if we know not the principle within, which is of God, to guide us to wait upon God, we are still in our own knowledge (which knoweth not the things of God,) and which is brutish and sensual; and he adds, what the essayist omits, "but waiting all upon God, in that which is of God, we shall be kept open to receive the teachings of God." The next sentence which is explanatory of the one just mentioned, is omitted altogether from the essay. J. S. Rowntree then quotes from the sentence following that omitted, only a portion of it. G. Fox says, "dwelling in that which is pure, up to God, it commands your own reason to keep silent, and cast your own thoughts out;" and on this the essayist evidently relies as authoritative evidence of the justice of his allegations. But why did he not give the remainder of the sentence, viz., "and dwelling in that which is pure, it discovereth all this." And this discovery is ever made by those who earnestly strive after a holy communion with God, whilst worshipping Him in spirit and in truth, and whilst dwelling in that which is pure. This is the meaning of this passage, and any other construction is not warranted, when the whole of the paragraph is taken into consideration. It is spiritual advice to spiritually-minded men, and from the beginning to the end of it, there is nothing prohibitive of the proper exercise of reason, of any legitimate influence of the intellect, of mental acquirements, nor of the culture of the understanding in connection with religion, science, or other subjects. Those who think otherwise do so, we apprehend, on mistaken data; and we regret that an attempt should have been made in this essay to uphold an antiquated but once popular error. We cannot help believing that the means adopted to effect this are discreditable to the writer of this essay; and that in thus endeavouring to set up a system of teaching repugnant alike to the principles and practice of the Society of Friends, he has resorted to certain literary expedients, which never reflect credit upon an author. Still more deeply do we regret his attacks upon such men as Fox, Penn, and Barclay, and his attempts to undermine some of the great fundamental principles of the Society, which have stood the test of many fiery ordeals for the last two centuries; and which, being founded, as we believe, on eternal Truth, will, we trust, survive many more.

(To be continued.)

When we are alone, we have our thoughts to watch; when in the family, our tempers; when in company, our tongues.

The Catacombs.

The following is from Rawlinson's Bampton lectures, a work we have already noticed and recommended:—

The arguments hitherto adduced have been drawn from the literary compositions of the first ages of christianity. Till recently these have been generally regarded as presenting the whole existing proof of the faith and practice of the early church; and skeptics have therefore been eager to throw every possible doubt upon them, and to maintain that forgery and interpolation have so vitiated this source of knowledge as to render it altogether untrustworthy. The efforts made, weak and contemptible as they are felt to be by scholars and critics, have nevertheless had a certain influence over the general tone of thought on the subject, and have caused many to regard the early infancy of christianity as a dim and shadowy cloudland, in which nothing is to be seen, except a few figures of bishops and martyrs, moving uncertainly amid the general darkness. Under these circumstances, it is well that attention should be called—as it has been called recently, by several publications of greater or less research—to the *monumental remains* of early christian times which are still extant, and which take us back in the most lively way, to the first ages of the church, exhibiting before our eyes those primitive communities which the apostles founded, over which apostolical men presided, and in which confessors and martyrs were almost as numerous as ordinary christians. As when we tread the streets of Pompeii, we have the life of the old pagan world brought before us with a vividness which makes all other representations appear dull and tame, so when we descend into the catacombs of Rome, we seem to see the struggling, persecuted community, which there, “in dens and caves of the earth,” (Heb. xi. 38,) wrought itself a hidden home, when it went forth at last conquering and to conquer, triumphantly establishing itself on the ruins of the old religion, and bending its heathen persecutors to the yoke of Christ. Time was, when the guiding spirits of our Church not only neglected the study of these precious remnants of an antiquity, which ought to be far dearer to us than that of Greece or pagan Rome, of Egypt, Assyria, or Babylon, but even ventured to speak of them with contempt, as the recent creation of Papal forgers, who had placed among the *arenaria*, or sandpits of heathen times, the pretended memorials of saints who were never born, and of martyrs who never suffered. But, with increased learning and improved candor, modern Anglicanism has renounced this shallow and untenable theory, and it is at length admitted universally, alike by the Protestant and the Romanist, that the catacombs themselves, their present contents, and the series of inscriptions which have been taken from them, and placed in the Papal galleries, are genuine remains of primitive christian antiquity, and exhibit to us—imperfectly, no doubt, but so far as their evidence extends, truly—the condition and belief of the church of Christ in the first ages.

For it is impossible to doubt that the catacombs belong to the earliest times of christianity. It was only during the ages of persecution that the christians were content to hide away the memorials of their dead in gloomy galleries, deep below the earth's surface, where few eyes could ever rest on them. With liberty and security, came the practice of burying within, and around, the churches, which grew up on all sides; and though undoubtedly the ancient burial places would not have been deserted all at once, since habit and affection would combine to prevent such disuse, yet still from the

time of Constantine, burying in the catacombs must have been on the decline, and the bulk of the tombs in them must be regarded as belonging to the first three centuries. The fixed dates obtainable from a certain number of the tombs, confirm this view; and the style of ornamentation and form of the letters used in the inscriptions, are thought to be additional evidence of its correctness.

What, then, is the evidence of the catacombs? In the first place, it is conclusive as to the vast number of the christians in these early ages, when there was nothing to tempt men, and everything to disincline them, towards embracing the persecuted faith. The catacombs are calculated to extend over nine hundred miles of streets, and to contain almost seven millions of graves! The Roman christians, it will be remembered, are called by Tacitus “a vast multitude”—(*ingens multitudo*)—in the time of Nero; by the age of Valerian, they are reckoned at one half the population of the city; but the historical records of the past have never been thought to indicate that their number approached at all near to what this calculation—which seems fairly made—would indicate. Seven millions of deaths in (say) four hundred years would, under ordinary circumstances, imply an average population of from five hundred to seven hundred thousand—an amount immensely beyond any estimate that has hitherto been made of the number of Roman christians at any portion of that period. Perhaps the calculation of the number of graves may be exaggerated, and probably the proportion of deaths to population was, under the peculiar circumstances, unusually large; but still the evidence of vast numbers which the catacombs furnish cannot wholly mislead: and we may regard it as established beyond all reasonable doubt, that, in spite of the general contempt and hatred, in spite of the constant ill usage to which they were exposed, and the occasional “fiery trials” which proved them, the christians, as early as the second century, formed one of the chief elements in the population of Rome.

In the next place, the catacombs afford proof of the dangers and sufferings to which the early christians were exposed. Without assuming that the phials which have contained a red liquid, found in so many of the tombs, must have held blood, and that therefore they are certain signs of martyrdom, and without regarding the palm-branch as unmistakable evidence of the same—we may find in the catacombs a good deal of testimony confirmatory of those writers who estimate at the highest the number of christians who suffered death in the great persecutions. The number of graves, if we place it at the lowest, compared with the highest estimate of the christian population that is at all probable, would give a proportion of deaths to population enormously above the average—a result which, at any rate, lends support to those who assert that, in the persecutions of Aurelius, Decius, Diocletian and others, vast multitudes of christians were massacred. Further, the word martyr, is frequent upon the tombs; and often where it is absent, the inscription otherwise shows that the deceased lost his life on account of his religion. Sometimes the view opens on us, and we see, besides the individual buried, a long vista of similar sufferers—as when one of Aurelius' victims exclaims—“O unhappy times, in which amid our sacred rites and prayers—in the very caverns—we are not safe! What is more wretched than our life? What more wretched than a death, when it is impossible to obtain burial at the hands of friends or relatives? Still at the end they shine like stars in heaven. A poor life is his, who has lived in christian times!”

Again, the catacombs furnish a certain amount of evidence with respect to the belief of the early christians. The doctrine of the resurrection is implied or expressed on almost every tombstone which has been discovered. The christian is not dead—he “rests” or “sleeps”—he is not buried, “*deposited*” in his grave—and he is always at “peace”—(*in pace*.) The survivors do not mourn his loss despairingly, but express trust, resignation, or moderate grief. The anchor, indicative of the christian's “sure and certain hope,” is a common emblem; and the phoenix and peacock are used as more speaking signs of the resurrection. The cross appears, though not the crucifix; and other emblems are employed, as the dove and the cock, which indicate belief in the sacred narrative, as we possess it. There are also a certain number of pictures in the catacombs; and these represent ordinarily, historical scenes from the Old or New Testament, treated in a uniform and conventional way, but clearly expressive of belief in the facts thus represented. The temptation of Eve—Moses striking the rock—Noah welcoming the return of the dove—Elijah ascending to heaven—Daniel among the lions—Shadrach, Meshech and Abednego in the fiery furnace—Jonah under the gourd—Jonah swallowed by a whale, and Jonah vomited out on the dry land, are favourite subjects from the Old Testament; whilst from the New Testament we find the adoration of the wise men—their interview with Herod—the baptism of Christ by John the Baptist—the healing of the paralytic—the turning of the water into wine—the feeding of the five thousand—the raising of Lazarus—the last supper—Peter walking on the sea, and Pilate washing his hands before the people. Peter and Paul are also frequently represented, and Peter sometimes bears the keys, in plain allusion to the gracious promise of his Master, (Matt. xiv. 19.) The parabolic teaching of our Lord is sometimes embodied by the artists, who never tire of repeating the type of the “Good Shepherd,” and who occasionally represent the sower going out to sow, and the parable of the wise and foolish virgins. In this way, indirect evidence is borne to the historic belief of the early church, which does not appear to have differed at all from that of orthodox christendom at the present day.—*Late Paper.*

Our Young Friends—Keep Close to Meetings.—Be sure, that you forsake not the assembling yourselves with God's people, as the manner of some was, Heb. x. 25, and is at this day, especially among young people, the children of some Friends, whom the love of this present evil world hath hurt and cooled in their love to God and his Truth. But do you keep close to meetings, both of worship and business of the church, when of an age and capacity proper for it; and that not out of novelty, formality, or to be seen of men, but in pure fear, love and conscience to God your Creator, as the public, just and avowed testimony of your duty and homage to him. In which be exemplary both by timely coming and a reverent and serious deportment during the assembly; in which, be not weary or think the time long till it be over, as some did of the sabbaths of old; but let your eye be to him whom you come to wait upon and serve, and do what you do as to him, and he will be your refreshment and reward; for you shall return with the seals and pledges of his love, mercy and blessings.—*William Penn's Advice to his Children.*

Whatever differences may elsewhere exist among men, in the presence of the Divine Being, the rich and the poor meet (equally) together; for the Lord is the maker of them all.

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 412, Vol. xxxiii.)

THE JORDAN FAMILY.

It is a consolatory observation, that where parents have been unusually subject to the Truth in themselves, that we often find in some of their descendants, marks of the distinguishing favours of the Most High. Although it does not always happen, that those who have been faithful in their day to the Lord's requirings, leave behind them descendants bound to uphold the doctrines and testimonies which were so dear to them, yet, nevertheless, it is often so remarkably the case, that we can therein see the gracious fulfilment of the character the Lord Almighty gave of himself as "showing mercy unto children's children of such as love me, and keep my commandments."

THOMAS AND MARGARET JORDAN.

Thomas and Margaret Jordan, of Nansemond county, Virginia, were two valuable Friends, who felt bound to endeavour, as the Lord gave them strength, to bring up their children in his fear. Their labours of love in this good cause were abundantly blessed, and they were permitted to see the wholesome restraints parental discipline had imposed, superseded by the more effectual and heart-reaching influences of the Lord's good Spirit, controlling and directing their steps through life. Of the time of the decease of these early labourers in the Lord's vineyard, we are not informed; but it was not until after they had seen of the fruit of their earnest labour on behalf of their children, and being satisfied thereby. Some of the children at least were valuable members of religious Society, and earnestly concerned in the love of Christ, that poor sinners should be invited to that fold of peace and true spiritual rest, which their dear parents had so earnestly loved, before these parents were removed to receive the reward of faithful dedication to the Lord's service.

ROBERT JORDAN THE FIRST.

Robert Jordan, son of the above Friends, was born in Virginia, Seventh month 11th, 1668; he was, says a memorial concerning him, "carefully educated in the way of Truth, by his worthy parents, who lived to see the religion of his education become that of his choice and practice in his mature years. In this he was preserved to the last, without wavering; in great peace with the Lord, and unity of his brethren. In the time of his illness, which continued about two weeks, he seemed to be very patient and resigned to the will of God, and much concerned for the everlasting welfare of his children. This he expressed in sweet and sensible exhortations, setting forth the benefit that would thereby accrue, in words of living experience. He often, in fervent prayer, desired that they might be preserved from the vanities and corruptions of this world, and that they might love and fear the Lord in their youth. At one time he said, 'O Lord! preserve my flock!—let them never go astray, nor forget thee, nor one another! O my God! hold them in thy arms, that none of them be lost! Let not the enemy prevail over them.'"

He was favoured to be humbly thankful for the mercies shown him by his dear Saviour from youth up, and blessed God that he had supported him under every dispensation of his Providence, even until that very time.

"He was," says a memorial of him, "a man

given to hospitality, very ready to entertain strangers, especially the Lord's messengers, whom he treated with great respect and affection, honouring them for their work's sake. He was also charitable to the poor, and had frequent opportunities of doing them service in free cost, in the practice of physic. As a man of trade and commerce, he had obtained a good reputation in the world, and he declared he had never wronged any man knowingly in his life. In short, he was a loving husband, a tender father, a kind neighbour, and a good master. He departed this life the 3d of Eighth month, 1728." Before Robert was removed from works to rewards, he had the satisfaction of seeing two of his sons eminent ministers of the gospel. His son Robert, at the time of his death, had just left on a religious visit to Europe, and his son Joseph had just returned from a similar engagement.

BENJAMIN JORDAN.

Benjamin Jordan was also a son of Thomas and Margaret Jordan, and was born at Nansemond, Seventh month 18th, 1674. His pious parents, who had suffered in support of the Truth, which they professed, had endeavoured carefully to restrain him from evil, and to educate him in the belief of the same blessed doctrines and testimonies which they themselves held. Their godly example, restraining influence, seasonable advice and exhortations, were sanctified, through the all effectual influence of Divine grace, to him as well as several others of their large family of children. Benjamin, after that he had, through the teachings of the Holy Spirit, attained to some experience in the work of religion, gave up much of his time, and devoted his talents to waiting upon God, and performing services for his church and people.

He was much employed in the discipline, was clerk of both Monthly and Yearly Meetings, and was not only a believer in word, but in deed and in truth, being a good example of piety and charity, holding fast his integrity to the last. The day before his close, several of his neighbours came to visit him in his sick chamber. To one of them, who was in a prosperous condition as to worldly matters, and to whom, in his self-exalted state, the way of Truth seemed low and despicable, he said, "Rejoice, oh, young man, in thy youth, and let thy heart cheer thee in the ways of thy heart, and in the sight of thine eyes, but know thou for all these things, God will bring thee to judgment." To another one of his visitors, who had been under serious impressions, but had not been obedient to the requirings of duty, he said, "Blessed are they that hear the word of God, and do it." Another one, who, he believed, was more anxious to obtain the honour of this world, than the honour which the Lord gives to his faithful little ones, he told, he "looked too big to enter in at the strait gate."

During the days of his health, he had borne a testimony against making the time of a funeral a season of feasting, and now in the prospect of his own speedy departure, he gave directions, that no more than sufficient provision should be made. One of his brothers then asked him, "How is it with thee?" He replied, "As to my eternal state, nothing but well." He soon afterwards held up his hands, and said, "Lord Jesus, into thy hands I commit my spirit! Lord, help me at this time." He then, in great quietness, passed away, Twelfth month 12th, 1716, aged about forty-two years.

About the year 1707 or 1708, Benjamin Jordan married Sarah Robinson, an exemplary young woman, who, with her mother and step-father, that eminent minister of the gospel, Joseph Glaister, had shortly before settled in Virginia. After the decease of Benjamin Jordan, who left her with

three children, she married James Bates, a valuable minister. By him she had two children, who lived to maturity. He also deceased whilst her offspring were young in years, leaving them to her care. It is recorded of her, that "she discharged the duty of a mother, and governess of a numerous family in a becoming, steady and exemplary manner." She survived her last husband more than thirty years, "and was a woman endowed with a truly quiet and christian disposition, which seemed to have made good and lasting impressions on her children. She departed this life the 9th of Twelfth month, 1756, aged nearly seventy years, and left a good name behind her."

(To be continued.)

For "The Friend."

THE CROWN AT THE END.

"Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for; and they repenting and groaning for anguish of spirit, shall say within themselves, This was he, whom we had sometime in derision, and a proverb of reproach. We fools accounted his life madness and his end to be without honour. How is he numbered among the children of God, and his lot is among the saints."—WISDOM OF SOLOMON, v. 1—5.

The paths of the good are oft trodden in woe,
Sharp arrows may wound them whilst heavenward they go;

Bitter words of the scornful, who jeer their meek talk,
And count them as fools for their pure lowly walk;
But the day hastens on, soon its light shall arise,
When sinners shall know, that the good are the wise;
That the wicked are madmen, ne'er judging aright,
Who, for moment of sin-joy, lose endless delight,
And for low, trifling pleasure, which fades ere possessed
Giving up endless glory, awaiting the Blessed.

The scornful, sore troubled with terrible fear,
When the good in salvation's pure garments appear,
In the courage of innocence cheerfully bold,
Amazed at the strangeness of that they behold,
And the glory that closes the humble one's day,
Repenting and groaning in spirit shall say,
"This is he, who our jeerings and mockings has borne,
Our daily derision, our proverb of scorn;
We fools thought him mad; without honour he passed
How now with the children of God is he classed?
And his lot is with saints." Yea, in glory most bright
Exalted to honour, with love-crown of light,
His portion is blessing, without an alloy,
Where loving and praising give sweetest employ,
To all, who on earth in pure patience, have borne,
The cross of the Saviour, 'mid scoffing and scorn.

N.

A man should keep his friendship in constant repair; for
As similarity of mind,
Or something not to be defined,
First fixes our attention;
So manners decent and polite,
The same we practis'd at first sight,
Must save it from declension.

An Inch.—The British inch had its origin, says John Taylor, a high authority, in the measurement of the earth, by the founders of the Great Pyramid. They determined, with great exactness the proportion which the diameter of a circle bears to its circumference, and having ascertained the measure of the circumference of the earth, supposing it to be a perfect sphere, they divided the diameter into 500,000,000 of units, which we call inches. This appears to have been the origin of our inch. The polar diameter of the earth, according to — Airy's calculation, is equal to 500,491,440 of these inches, which measure so little exceeds the mean diameter of the earth, according to the ancients, as to require the addition of only one-thousandth part to render it, with all but mathematical precision, the five hundred-millionth part of the earth's axis of rotation.

For "The Friend."

Our usefulness and strength as a Religious Society, depend upon the members living in the Spirit, and fellowship of the gospel of Christ Jesus, the Shepherd of his sheep. In a spiritual body, of which he is the Head, the members will be organized by Him. Every one will have his place assigned by Him, and receive direction from Him of what his duty is, and power to perform it under his bidding and guidance. As all keep their places, acting in his authority, when he puts them forth in the work, which he appoints to them severally, there will be among them a harmonious labour for his honour, and for one another's good, and thereby unity will prevail, and the circulation of divine love and life from member to member, will be experienced. There could be no breaking in or out in such a divinely organized and governed body, where every member has his will brought into conformity with the will of God. The strong would bear the burdens of the weak, and sympathize with them, and the child would not behave himself proudly against the ancient, but would wait for further openings and instruction in the Truth.

A letter written by that faithful man of God, William Dewsbury, showing his views of the peace and unity belonging to the church of Christ, which those who abode in the Truth, experienced in his day, and the distress brought upon them by those who were taken with a dividing spirit, contains counsel that is valuable and appropriate in this day. It is addressed to Edward Nightingale, of York, as follows:—

"My ancient friend, whom the Lord counted worthy to receive his blessed truth with many in that city and county, when he sent forth his servants, and called me to forsake wife and children, and to give up my life daily unto his will; to endure stripes and bruises in many tumults, with the rest of my faithful brethren, who loved not our lives unto death for your sakes, to gather thee and all that received the Truth, that you might enjoy the presence of the Lord. And amongst many others, we counted thee worthy to receive his servants, who meet together in the heavenly unity in the Truth; for which both thou and I, with many of the servants of God, were put into prison, as many of his servants are this day. And the blessed presence of God kept and doth keep them that truly fear his name, in sweet unity and peace with himself, and with one another, to their everlasting comfort, and to the confounding the enemies of God, who beheld their steadfast standing, and entire union in bearing their faithful testimony, in whatever they were called unto for the truth of God. This did not only confound God's enemies, but many were convinced, and received the Truth in the love of it, beholding the unity of faithful Friends, to their comfort and the honour of the name of the Lord; which caused my soul with the rest of the faithful labourers, to praise the name of the Lord, in having blessed the travail of our souls, and given us to see the fruit of our labour in his vineyard, and the peace and unity of his people.

"But of late, I have heard that thou, my ancient friend, Edward Nightingale and John Cox, with some others in that city, do meet together in a separating spirit, apart from the rest of Friends in the city, which casts a stumbling-block in the way of many. Instead of gathering people to receive the Truth, you scatter and drive them away; and it gives great advantage to them that watch for evil, and is of a bad savour, and wounding to the spirits of them that truly fear the Lord. I can truly say, your meeting in that separating spirit, which is such an evil savour in the nation,

hath been, and is more afflicting to me than all the persecutions and imprisonments I have endured unto this day.

"Therefore, I entreat and beseech thee, my ancient friend, with all that meet in the separation from the rest of Friends in the city, to turn your minds to the light of Christ in you, which will let you see you have not done well, and with it, judge that which hath led you to separate from Friends; and return to meet with them in the city, in the sweet concord, love and unity of the life of the blessed Truth, as in the days of old and years past. I am a witness with the rest of faithful Friends, that in all our meetings, whether in the prison or in the city, we never wanted the sweet appearance of Christ, our life, in us and among us, according to his promise, and to our comfort. And so it is now with all that meet in his name, and in unity with his people, as we did in those days. It was many years before the enemy could get any entrance, to make a breach amongst those that profess God's blessed Truth, to draw some into a self-separation, as he hath done you and many more elsewhere.

"I do assure you, it is the work of the enemy of your souls. You should not have separated, but have kept your places amongst Friends; and not have taken offence, because they saw there might be some service for Truth, *in meeting twice on the First-day of the week.* It is very likely that some in that city, who had a love to Truth, might get an opportunity to come to one of those meetings. It is very much to me how you let the enemy so get over you, as to cause you to separate from Friends; whereas, had you kept your places in meeting with them, you, in time, might have seen a service in meeting twice a day, as well as they. You may be sure *that separation neither restores any to the love of Truth, nor gathers any to God,* but rather scattereth and driveth some that were gathered in love to Truth, by the painful and faithful labourers who were sent of the Lord. Therefore, in the yearnings of the love of God to you, I once more beseech you, that in humiliation you wait in the light of Christ, and he will let you see how the enemy led you out of your places, when you separated from meeting with Friends; and in yielding obedience to the light, it will bring you into your places again, to meet with Friends to your comfort, and the honour of the name of the Lord, according to the counsel of the Lord in my heart, here sent unto you.

"But if you reject the counsel of the Lord in these lines, which in his love I am moved to send unto you, then shall I lament your condition, because of the evil consequence your separation will produce, to your sorrow, and the wounding of many whom God would not have wounded;—for which you must give an account. And before you lay down your heads in peace, you will remember me, who have not hid from you the counsel of the Lord. W. D."

"Warwick, 21st of Eleventh month, 1684."

Bottom of the Ocean.

—Green, the famous diver, tells singular stories of his adventures, when making search in the deep waters of the ocean. He gives some sketches of what he saw on the Silver Banks, near Hayti.

"The banks of coral on which my diversings were made, are about forty miles in length, and from ten to twenty in breadth.

"On this bank of coral is presented to the diver one of the most beautiful and sublime scenes the eye ever beheld. The water varies from ten to one hundred feet in depth, and so clear, that the diver

can see from two to three hundred feet, when submerged, with little obstruction to the sight.

"The bottom of the ocean, in many places on these banks, is as smooth as a marble floor; in others it is studded with coral columns, from ten to one hundred feet in height, and from one to eighty feet in diameter. The tops of the more lofty, support a myriad of pyramidal pendants, each forming a myriad more; giving the reality to the imaginary abode of some water nymph. In other places the pendants form arch after arch, and as the diver stands on the bottom of the ocean, and gazes through these into the deep winding avenue, he feels that they fill him with as sacred an awe as if he were in some old cathedral, which had long been buried beneath 'old ocean's wave.' Here and there the coral extends even to the surface of the water, as if those loftier columns were towers belonging to some stately temple now in ruins.

"There were countless varieties of diminutive trees, shrubs, and plants, in every crevice of the corals, where the water had deposited the least earth. They were all of a faint hue, owing to the pale light they received, although of every shade, and entirely different from plants I am familiar with that vegetate upon dry land. One in particular attracted my attention; it resembled a sea-fan of immense size, of variegated colours, and of the most brilliant hue.

"The fish which inhabited those Silver Banks I found as different in kind as the scenery was varied. They were of all forms, colours, and sizes—from the symmetrical goby to the globelike sunfish; from those of the duller hue to the changeable dolphin; from the spots of the leopard to the hues of the sunbeam; from the harmless minnow to the voracious shark. Some had heads like squirrels, others like cats and dogs; one of small size resembled the bull-terrier. Some darted through the water like meteors, while others could scarcely be seen to move.

"To enumerate and explain all the various kinds of fish I beheld while diving on these banks would, were I enough of a naturalist to do so, require more space than my limits will allow, for I am convinced that most of the kinds of fish which inhabit the tropical seas can be found there. The sunfish, sawfish, starfish, white shark, ground shark, blue or shovel-nose shark, were often seen. There were also fish which resembled plants, and remained as fixed in their position as a shrub. The only power they possessed was to open and shut when in danger. Some of them resembled the rose in full bloom, and were of all hues.

"There was the ribbon-fish, from four to five inches to three feet in length. Their eyes are very large, and protrude like those of the frog. Another fish was spotted like the leopard, from three to ten feet in length. They build their houses like the beaver, in which they spawn, and the male or female watches the eggs until they hatch. I saw many specimens of the green turtle, some five feet long, which I should think would weigh from four to five hundred pounds."—*Late Paper.*

1738. Forasmuch as we are called with a high and holy calling, to all holiness and purity of conversation, let your behaviour among men be unblameable, and such as may adorn the gospel of Christ. Let not the vain and foolish fashions and customs of the world prevail over you. Avoid sports, plays, and all such diversions, as tend to alienate the mind from God, and to deprive the soul of his comfortable presence and power. Be temperate and sober; shun all excess in eating and drinking; and let your moderation be known unto all men.

For "The Friend."

Extracts from the Letters and Memorandums of our Late Friend, H. Williams.

"*Seventh mo. 6th.*—At our meeting to-day, had the company of our friends ——— and ———. Our members generally there, with some of the neighbours round; and truly our state was ministered unto. In the first place, ——— was engaged to show what our forefathers in the Truth were, and how much the Society fell short in the present day; that had we as a people been faithful, we should, ere this, have possessed the gates of our enemies. Then, remembering the poor, struggling ones, encouragement was found adapted to our several exigencies; the close provings in our different allotments, the stratagems of our common adversary, suiting his baits to all ages and stations, prowling around our habitations, until we are ready to fear we shall fall, and indeed, that we are gone. Dear ——— got into the condition of things, as it seems to me, and closely pressed dwelling with our suffering Lord. He seemed to believe further trials than the Society had yet seen, awaits it; but a rising out of this low state will come, when there will be a looking unto, and drawing unto, this Society. This is scarcely the outlines of a long communication, every word to the point.

"Dear ——— supplicated afterward for the states brought to view in the address. It was a favoured time, and more than we had a right to ask."

"*11th.*—What a fine, quiet, soaking rain we have had, refreshing, indeed, to the parched ground. The harvest has commenced in many places. I thought, as I came home, the country looked rich indeed; some fields cut and shocked, some lying in swaths, and some waving, near ready for the reaper, of bright yellow; the oats bluish, and grass and trees a fine green. Ah! were we served according to our deserts, little would be left us; but our great Giver is bountiful."

"The meeting small; well! attend faithfully and not formally, but with praying hearts, and He will regard with an eye of compassion."

"We had a clever call of a visit of one day, lately, from S. and A. R., the latter is much broken; but the quiet, subdued and patient state of mind that was to be felt in her company, and easily observed, was very agreeable and comforting to me. I remembered that 'these light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory.' May she indeed realize it, is my prayer for her, as for my own self."

"*24th.*—Speaking of some outward comforts, says, 'So we are cared for by the good Husbandman, with all our failings and shortcomings; to sit down and mourn over these will not do, we must be up and be doing, for the day hasteneth.'"

"*Seventh mo. 28th.*—More and more is it needful, yea positively so, for Friends to keep the dear children from mixing with the multitude. I fear many of the young people within my knowledge are hurt thereby; even the children of Friends congregating together, unnecessarily. I do see it leads to no good."

"We may reasonably expect a sifting and winnowing season in society everywhere almost. I do believe, there is too much of a mixing with the world in its various customs and fashions, and many self-pleasing things. It is impossible in this little compass to lay before thee my feelings on these matters; but I am all the time sad, almost; now and then a bright spot."

"It did me good to hear that Robert had called ——— and ——— to account for being too late

at meeting. Then J. reported his care of him on First-day; queried, 'Wast thou not well on Fifth-day?' Yes; I was well; I was hauling wheat. 'Ah, I was afraid so; a little faith was wanting.' Yes, was the acknowledgment. Well, it seemed good to hear *this*, there was a sound in it, that betokened right zeal. I wish we could find time and inclination to go see our members in the right way; it would have an encouraging effect. There are some of our members, who hardly feel as if they were linked to society; so little noticed; I might say, *none*; for instance, ——— and ———, and some others; they may never be able to do much for society, but society may do something for them."

"I want to hear from our dear friends J., and S. E., and from you all; toiling on from day to day. That concern is like a great machine, always in motion; should the mainspring cease, then it would stop; when there is no inducement offered to parents to send children, then it would clog. It was in the first outset, a religious concern for the guarded education of our youth; I have desired it might be carefully kept in view by the Yearly Meeting's Committee, the superintendents, the teachers and the officers in the house; it is a great strength to be all united in furthering this concern." * * *

"Thomas Scattergood used to say, 'Children were like a narrow-necked vessel, quickly filled.' It is not good to pour in too fast or too much; it runs over, and is lost."

"*Eighth mo. 18th.*—Came safely to Philadelphia; attended on Third-day, Sixth Street meeting. * * * It was a meeting, at which a table was spread with many good and salutary things for hungry souls. I mourned over the absent who belong there; the sons left in the stores, &c.; many flimsy reasons assigned for the omission. Most surely, we as a people, will be visited for these things, and the like cold indifference; robbing Him to whom only honour is due, and following our own ways and pleasures. ———, with their four children, were at meeting; these friends, it seems to me, are trying to do right with their family; and I do look for a further advancement, if faithfulness is abode in."

"—— has been very sick. He seems very sensible he has narrowly escaped being brought low, if through at all. I do desire every admonitory call to us may have a proper effect: in great mercy we are spoken to in different ways, by our Great Preserver, in order that we may escape the wrath to come, which will inevitably come on those who do not obey the call of 'Walk before me, and be thou perfect.'"

"*28th.* * * * The 'leaven' of our testimonies, if faithfully adhered unto by our Society, will have an influence on the community at large; so said ———, in the conversation I had with him, when I excused myself and family from attending his lecture on 'slavery.' 'It is your leaven (he said) that is out in the world, and as you are faithful, it will more and more spread and prevail;' he mentioned 'war' and other of our testimonies."

1691. Advised in God's holy fear to watch against, and keep out the spirit, and corrupt friendship of the world; and that no fellowship may be held or had with the unfruitful works of darkness, nor therein with the workers thereof. Avoid unnecessary frequenting of taverns and alchouses; all looseness, excess, and unprofitable and idle discourses, mis-spending their precious time and substance to the dishonour of Truth, and scandal of our holy profession.

Perilous Adventure of Two New York Ladies in Coal Mine.

During the past summer, two young ladies from the city of New York were visiting at the residence of the Superintendent of the Great Forest Improvement Company's mines, in the Schuylkill coal region, Pennsylvania. The younger was but eighteen years of age, and both possessed that love of adventure which appears natural to a city belle when relieved from the contracted and confining influence of metropolitan life. After sojourning some weeks amid the wild and beautiful scenery of "Woodside," they became anxious for a novel excitement, and determined to "go down into a mine." This idea, once conceived, could not be reasoned away; into a mine they must go, and the deepest one must be selected for the excursion.

An intelligent and brave Scotchman, whose practical knowledge of mining is of the most thorough character, was appealed to, and he decided that an old drift, (a drift, reader, is an opening leading horizontally into the side of a mountain,) known as the "Otto Mine," was the most suitable for the proposed visit. The drift extended into the mountain a distance of one mile and a half, and had been worked for years. The dangers attending the excursion were not concealed, but these only added zest to the undertaking. Two young gentlemen, also from New York, volunteered as escorts, and the company was formed. It was arranged that a drift-car was to be taken to the entrance of the mine, and that this, drawn by mules and driven by a miner, was to convey the party into the earth's bosom, while the Scotchman was to accompany them as guide.

Having equipped themselves for the journey, they departed at five o'clock in the afternoon, and reached the end of the mine in safety. Here an hour was spent in examining the coal formations and the subterranean chamber, and their curiosity being thoroughly gratified, they prepared to return. Mounted on their novel conveyance, they were proceeding merrily along, when one of the young ladies expressed a desire to break off a piece of coal as a memento of their visit. The car was stopped, and, armed with a stone, the lady commenced battering at the granite-like coal. While thus employed, a miner, who had been stationed at the outlet of the mine, entered hastily and informed the Scotch guide that the earth over the passage-way had commenced to crumble.

This, to miners, is an almost certain indication that a fall will take place—the dropping pebbles being but the forerunner of the crushing rocks and earth. The car was immediately put in motion with the hope that the exit might be gained before the danger arrived, but their efforts were in vain. They had gone but a few hundred yards, when a rumbling like distant thunder was heard—a rush of cold air blew over them, and then all was still as the grave!

There could be no doubt as to the cause of this phenomenon—the mine had caved in. Their mules were brought to a stand, and the Scotchman, accompanied by the miner who had served as the Jehu of the party, proceeded onward to make an exploration. In a short time they returned, and reported that the fall of the earth and rock was so great, that it would take at least three days to dig a passage-way out; and that there was great danger of further falls, the earth being now loosened. Here was a predicament. Buried beneath a mountain, beyond any possible help for three days with no water or food, and the air so close that unaccustomed lungs could hardly breathe it—the heart might well quail at the contemplation of such a condition. But female heroism rose superior to

the misfortune, and the ladies of the party "stood those who championed human fears." One of them declared that they could "kill the mules, and live upon them for three days, or until they could be dug out."

After a consultation among the miners, the Scotch guide announced that there was an air-shaft ascending from the end of the mine to the summit of the mountain, and that it was barely possible that this might afford a way of egress. The party therefore returned to the extremity of the drift, and the miner who had accompanied them was sent up the shaft to ascertain if it was open to the surface. For near two hours the company anxiously awaited the return of their messenger. At the end of that time he came back with the report that he had reached the surface with great difficulty, and that the shaft was open, but in a very dangerous condition. Time had rotted away the timber which kept its sides from falling together, and the stones hung loose in many places, ready to fall at the slightest touch. But still there was a hope of escape; and when humanity is reduced to desperation, feats can be accomplished which, in calmer moments, would be considered impossible. The air-shaft was less than two feet in diameter, and rose to a height of nearly six hundred feet. In some places it was perpendicular, and in others it was carried up at an angle. The dampness of years had covered the timbers around it with slime, and where they had rotted away, a soft mud oozed out to the earth. But notwithstanding all these difficulties, added to the danger that a falling rock might wedge them in beyond the power of escape, and leave them to die the lingering death of being buried alive, they determined to attempt the ascent.

The party consisted of the two ladies, the two gentlemen who acted as their escort, the Scotch-turban who was their guide, and two miners. The ladies prepared themselves by removing all their superfluous clothing, and the ascent was commenced. The guide, with one miner, went first, the two gentlemen followed, then came the ladies, and lastly the remaining miner. Painfully they toiled upward, now dragging themselves over decayed timbers and projecting rocks, now forcing themselves through spaces where it seemed almost impossible for them to pass, and now drawing each other by the hand, from step to step, where the ascent was perpendicular. Through all this, the fortitude of the ladies never deserted them. They were cheerful and hopeful, when the men who accompanied them were ready to despond. After two hours of almost superhuman exertion, the blue valley appeared above them, and the fragrant air refreshed them with delight. Thank God! they were saved.

But what an appearance did they present! From head to foot they were covered with mud and filth. Their clothes were in tatters, and their hands were lacerated and bleeding. Night had descended, and they were three miles away from home, in the midst of a wilderness. But the greatest danger was passed, and with a cheerfulness which almost banished their fatigue, they commenced their homeward journey. At length they reached the circle of their friends, who had suffered an anxiety almost as painful as their own terrible experience. It was not until the haven of rest was reached, where tearful faces welcomed them, that the peril being all over, and the occasion for alarm passed, feminine delicacy resumed its sway, and those who had borne so much and so long, sank into a swoon.—*Philadelphia Press.*

High buildings require firm foundations.

For "The Friend."

How comforting and encouraging, to the rightly exercised, is every token of returning faithfulness and favour, after seasons of temptation and trial, wherein the enemy of the prosperity and peace of Zion, has threatened to prevail over us, by the exaltation of his power, magnifying the difficulties which surround our path, causing them to appear almost insurmountable, and our deliverance to be well nigh hopeless. Yea, what encouragement have we, in view of the continued mercy and goodness of our God, and the fresh extension of his mighty arm to restore us to his favour, through the co-operation of our spirits with His, who is our Mediator and Intercessor with the Father, and is seeking to draw us unto us unto himself according to his gracious promise, that if he be lifted up, he would draw all men unto him.

And may we not believe that, however great the trials and discouragements in many places may be, yet there are still preserved in all parts of our widely-spread society, those who are engaged to uphold the standard of Truth; meekly and patiently bearing the burdens laid upon them for the church and cause' sake, according to the apostolic injunction, to "bear one another's burdens, and so fulfil the law of Christ," the stronger bearing the infirmities of the weaker.

That there are individuals, as well as bodies, who have need of the help of those that are stronger than themselves, seems to afford an incentive to close watching and deep searching, in order to discover the direction and extent of individual duty and the action of the body, lest there should be a falling short in the discharge thereof, to the increase of weakness, and the discouragement of the church; which is looking for the fruits of the Spirit; that they may be renewedly witnessed, as in earlier times, when "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance," did more eminently and generally prevail,—when there was more of a looking inward for the secret direction of Truth, and less of an outward looking to man, for guidance, comfort, and help,—more of a forgetting of the things that are behind, and pressing forward towards the mark, for the prize of our high calling.

May we not believe, that the Lord is graciously regarding the cries of his poor, trembling disciples, and that he will arise and rebuke the wind and the waves, which have so long threatened the tossed vessel, and in a signal manner, cause a great calm; affording abundant evidence that we are not forsaken, even though the great Master may seem to have been sleeping, and not observing the fearfulness and distress of the poor mariners, while, in danger, almost ready to give up the ship as lost. Is not his gracious voice being heard, saying, "It is I, be not afraid," in answer to the cry which has arisen from many hearts, "Lord, save or we perish?"

The degree of outward ease and prosperity enjoyed by Friends for many years, seems to have proved too strong a test of our fidelity, and a much more unfavourable one than the days of outward adversity, wherein the church was more closely united to its Holy Head, and the members, one unto another, in the fellowship of suffering; sympathizing one with another, when under deep trial and affliction on Truth's account; seeking to promote one another's strength and comfort, and the love and unity which must ever subsist among the disciples of Christ—among the members of the body, of which he is the exalted and adorable Head. May it not, therefore, have been permitted, that we should be tempted and troubled with severe trials and difficulties from within, in order that we

might be weaned from outward dependence, and made to rely solely on the Divine arm of power, which brought our forefathers through all their trials and difficulties, and established them as pillars in his house, which should go no more out?

Oh! for more of a willingness to sacrifice outward ease and luxury and our own wills, for the precious cause, and our own soul's sake, that there might be witnessed more of a growth in grace, and in the knowledge of the Truth, through submission to the Divine will concerning us, as members of the visible and militant church! Then we may believe that in our associated capacity for the purpose of divine worship and discipline, we should witness our sitting down before the Lord, to wait upon, worship and serve him, to be more eminently accompanied with refreshing from his holy presence, as in earlier days, before a worldly and a dividing spirit found entrance amongst us, separating us from the love of Christ, and one from another. May that spirit be cast out by One that is mighty and able to save, even to the uttermost; and may He bring us again under the restoring influence of the gentleness and meekness of Divine wisdom, the savour of which is already witnessed, to some degree, as in the churches formerly, so that we "can bear and have patience," and for the blessed name and cause' sake, "labour and not faint," having an eye to the promised recompense of reward. He is "the rewarder of all them that diligently seek Him," and not their own glory; who is the healer of breaches and the restorer of paths to dwell in, who buildeth up the waste places in Zion, blessing the provisions thereof, and satisfying her poor with bread.

Selected for "The Friend."

How beautiful and proper a trait is that of true *humility*, and how desirable and comfortable to the possessor. We select from the writings of Matthew Hale his views thereupon, who thus regards and compares the feelings of the proud man and of an humble man. He says:—

"Glory is out of its place, when it is not returned to the God of glory, or in order to him. It is the natural, as well as the reasonable tribute of all His creatures, and a kind of proper reflection of the bounty and splendor of all His works unto the God who made them. Now, when the proud man usurps that glory which is due to his Maker, and takes it to himself, he intercepts that due and natural return and reflection due unto the Creator of all things; takes that tribute that is due to God, and applies it to himself; puts glory out of its place and natural course, which it should hold towards the Glorious God, as the rivers do to the sea; and this usurpation, as it is a kind of rebellion against God, so it inverts and disorders the true and just natural course of things; and therefore, as the proud man herein walks contrary to God, so God walks contrary to him. *They that honour me, I will honour; they that despise me, shall be lightly esteemed.* (1 Sam. ii. 30.) And as this is a most reasonable act of Divine justice, so there are two things, that, even upon an account of natural congruity, must needs make the condition of a proud man uneasy and unhappy, in relation to Almighty God.

1. Everything is beautiful and useful and convenient in its proper place; but when it is out of its place, it becomes troublesome and disorderly; like a bone out of joint, it causes discomposure. When, therefore, the proud man arrogates to himself glory, and intercepts its free return to the God of glory, to whom it belongs, glory is out of its place, and disorders and discomposeth the usurper of it, so that he grows sick of it, sometimes to

madness, but always to distemper and discomposure.

2. The proud man is so full of himself, and of the honour and glory which he usurps and attracts to himself, that he is incapable of an accession of grace or favour from God; for he thinks he hath enough of his own, and this obstructs the accesses and irradiation of the divine favour, grace and benediction.

But, on the contrary, *the humble man* hath these two opposite advantages:

1. He carries glory and honour to Him, to whom it belongs, to its proper centre and country, namely, to the ever-glorious God, and that ocean of goodness and perfection that resides in Him: and this gives the man ease and quietness and composure of mind, for he doth not intercept the tribute that is due to his Maker, but pays it over to the right owner. If he doth any good, noble, or becoming action, he checks the first motion of pride and ostentation in himself, and receives not the applause of others, but directs all the praise and glory of it to that God who hath done it by him, or in him, or for him. *Not unto us, but to thy name give the glory.* And this gives him singular quietness, serenity, and evenness of mind, because he is not surcharged with that which does not belong to him, nor under those tortures and boilings of mind which this tribute due to this Maker, raiseth, when usurped by man, to whom it belongeth not. It is the empty soul, empty, I mean, of pride, self-conceit and vain glory, that is capable of satisfaction with the Divine Goodness.

2. By this humility and lowliness of mind, the soul is empty, not of what it should have, but of what it should not have; and by that means becomes receptive and capable of blessing from the God of heaven, *who filleth the hungry with good things, but sends the rich empty away.*"

To mention anything that is sacred with levity, is a certain mark of a depraved heart, and weak understanding. A witty sneer or sarcasm, on such subjects, is a species of sacrilege, and shocks all the sensible and better parts of mankind.

THE FRIEND.

NINTH MONTH 8, 1860.

The present number commences the thirty-fourth volume of "The Friend," and we feel that at this advanced age, there need but little be said to its readers, in reference to its objects and character, as a religious and miscellaneous periodical. Throughout the whole course of its existence, the contributors to "The Friend" have laboured earnestly and conscientiously to defend and to promulgate the religion introduced and enjoined by our Lord and Saviour Jesus Christ, as understood and held by the Society of Friends; and to supply to our subscribers, both older and younger, a variety of instructive and interesting reading. While feeling ourselves bound to expose and to oppose the different unsound sentiments, and inconsistent practices that have been, and still are being introduced into different parts of our religious Society, we have been solicitous to inculcate true christian charity, and to draw all those who are sincerely attached to the doctrines and testimonies given to Friends, to maintain before the world, into unity and a harmonious labour for the defence of the gospel; and the support of the order and discipline instituted by the blessed Head of the church, for its preservation and edification.

Our past performances must speak for our fu-

ture efforts; and we are encouraged by the belief, that "The Friend" continues to meet the wants and wishes of a large body of true-hearted Friends; and that many of those who at one time were inclined to blame us, for declining to swerve from the course marked out for our Journal at its commencement, in order to give publicity to views or acts of doubtful propriety, involving controversy, and which we could not defend or support, are now convinced that it was more prudent, and more conservative of the best interests of our beloved Society, steadily to pursue the even tenor of our way; and to employ whatever influence we might exert, in efforts to remove those obstructions to true unity and harmony which are essential to a successful resistance of the fearful assaults now making by the spirit of the world, on the principles and practices of Friends as held by them from the beginning.

We trust that Friends generally, will continue to give us the support and encouragement which have been heretofore afforded, and will be willing to interest themselves to extend the number of our subscribers among their friends and acquaintances.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 23d ult.

The wheat harvest had commenced in the south of England, and the crops were reported good. The weather, however, continued wet and unsettled, and warm sunshine was much needed.

In the House of Commons, Gladstone moved for an additional vote of £2,000,000 for government requirements, by way of exchequer bills. He said this increase in the estimates was attributable to the prospects of the harvest, which, if had, would entail additional expenditure on the government. After some opposition, the resolution was agreed to.

The Liverpool cotton market was firm. Breadstuffs had an advancing tendency. Consols, 92½ a 93.

The French government has abandoned the project of raising Spain to the position of one of the Great Powers.

The weather in France continued very variable, with much rain.

It was stated, that the French government had sold to Sardinia, at a reduced rate, 50,000 rifles and a number of heavy guns, with powder and ammunition, and that a further quantity would also be supplied.

The war preparations of Sardinia continued with much activity. The fortifications of Bologna have been placed in a formidable state, and Placentia, which Austria evacuated, is now a Sardinian stronghold.

Several corps of Garibaldi's forces had been landed in Calabria, where it is reported the inhabitants were in open revolt against the King of Naples, and in favour of Garibaldi. The revolutionists are said to have met with some successes. Two companies of Neapolitan dragoons had joined the insurgents. The preparations for the defence of Naples were continued. The city remained tranquil. Two thousand volunteers had been recruited in Greece for Garibaldi.

The finances of the Austrian empire are said to be in a state of great embarrassment. It is stated, that equality in civil and political matters is to be proclaimed for all Austrian subjects of whatever creed, on the anniversary of the Emperor's birth.

Advices from Constantinople to the 8th, state that twenty churches and two convents were burnt at Balbec during the recent disturbances, and a great multitude of Christians destroyed. At Damascus, on the 27th of Seventh month, the commotion had not subsided. Large hordes of fanatics were parading the streets, demanding the Christians who had sought refuge in the citadel.

Mexico.—The latest advices from this wretched country state, that President Miramon had been totally defeated, in an engagement with the "Liberals," commanded by Doblado, near Lagos. Miramon effected his escape with a few of his cavalry. The rest of his army were nearly all either killed or made prisoners.

CENTRAL AMERICA.—The notorious Walker, with a party of desperate men, having, by an unexpected movement, taken Truxillo, in Honduras, great excitement has been caused in that State, and the adjacent one of Nicaragua, upon which it was supposed he designed to operate as soon as his schemes were matured.

UNITED STATES.—New York.—Mortality last week, 524. The money market has become more active; and in view of the heavy exports of specie, together with the

demands for the fall trade, the rate of interest has advanced 1 a 1½ per cent.

Philadelphia.—Mortality last week, 240.

Census Returns.—By the census just taken, San Francisco, Cal., is found to have a population of 78,083, viz: white males, 49,343; white females, 23,985; Chinese 3150; coloured, 1605. The number of buildings in this city is 10,123. Cincinnati, Ohio, has a population of 158,851; in 1850, the population was 115,435; increase 43,416. Detroit, Mich., has a population of 46,834; in 1850, it was about 20,000.

California.—By the overland route, San Francisco dates to Eighth mo. 22d have been received. A large export of wheat was going on at \$1.50 a \$1.52 per 10 pounds. Tonnage was very scarce, there being not a vessel in the harbour unengaged. The principal shipments of wheat were for Australia.—Col. Fremont has issued a notice to the Chinese, who are working the gold mines on his grant, forbidding them to pay any moiety license tax under the State law, taxing foreign miners. He claims that all the gold contained in the soil belongs to him, and the State has no control over the disposition of private property. The question arising is, whether the owners of land under our government are also the owners of the minerals, gold and silver contained in the soil. A question never yet determined by the Supreme Court of the United States.

Oregon.—The dates are to Eighth month 15th. The farmers were cutting by far the largest and best crop of wheat ever grown in the State. Rich gold mines have been discovered at Walla-Walla, and of course a rush had commenced to the new diggings.

The Virginia Canals.—The James river and Kanawha canal has been conditionally sold to a French company of capitalists, the action of the Legislature being necessary to make the agreement final. The capital of the new company is to be not less than twenty nor more than thirty millions, and the canal is to be finished in the Ohio river in eight years.

RECEIPTS.

Received from Willis R. Smith, O., \$3, to 52, vol. 3; from Jesse John, O., \$2, vol. 33; from Ann Kaigh, N. J., \$2, vol. 33; from Wm. S. Kirk, per N. K., Pa., \$1, vol. 34; from Barton Dean, O., \$3, to 52, vol. 34, and Jos. Winder, \$2, vol. 33; from E. Bundy, agt., O., \$1, Barak Michener, \$4, vols. 32 and 33; from J. Burnham, P. M., R. I., for Luke Aldrich, \$8, to 52, vol. 34.

WEST-TOWN BOARDING SCHOOL.

The Winter session of the School will commence Second-day, the 5th of Eleventh month. Parents and others intending to enter their children as pupils, please make early application to DAVID ROBERTS, Superintendent at the School, or JOSEPH SCATTERGOOD, Treasurer, No. 304, Arch street, Philadelphia.

West-Town, Ninth mo. 4th, 1860.

EVENING SCHOOLS FOR ADULT COLOURED PERSONS.

Principal and Assistant Teachers are wanted for the schools, male and female.

The schools will open, Tenth month 1st, and continue five months; five school evenings per week.

Apply to John C. Allen, 321 N. Front street, or S. Fifth street; William Evans, Jr., 252 S. Front street, or Samuel Allen, 524 Pine street.

WEST-TOWN SCHOOL.

A Friend is wanted as Teacher of Reading in the Female department of this Institution. Apply to

SAMUEL HILLES, Wilmington, Del.

JAMES EMLEN, West Chester, Chester Co., Pa.

ALFRED COPE, Germantown, Pa.

Sixth mo. 6th, 1860.

WEST-TOWN SCHOOL.

A Friend is wanted to fill the station of Governor of the Boys' department of this Institution.

Application may be made to NATHAN SHARPLESS, Germantown, Pa.; SAMUEL HILLES, Wilmington, Del.; J. EMLEN, West Chester, Pa.; or THOMAS EVANS, Philadelphia.

Twelfth mo., 1859.

DIED, at West Chester, Pa., on the 19th of Sixth month, MARTHA, relict of the late John Wood, of New York, in the seventy-third year of her age; an esteemed member of Rahway and Plainfield Monthly Meeting.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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African Exploration.

The half century which has elapsed since the death of Mungo Park, the pioneer of modern exploration in Africa, has been rich in men who have courted danger, and often suffered death, in efforts to open up in civilization and commerce, the interior table-lands of that singular continent. But never have these efforts been so numerous and so full of promise of success, as at the present moment. It is somewhat remarkable, that while the progress of the world has peopled America, has colonized Australia and New Zealand, has subdued India, has established a lucrative trade with the remotest nations of the East, and has mapped the ice-bound lands and bays of the polar seas, the larger portion of one of the great divisions of the globe could have remained inaccessible and unknown. The causes of this isolation of Africa are to be sought in its peculiar geographical formation, and in the peculiar character of the races which inhabit it. The vast central plateau which forms the body of the continent, is surrounded upon two of its triangular sides, by a broad belt of marshy, alluvial land, whose exhalations breed one of the most fatal of febrile diseases. Against this African barrier medical science, until within a few years, has vainly attempted to protect the constitutions of foreigners. At last, however, the dozen expeditions now proceeding inward from every point of the compass, promise to pluck out from the heart of Africa its old impenetrable mystery. The portals which have been kept closed through all the historic ages, by the repulsive inhospitality of nature, and the savage barbarity of man, are yielding to the enterprise, the greed of trade, and the missionary zeal of the nineteenth century. In Saharan and Nilotic Africa, the scientific labourers of Europe have already passed far beyond the southernmost traces of Roman exploration; in the east, an extensive system of lakes has been discovered, whose water will soon foam around the peaceful shores of commerce: south of the equator the lines of trade established by the early Portuguese adventurers now lie within the domain surveyed by the zealous travellers and fearless hunters of the last decade; while in western Africa steamers are sailing up the branches of that great river whose fertile bed stretches from the desert to the line, and whose course was until recently a fertile subject of dispute among geographers.

Some years ago Henri Duveyrier, a young and well educated Frenchman, began to feel an interest in African research. With an ardent enthusiasm, tempered by unusual patience and perseverance, he set about preparing himself for an extended survey of northern Africa. In France, in Germany, and finally in Algiers, he visited the best informed men, stored his mind with the results of their experience and study, and made his tongue familiar with the accents of the vulgar Arabic and the Berber dialect. Enriched by this useful learning, and provided with proper instruments, he entered in May, 1859, upon a thorough scientific exploration of the desert of Sahara. He proposes to measure the heights and distances, the oases and gorges, of that sandy and sterile waste, to collect specimens of its geology, zoology and botany, and to report upon its physical geography and ethnology. At the last accounts he had reached a point two hundred and fifty miles south of Algiers, and had determined the astronomical bearings of a number of localities. Not long after the departure of Duveyrier from the capital of Algeria, Baron Kraftt, a German, travelling in the garb of a Mussulman, and under the Arabic name of Hadj Skander, left Tripoli for Timbuctoo, the entrepôt of North African trade. Kraftt carried with him a boat, by means of which he hopes to descend the Niger from Timbuctoo to the Atlantic. The proposed route of the Frenchman, M'Carthy, who still lingers to complete his arrangements in Algiers, is very similar to that laid down by Kraftt. He will endeavour to cross north-western Africa, by way of Timbuctoo, from the Gallic colonies on the Mediterranean to the Gallic colonies on the Atlantic. The governor of Senegambia has sent messengers to the tribes along the upper Senegal, to inform them of the expected arrival of a stranger from the north, and to ask their assistance in the prosecution of his researches.

In addition to all this, Egypt is to be the basis of some interesting operations during the present year. Guillaume Lejean, whose reputation as a geographer has made him vice-president of the Geographical Society of Paris, has just been sent on a mission to the White Nile. His instructions from the imperial government authorize him to push on to the long sought for sources of the ancient Egyptian stream. He is likely to have for a coadjutor, — Petherick, the British consul at Khartum, who promises, provided his government shall consent, to go and meet Captain Speke, who, adopting an opposite course, purposes descending the river from its head. The endeavours of these various travellers and the rapid growth of the trans-Mediterranean colonial possessions of France, will result in speedy and important acquisitions to our knowledge of northern Africa.

In the eastern portion of the continent, a similar activity prevails. Captain Speke, to whom, and to Captain Burton, the world is indebted for the discovery of the two great lakes of Nyanza and Tanganyika, in the equatorial regions, left England last spring for the scene of his former signal success. He asserts, and the assertion is supported by the chief geographical authorities of the old

world, that one of the new found bodies of water, the Nyanza, is the fountain of the Nile; and he will attempt to make his way from the lake down the river to Egypt, meeting Lejean and Petherick as they come from the north. Preceding Speke by some months, is an important expedition, fitted out by the Geographical Society of Bombay, under the leadership of its secretary, — Kenelly, an excellent astronomer, and accompanied by an excellent physicist. Entering Africa at Zanzibar, in the last weeks of last year, they shaped their course directly for the lakes, intending to complete the researches of Burton and Speke, and thereafter to penetrate as far into the interior as circumstances should permit.

But both the English and Indian expeditions lack that glow of personal interest which distinguishes the attempt of Albert Roscher. A native of Hamburg and very young, his fondness for knowledge induced a desire to imitate the example of his countrymen, Barth, Vogel and Overweg, all of whom have risked, and two of whom have sacrificed their lives in extending the boundaries of science. Want of wealth seemed to him no insurmountable obstacle, and, after a tedious journey, he landed at Zanzibar, in September, 1858. His first design was to visit Kilmandjaro, "monarch of African mountains," in order to settle the disputed cause of the white appearance of its lofty summit, ascribed by some to snow, and by others to a kind of glittering stone. But he subsequently changed his plans, and resolved to turn his footsteps towards Nyassa, a lake of great size, and perhaps a continuation of the most southern of Speke's inland seas. He now experienced a peculiarly malignant and tenacious attack of the terrible fever. But sickness failed, as poverty had done, to subdue his unconquerable spirit. Provided with means by the generosity of a Hamburg merchant resident in Zanzibar, he started on foot, and still very feeble, for the south; and, following the line of the coast, reached Quilon, having examined on his way the lower waters of the Sudji, a fine river, supposed to be an outlet of Nyassa. While engaged on this stream, he was compelled to face numberless dangers and disasters, and the manner in which he encountered them plainly evinced his fitness for the task he has undertaken. He left Quilon with a native caravan, bound for Nyassa, on the 25th of August, 1859. The leader of the caravan, who has since returned to the coast, reports that Roscher had found the noble sheet, which was the object of his search, more than three hundred miles from the sea, and though carried in a litter most of the way, his fever, under the healing influence of the breeze from the lake and hills, was rapidly leaving him. All who love science, and admire a self-denying devotion to its pursuit, must await, with an anxious interest, further and more precise information from the intrepid young traveller.

In the meantime, furnished with a well freighted steamboat and abundance of means, the hopeful and persistent Livingstone has been at work in South Africa, and already stands upon the southern shores of Nyassa, untrod until to-day by

European feet. Looking before him, he sees a boundless internal sea, and does not dream that on its eastern side, nearly four hundred miles to the north, the heroic Roscher is at the same time gazing at its waves, and wondering at its broad expanse. Entering the Zambesi, which, after crossing the continent, pours its massy volume of water into the Indian ocean just opposite the island of Madagascar, Livingstone steamed up its chief tributary, the Shire, to its cataracts, thence accomplished a pedestrian journey of two hundred and fifty miles to its sources in Nyassa, discovered another body of fresh water, sixty miles by thirty in extent, called Shirwa, and established friendly relations with the tribes along his whole route. Between the Shirwa and Nyassa, he climbed to the top of a lordly mountain, named Zomba, and discovered a curious white lichen, which at a distance resembles snow or marble, and accounts for the shining peak of Kilmandjaro.

In the more central regions of the south, Andersson, the Swede, and Ladislas Magyar, the Hungarian, are gradually pushing the limits of the known district, towards the equator. The former, in his exploration of the Kunene, had gone from the Ondonga to a point on the Tioge, in about 16 deg. 30 min. south lat., and 18 deg. east long., where the party were attacked by fever, and the leader was compelled to send his servant, Pereira, back to the missionary station of Otjimbingue for means and assistance. They were encamped among a people styled the Ovakuangari, comprising some ten thousand souls, and living totally beyond the territory traversed by the hardy bushmen. Ladislas Magyar has visited or ascertained the existence of the following large lakes in the interior of South Africa:—The Ngami, already well known to European and American readers; the Oval, between the lands of Kanymae and Handa; the Kamba, in the neighbourhood of the Kunene stream; the Ivantula, having its origin in the overflow of the river Kakuluval; and finally, the great inland sea of Mouva, or Gyiva, which stretches away to the north from the country of Kazembe-tambalambe, and which may be identical with the Nyassa.

Less active, for the moment, are the scientific operations along that long line of the African coast which looks to the west. The details of Du Chaillu's bold explorations among the equatorial mountains are yet to be published, but the late visit of Bastian to the ancient city of St. Domingo, the capital of Congo, is full of matter interesting to the antiquary and the ethnologist. The governor of Senegambia has established a geographical commission, charged with the labour of surveying and mapping the whole Senegal country. This commission does not confine itself to the French possessions, but has just despatched two expeditions to the interior. But the Niger is the scene of the greatest present activity in the west. The Niger expedition, under the command of W. B. Baikie, sailed from England more than two years since, but overcome by misfortune, left the wreck of its first steamboat upon the hidden rocks of the river, near Rabba. A second has been sent out by the British admiralty, and at the latest dates was awaiting a favourable season to ascend the Benue, that branch of the Niger which experience has emphatically proved to be the most suitable for navigation. Far in the interior, Barth reached his most southerly point, on the banks of the Benue, and found it, at an immense distance from its mouth, of great depth and breadth.

The sources of the Nile attained, and the causes of its wonderful periodical overflow satisfactorily explained, the vast and tortuous course of the Niger laid down, the relative position of the great chain

of lakes ascertained, the mountains which fringe the elevated plateau ascended and measured—all of which, if unforeseen disaster do not intervene, will be accomplished within a score of months—and how small a portion of the great African problem will remain unsolved!—*The World.*

For "The Friend."

Those who hold their birthright in the Society, and the benefits it confers, as of little more value than a mess of pottage, should look back at the errors, out of which their forefathers were released by the illuminations of the power of Truth manifested in their hearts, and at the seasons of heavenly consolation they were blessed with, as they submitted to its humbling influence upon them.

Thomas Story was a person of extraordinary strength of mind, and from his education in the church of England must have been prepossessed in favour of its faith, and yet by the secret operation of the Spirit of Truth, he had doubts raised of the scriptural soundness of some points of its doctrines, and of its ceremonial performances, before he joined Friends. It does not appear that those doubts arose from the mere exercise of his reason, or from any desire to be singular among men, but from the light of Christ detecting those errors, and leading him out of them. He says, "I have a solid evidence to believe, that the Lord in his great mercy and kindness, had an eye upon me for my good, even in my infancy, inclining my heart to seek after Him in my tender years. From hence I may reasonably conclude, arose that early inclination I had to solitude; where I sometimes had religious thoughts, and frequently read in the Holy Scriptures; which I ever loved and still do, above all books, as most worthy and most profitable; especially the New Testament, in which I chiefly delighted."

The disadvantages, under which he was placed by the course of education, into which his father introduced him, not only operated unfavorably to a life of self-denial, but led him into practices which he afterwards condemned and relinquished. "In this state," he remarks, "my mind suffered many flowings and ebbings, and as I grew up towards a young man, I found myself under great disadvantages in matters of religion, as I was then circumstanced. For my father, intending me for the study of the law, which was esteemed a genteel profession, he first sent me to the fencing school, as a fashionable and manly accomplishment. Here I became a considerable proficient in a short time, by which my mind was greatly drawn out, and too much alienated from those beginnings of solitude I had once known. Having also acquired some skill in music, the exercise of that occasioned an acquaintance and society not profitable to religion; though I was hitherto preserved from such things, as are generally accounted evils among mankind. After this, I was put to the study of the law under a counsellor in the country, thereby to be initiated, with the design to be entered afterwards into one of the inns of court, to make further progress and to finish there. But being much in the country, and the family sober and religious in their way, of the most moderate sort of Presbyterians, I had again the advantage of solitude and little company, and that innocent, so that my mind returned to its former state, and further search after the Truth. And though I had at times some youthful airs, yet through secret grace, I was preserved from gross evils, and gained respect from all the family."

He observes that the Lord in mercy to save the soul, hath in time past, as we may see in Holy Writ, awakened and informed the mind, sometimes by dreams, signs, prophecy, and at other times by

immediate revelation, which in degree he realized in his own experience. While he was secretly looking towards the Lord, and desiring the knowledge of his ways, he had a dream, of which he gives us no interpretation, but which would appear to represent man's unconverted condition, in which when the Lord began to work, all secondary lights, he thought, were thrown into confusion and obscurity, the sun was also hidden, and a sense of thick darkness overspread the mind. Fear and amazement came upon him, the great day of the Lord's righteous judgment appearing to be come so that he thought he fled to hide himself, but remained in agony, expecting the earth would be dissolved, the elements would melt with fervent heat, and he should receive a reward according to his works. In this state he thought that he resigned all to Him, who shaketh the heavens and the earth, when immediately, though all hope was gone, the sun arose as in the strength of summer and all his fears vanished. He was then introduced into a verdant valley, as he thought, over run with fragrant flowers, where he saw young men and women walking in full strength, beauty and perfection, like innocent children; their countenances bespeaking a sense of deliverance from the corruption that had fallen upon them; and being delivered from the horrible darkness, by the return of the glorious Light, they all rejoiced together in unspeakable love.

It is probable he regarded the termination of this vision as illustrative of the redeemed soul when brought out of darkness into the marvellous light of the Lord. Having several times visited London with the counsellor at law, he says, "By the fear of God, I was preserved from vice and evil company, which much abounds in that populous city, though not without temptations; and some not otherwise to be resisted than by the secret influence of divine grace, which supersedes them though it may not always be immediately apprehended by such as are preserved by it. I was educated in the way of the national church, yet had no aversion to any class professing the christian name; occasionally I heard several sorts, but did not fully approve any sect in all things, as considered them closely. I was occasionally at Friends' meeting in the county of Cumberland where I applied my mind with as much diligence as I could, to examine what I could discern in their way. I observed they were very grave, serious and solid in the time of their worship, but could gather little, at that time, either from their manner or doctrine; only I took them to be an honest, innocent, and well-meaning sect.

"Towards the end of the year 1687, we came out of the country, and had chambers in Carlisle. I went diligently to the public worship, especially to the cathedral, where, in time of public prayer as soon as the creed called the Apostles' creed, began to be said, we all used to turn our faces towards the east; and when the word Jesus was mentioned, we all kneeled towards the altar-table as they call it, where stood two common prayer books, one at each side of the table, and over them painted on the wall, I. H. S. signifying Jesus Hominum Salvator—Jesus the Saviour of mankind. As I was concerned to inquire more and more after the truth of religion, the manner of our worship in the cathedral often put me in mind of the popish religion and ceremonies, and made me conclude that the way we were in, retained abundance of the old relics; our prayers, posture songs, organs, cringings and shows, appearing to be little else than an abridgment of the popish mass and the pomp and show attending it. I began to be very uneasy with it, and though I went there

little longer, I could not comply with several of the ceremonies, which, being noticed, in a familiar conference with an acquaintance, I asked pleasantly, 'What is that we worship towards the east? and why towards the altar, more than any other place, at the saying of the creed?' The person replied, 'Sure you are not so ignorant as you would make yourself seem. The Scripture says, 'At the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth.' And 'as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.'

"To the first I returned, That our pagan ancestors were worshippers of the sun and all the host of heaven; and this looked very like that, and could not certainly be grounded on that Scripture, which I cannot understand to signify any other, than the gradual manifestation of the power and glory of Christ in the world. But if he should literally come from the east in an outward sense, which, considering the revolutions of the earth, its relation to the sun and other planets, cannot be in the nature of things, that being west to one place which is east to another; yet that coming would not excuse our superstition, if not idolatry, in the meantime before he so come; though I grant, if he should so come, and we see him, then, and not till then, may we lawfully and reasonably worship towards the place, or imaginary place of his coming. As to bowing at the name of Jesus, I understand it to be in the nature of a predication, that in the fulness of time all powers in heaven and earth shall be subjected and brought under the power of Christ, as the next verse imports, which is explanatory of the former, viz., that 'every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.' Agreeing also with what the Lord Jesus himself saith, 'All power is given unto me in heaven and in earth.' And, therefore, this bowing towards a cipher of the words, Jesus the Saviour painted upon a wall, whilst the heart and spirit of a man is not subjected to the power of his grace, is but a mockery of Christ, a relie of popery, and hath some show of idolatry in it, from which I thought all Protestants had been thoroughly reformed. This a little surprised my acquaintance at first, coming from one, in whom so little of the work of religion appeared outwardly; but as I remained in the diversions of fencing, dancing, music and other recreations of the like sort, little notice was taken for a while."

God is and will be with his People.—Above all things, my dear children, as to your communion and fellowship with Friends, be careful to keep the unity of the faith in the bond of peace. Have a care of reflectors, detractors and backbiters, who undervalue and undermine brethren behind their backs, or slight the good and wholesome order of Truth, for preserving things quiet, sweet and honourable, in the church. Have a care of novelties, and airy changeable people, the conceited, censorious and puffed up; who at last have always shown themselves to be clouds without rain, and wells without water; who will rather disturb and break the peace and fellowship of the church, where they dwell, than not have their wills and ways take place. I charge you in the fear of the living God, that you carefully beware of all such: mark them as the apostle says, Rom. xvi. 17, and have no fellowship with them; but to advise, exhort, entreat and finally reprove them. Eph. v. 11. For God is and will be with his people in this holy dispensation which we are now under, and which is amongst us, unto the end of days: it shall grow and increase in gifts, graces, power and lustre, for

it is the last and unchangeable one: and blessed are your eyes, if they see it, and your ears, if they hear it, and your hearts, if they understand it; which I pray that you may, to God's glory and your everlasting comfort.—*W. Penn to his Children.*

Oyster Culture.

The enormous and increasing consumption of oysters, may well awaken in the minds of the lovers of the bivalves a well grounded apprehension that ere long the demand will exceed the supply. Experience in regard to the salmon and other valuable species of fish, gives additional reason for the apprehension. The failure will not result from the lessened energy of the reproductive power of the oysters, but from the thoughtless greed of man, who destroys them by millions while they are multiplying, or before they have attained maturity. Does science indicate the means of repairing this wanton mischief?

The oysters generally spawn from June to the end of September, and do not leave their *ova* like many other marine creatures. They incubate them on the folds of their coverlet, (mantle,) and among the *laminae* of the *bronchiæ*, (lungs.) There they remain surrounded by mucous matter, necessary to their development, and within which they pass through the embryo state. On leaving the mother, they have a swimming apparatus, by which they are enabled to move to a distance in search of solid bodies, to which they may attach themselves.

The oyster is said to produce not less than from one to two millions of young, so that the animated matter escaping from all the adults on a breeding bank is like a thick mist dispersing from the central spot from which it emanates, and so scattered by the waves, that only an imperceptible portion remains near the parent stock; all the rest is dissipated. And if these myriads of wandering animalcules, borne about by the waves, do not meet with solid bodies to which they may attach themselves, their destruction is certain; for those which do not become the prey of the lower animals living on the infusoria, fall at last into some place unsuitable to their development, and are frequently smothered in the mud.

The time may come when we shall depend for our supply of oysters upon the labours of the scientific naturalist, who is acquainted with the laws of generation in fishes, and is able to turn them to account. This is understood at Lake Tusaro (between Cumæ and Cape Misenum,) a mud-bottomed, volcanic, black, salt lake—the veritable Acheron of Virgil, in fact. The whole vicinity has, from an unknown period, been occupied by spaces, generally circular, filled with stones transplanted thither. These stones are imitations of rocks, which are covered with oysters from Tarentum, so that each of them forms an artificial bank. Round each of these artificial rocks, generally of the diameter of from six to nine feet, stakes are fastened so near each other as to inclose the central space where the oysters are. These stakes are a little above the surface of the water, so that they can be easily laid hold of and removed when this is desirable. There are also other stakes arranged in long rows, and bound together by a cord by which are suspended small twigs destined to increase the number of moveable pieces awaiting the gathering season.

These stakes and enclosures are arranged for the purpose of arresting this generative dust, and supplying it with points of attachment, just as a swarm of bees settle in the bushes which they meet with, on their exit from the hive. It does, in fact, become fixed; and each of the animated particles of which it consists grows so rapidly that in two or

three years it become edible. In the work of M. Coste, of France, we see it stated that he saw stakes pulled up from the artificial banks, covered with three distinct crops of oysters, which had been fixed in about thirty months. The first of these was fit for the market. When the fishing season has arrived, the stakes and branches are pulled up, and one by one relieved of all the oysters reckoned marketable, and then replaced. At other times, the oysters are detached by means of a hook with many branches, without removing the stakes.

To harvest oysters without destroying the young, the following process might be successfully followed, as at Tusaro:

Timber work, loaded with stones at the base, might be made of many pieces, covered with stakes firmly attached, and armed with iron cramps, &c. Then, at the spawning season, these apparatus could be let down into the sea, either upon or around the oyster beds; they might be left there till the reproductive seed had covered the different pieces; and cables, indicated on the surface by a buoy, might permit them to be drawn up when it was judged convenient.

M. Coste says that, of from one to two millions of young oysters produced by an oyster, only from ten to twelve remain attached to the shells of their mother. How shall these swarming mollusks be fixed on the bottom of the sea, instead of being scattered on the waves? We have only to deposit, on sheltered banks, hurdles and stakes still retaining their bark, kept at the bottom by weights, and laid flat, so as not to interfere with navigation. The progeny of the oysters, placed below these, will rise, like a cloud of animated dust, through the branches and the embryos, and will enrust every part of the apparatus. After remaining on it for a certain period, the young shell fish will spontaneously be detached and fall to the bottom (previously cleaned by the drag) like the seed of the sower in the ground, prepared by the harrow; and then the enthusiastic naturalist promises, that if some Louis Napoleon will supply the very moderate expenditure to be incurred, the whole coast of France shall be converted into a long chain of oyster-banks, interrupted only in those places where there is an accumulation of mud. Oysters shall swarm on every rock from Dieppe to Havre, from Havre to Cherbourg, from Cherbourg to the depopulated banks of La Rochelle; and other famed localities shall resume more than their ancient prosperity.

By the second report of M. Coste, made after a thorough test of his theory it appears, by a brilliant result, that wherever the bottom is free of mud, industry, guided by science, can create in the bosom of oceans, fertilized by its care, harvests more abundant than are yielded by the land.

M. Coste protests against beginning oysters fishing in September, and recommends that it be delayed till February or March; because, he argues, though in September spawning be over, the shells are covered with a recently formed population. The drag thus makes havoc of fields in full germination, like a rake drawn across a tree in full blossom. In March the greater part of the young oysters will be detached.

Why may not the theory of Coste have equal force upon this side of the Atlantic, and the available portion of our line of sea coast be devoted to the cultivation of oysters by a mode which has been demonstrated to be successful?—*Ledger.*

We are surprised at the fall of a high professor; but, in the sight of God, he was gone before; it is only *we* that have now discovered it. "He that despiseth the day of small things shall fall by little and little."

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 4.)

THE JORDAN FAMILY.—JOSEPH JORDAN.

Joseph Jordan, the third son of Robert Jordan, was born in Nancemond county, Virginia, in the year 1695. He was, says a memorial concerning him, one of "the third generation who have walked in this dispensation of Truth;" his parents and grand-parents having, through the Lord's sustaining virtue, borne the cross of Christ, and walked in the narrow way which leads to everlasting life. He was of a sprightly turn of mind, of an affable disposition, and of a pleasant, even temper, which made his company generally acceptable, and opened the way for his associating with many, esteemed of the better sort. But whilst he walked in his own will, and had not taken up the cross of Christ, all his natural gifts and talents, which made him popular amongst men, were but in his way as to the one thing needful, the salvation of his soul. About the year 1717, when he was twenty-two years of age, Lydia Laneaster and Elizabeth Rawlinson, ministers of the gospel from England, visiting Virginia, were made the instruments of good to him and his younger brother Robert. His memorial says, "It pleased the propitious Goodness to give him a signal call, which he, like Zaccheus, ingenuously made haste and with joy embraced, both the message and messenger of salvation." Having, with all earnestness and with full purpose of heart, given up to the Divine visitation, he rapidly grew in the Truth, and very soon after, both he and his brother received a gift in the ministry of the gospel of Christ.

He had an excellent gift, and waiting in fervent exercise upon the Lord, his alone Qualifier for service, he became a workman who needed not to be ashamed. His manner was grave and modest, his matter well adapted to those amongst whom he laboured, so that he had great place amongst men of different denominations. "Many have been the short systems of divinity which he declared in apostolic language." Although he was not a scholar, as to human acquirements, yet had he truly the tongue of the learned. He was "both correct and concise in speaking the word in season, inasmuch that sundry persons of note and good judgment, have confessed to the Truth, and embraced the doctrine he preached."

He suffered persecution, but "being patient in tribulation, he had the joy of hope which affords content and solace of mind." In the year 1724, he went to Europe on a religious visit, which occupied him more than three years. In that time he laboured in most parts of England, in Ireland, and some places in Holland. His memorial says, "At his return, which was attended with peace, he found his presence necessary, even in a temporal respect, for upon the death of his aged father, [Eighth mo. 3d, 1728,] he was constituted father of the family, his brother Robert being then absent, which trust he discharged with good judgment and moderation. He was a steady friend, a kind neighbour, and good economist. He often intimated that he should not continue long, wherefore he used diligence to set his house in order. Some small time before his death, he visited the meetings of Friends in Virginia and North Carolina, and edified them with his gift."

In the early part of the week before his death, although very feeble in body, he attended the Quarterly Meeting to which he belonged, and at his return expressed the great satisfaction it had

been to him, and said he believed it would be the last meeting of the kind he should ever be at. It proved to be according to his impression. He never left his home afterwards, except once to attend a week-day meeting held near his residence. The day before his death, to some young ministers, he said, "Mind your gifts, and the Lord will bless you, and you will be a blessing to the church. Be humble and obedient. Obedience brings sweet peace. When you are at meeting together, if the Lord should favour one of you with the word of life to preach in an extraordinary manner, let not either of the rest murmur at it, or he discouraged, but rather [endeavour inwardly to] labour, [to assist] him or her, who is so favoured. It may be this is not thy time to speak. As thou keeps humbly waiting on the Lord, he will, in his own time, bring thee forth in an eminent manner. So thou wilt have peace in thyself, and grow in his grace from one degree to another. Be not very desirous of speaking much at a time. Some who are small in their beginning, the Lord makes mighty in his own time. I have a great desire there might be a right ministry continued in the church. There are many, not strictly of this fold, which in due time the Lord will bring in. As you come to have an experience of the work of Truth, in your own hearts, you will be able to confute them, who persuade themselves there is no living without sin in this world. I say you will be able, from your own experience, to confute them; then you will be made, in measure, like the stone which the prophet Daniel saw, cut out of the mountain, without hands, which was able to break in pieces all things contrary thereto. I am not in a condition to speak much, neither is it, I hope, very needful. As you are taught of the Lord, you will have cause to rejoice in him in whom you have believed."

So having completed his exhortations, and, as we believe, finished his short day's work, he, in much resignation of mind, in the enjoyment of sweet peace with the Lord, departed this life on the 26th day of the First month, 1735, being forty years of age.

Of Robert Jordan, the second, the brother of the above Joseph, an extended biography has already appeared in these biographical sketches. Of Samuel Jordan, probably a younger brother, I find but little to record, save that he was eminent as a minister, and several times visited Friends in the Middle and Northern provinces. One of the sisters of Robert and Joseph married Thomas Pleasants, who was a valuable minister, as we shall see hereafter.

(To be continued.)

The New Light-house on Minot's Ledge.—This structure, which has just been completed, is emphatically the Eddystone of America. The time for its construction has been necessarily extended, owing to the very exposed situation of the rock on which it is built, which made it impossible for the workmen to pursue their labours continuously. Sometimes in an entire year, the hours of actual labour performed were very few. It is said, that great credit is due for the speedy completion of the work to Capt. B. S. Alexander, corps of engineers U. S. A., the superintendent of the construction. The light-house is built upon one of the Cohasset rocks, or Minot's Ledge, which lie eight miles S. E. $\frac{1}{2}$ E. from Boston light, and six miles N. $\frac{1}{2}$ W. from Seituate light. There are fifteen large rocks comprising the group, and their heads are constantly above water. Heretofore these rocks have proved very dangerous to vessels on the coast.

The nearest land is Seituate, which is three miles distant. These rocks extend from three and a half to four miles north and south; there is a channel through them by which small vessels can, in fine weather, pass. The water around the rocks is quite deep, varying from five to six fathoms.

The work of building this light-house was commenced in the summer of 1855. There was formerly an iron pile light-house on the ledge, which was destroyed in a violent storm, in the fourth month, 1851. Its place has been temporarily supplied by a ship anchored on the ledge, which displays two fixed lights, at an elevation of forty-five feet from the sea. There were 3514 tons of rough stone and 2357 tons of hammered stone used in the construction of the light-house, and as the building stands, it is composed of 1079 stones.

The tower is round, and solid for some distance up, and is built in the most substantial manner.

The following are the dimensions:—

	ft. in.
Height from the bottom of the lowest stone to top of pinnacle	114 1
Height of focal plane above the lowest point	96 1
Height of plane above mean high water	84 1
Diameter of third and first full course	30 0
Diameter of twenty-second course, solid part	23 6

The new light is a very powerful one, and may be seen at a great distance.

For "The Friend."

The following is a description, by the late Edward Bell, of Blair county, of the old continental flour-mill, still standing at Green and Company's forge on the Little Juniata, and the only one of eight, built prior to 1775, in the upper part of that beautiful and picturesque valley, now thickly inhabited. He says, it was a curious piece of machinery when I first saw it. The house was about twelve feet high, fourteen feet square, made of small poles, and covered with clap-boards. There was neither floor nor loft in it. The husk was made of round logs built into the wall; the water or tub wheel was some three feet in diameter, and split-boards, driven into the sides of the shaft, made the buckets. The shaft had a gudgeon in the lower end, and a thing they called a spindle in the upper end, and was not dressed in any way between the claws. The stones were about two feet four or six inches in diameter, not thick, and in place of a hoop they had cut a buttonwood-tree that was hollow and large enough to admit the stones, and sawed or cut off to make the hoop. The hopper was made of clap-boards, and a hole near the eye of the stone answered for the damp-sil, with a pin driven in it, which struck the shoe every time the stone revolved. The meal trough, made out of a part of a gum, completed the grinding fixtures. The bolting chest was about six feet long, two and a half wide, and four feet high, made of live wood punch-eons, split, hewed, and jointed, to hold flour, with a pair of deer-skins sewed together, to shut the door. There was not one ounce of iron about the chest or bolting-reel. It had a crank or handle on one end, made of wood—the shaft, ribs, and arms made of the same material; and the cloth was Leona muslin, or lining that looked like it. Its capacity must have been about as one to a thousand, compared with the mills of the present age. How would some of the people of the valley now relish bread baked from flour holted through Leona muslin. It might do for dyspepsia; a disease not probably known in that day.

There is nothing that is able to appease the trouble of a wounded conscience, but the mercy of God in Christ Jesus.

For "The Friend."

SILENT MEETINGS.

Shall I give way to a moment's mood,
And speak the thoughts that have come to me,
O God, and Father and King, I would
That all our lives were nearer to thee,
That we were nearer the only good,
And the only peace that can ever be.

We are sinners, and sin is wrong,—
(Old and worn are the words I say,)
We must all of us die ere long,
And our souls must live in the night or day,
Errors and dangers and temptings throng,
And there may be need to watch and pray.

Yet here I will own what our life has been,—
We have scorned the world for its faith in form,
Moored on a silent light within,
That has kept our life from every storm,
Till we hard'y counted that we could sin,
Living at ease in our own reform.

We are happy, Father, we do not kneel,
Poor nor naked, nor blind nor meek,
With all the passion and peace we feel,
All the fullness,—what shall we seek,
Saying to thank thee, O thou reveal
All that is sinful, and base, and weak.

And Lord, dear Lord, if our souls have strayed
From the life, and the light of the christian course,—
If the thankful words we have sometimes prayed,
Be dark and aimless, and have no force,
O, teach us our need to be afraid—
Humble our souls in a long remorse.

Take from us all that has made us sure,
Let us feel our need of thee all day long,
Keep us loving, and make us pure,
Pure from the silent human wrong,
For we know that the world shall not endure,
And the years of our trials shall not be long.

Germantown, Eighth mo., 1860.

Selected.

TO AN EARLY PRIMROSE.

Mild offspring of a dark and sullen sire!
Whose modest form, so delicately fine,
Was nursed in whirling storms,
And cradled in the winds.

Thee, when young Spring first questioned,
And dared the sturdy blusterer to the fight,
Thee on this bank he threw
To mark his victory.

In this lone vale the primrose of the year,
Serene thou openest to the nipping gale,
Unnoticed and alone,
Thy tender elegance.

So virtue blooms, brought forth amid the storms
Of chill adversity, in some lone walk
Of life, she rears her head,
Obscure and unobserved.

While every bleaching breeze that on her blows,
Chastens her spotless purity of breast,
And hardens her to bear
Serene the ills of life.

H. K. White.

Voracity of Ants.—Dionisio Carli, of Piacenza, missionary, in Congo, Africa, was once sick in bed while there, when his little pet ape suddenly jumped upon his head. He thought that some rats had probably frightened the little animal, and tried to tranquilize him, when several negroes shouted to him to get up, because the ants had entered the house. He was then obliged to be carried into the garden, in order to save his life, for the ants had already commenced crawling on his feet, and the floor of the room was covered with them to the height of one foot. Those ants, he relates, ate up every living object within their reach; and of one cow which was accidentally left over night in the stable, through which they passed, nothing but the bones were found the next morning.—*Jaeger's North American Insects.*

For "The Friend."

I think the excellencies of the following letter of I. Pennington's, shine forth with unusual brightness, in contrast with the great restlessness and man's own righteousness of the present day: ponder well its meaning, weigh its spirit, watch thy own heart, and turn inward and see if the teachings of God's Holy Spirit are not the same now that they were in 1678; and that all our devotional acts, of whatever kind, must spring immediately from the fountain-head of all purity, to be availing—and that all else, are but as filthy rags.

"Because my not praying in my family, according to the custom of professors, seemed to be such a great stumbling to thee, it sprang up in my heart to render thee this account thereof. I did formerly apply myself to pray to the Lord, morning and evening, believing in my heart that it was His will I should do so. And this was my condition then: sometimes I felt the living spring open, and the true child breathe towards the Father; at other times I felt a deadness, a dryness, a barrenness, and only a speaking and striving of the natural part, which I even then felt was not acceptable to the Lord, nor did profit my soul; but, apprehending it to be a duty, I durst not but apply myself thereto. Since that time, since the Lord hath again been pleased to raise up what he had formerly begotten in me, and began to feed it by the pure giving forth of that breath of life which begat it, (which is the bread that comes down daily to it, as the Lord pleaseth freely to dispense it,) the Lord hath shown me that prayer is his gift to the child which he begets; and that it stands not in the will, or the time, or understanding, or affectionate part of the creature, but in his own begetting, which he first breathes upon, and then it breathes again towards him; and that he worketh this at his own pleasure, and no time can be set him when he shall breathe and when he shall not breathe, and that when he breathes, then is the time of prayer, then is the time of moving towards him, and following him who draws.

"So that all my times, and all my duties, and all my graces, and all my hopes, and all my refreshments, and all my ordinances, are in His hand who is the spring of my life, and conveys, preserves, and increases life of his own good pleasure.

"I freely confess, all my religion stands in waiting on the Lord, for the riches of his Spirit, and in returning back to the Lord, (by his own Spirit, and in the virtue of his own life,) that which he pleaseth to bestow on me. And I have no faith, no hope, no love, no peace, no joy, no ability to anything, no refreshment in anything, but as I find his living breath beginning, his living breath continuing, his living breath answering, and performing what it calls for—so that I am become exceedingly poor and miserable, save in what the Lord pleaseth to be to me by his own free grace, and for his own name's sake, and in rich mercy. And if I have tasted anything of the Lord's goodness, sweeter than ordinary, my heart is willing, so far as he pleaseth, faithfully to point others to the same spring; and not discourage the least simplicity and true desire after God in them. But, when they have lost the true living Child, and another thing is got up in its stead, (which, though it may bear its image to the eye of flesh, yet is not the same thing in the sight of God;) and where this nourisheth itself by praying, reading, meditating, or any other such like thing, feeding the carnal part with such a kind of knowledge from scripture, as the natural understanding may gather and grow rich by; this, in love and faithfulness to the Lord, and to souls, I cannot but testify against

wherever I find it, as the Lord draweth forth my spirit to bear its testimony. And this I know from the Lord, to be the general state of professors at this day; the spirit of the Lord is departed from them, and they are joined to another spirit, as deeply as ever the Jews were; and that their prayers, and reading of the Scriptures, and preaching, and duties, and ordinances, are as loathsome to the Lord, as ever the Jews' incense and sacrifices were. And this is the word of the Lord concerning them—Ye must come out of your knowledge, into the feeling of an inward principle of life, if ever ye be restored to the true unity with God, and to the true enjoyment of him again. Ye must come out of the knowledge and wisdom ye have gathered from the Scriptures, into a feeling of the thing there written of, as it pleaseth the Lord to open and reveal them, in the hidden man of the heart. This is it ye are to wait for from the Lord; and not to boast of your present state, as if ye were not backslidden from him, and had not entered into league with another spirit; which keeps up the image of what the Spirit of the Lord once formed in you, but without the true, pure, fresh life."

Preserving Shingles on Roofs.—The following article we copy from the *Rural Intelligencer*, as worthy of attention by those who desire to preserve the roofs of their habitations and buildings.

Some paint roof-shingles after they are laid. This makes them rot sooner than they otherwise would. Some paint the courses as they are laid; this is a great preservative, if each shingle is painted the length of three courses. But about as sure a way to preserve shingles, and that with little or no expense, is a mode recommended in a letter to us by David Hunter, of Clinton, on the 23d of Second month last. We republish so much of his letter as relates to this subject, in hopes that it may be of service to many of our readers:

"There is one thing more that nearly all people know, if they would only attend to it; that is, to sprinkle slaked lime on the roofs of their buildings on rainy days. Put it on considerably thick, so as to make the roof look white, and you will never be troubled with moss; and if the shingles are covered ever so thick with moss, by putting the lime on twice, it will take all the moss off, and leave the roof white and clean, and will look almost as well as if it had been painted. It ought to be done once a year, and, in my opinion, the shingles will last almost twice as long as they will to let the roof all grow over with moss. I tried it on the back part of my house, ten years ago, when the shingles were all covered over with moss, and they appeared to be nearly rotten. I gave the roof a heavy coat of lime, and have followed it nearly every year since then, and the roof is better now than it was then; and, to all appearance, if I follow my hand, it will last ten or fifteen years longer. The shingles have been on the roof over thirty years. There is no more risk about sparks catching on the roof than on a newly shingled roof. Those that do not have lime near by, can use good strong wood ashes, and these will answer a very good purpose to the same end."

This is the end of the testimony of the gospel of our Lord and Saviour Christ Jesus, that we may all come to partake of his life, and that by partaking of it, we may live upon it, and being made alive to him, we shall then be made able to serve him; then shall we be enabled to worship him, to glorify him, and to declare of his glory, and of his power, and of his wisdom, and of his goodness to those that are strangers to him.—*Robert Barclay*. 1688.

For "The Friend."

The "word to Zion's mourners," in the fifty-first number of the last volume of *The Friend*, has produced a feeling of sympathy, which seems to call for expression. Under an appreciation of the prompting to such a communication, the hearts of many of its readers have doubtless been struck with a view of its timely fitness, as an incitement to patience and faithfulness, affording evidence of an affectionate concern for the general welfare. As such, it recommends itself to thoughtful and serious perusal, especially by those whose faith may have been greatly tried, so as to cause them at times to waver in doubt, respecting a continuation of those requirements by which our worthy forefathers were led into great simplicity and plainness of language, dress, and demeanour, and out of a worldly conformity in respect to worship, ministry and prayer, and every other religious performance.

In reflecting upon the sorrowful innovations of latter time, and their fearful encouragement, causing lamentation and mourning, many, doubtless, have been led to inquire, with the prophet, "What shall be the end of these things?" and the reply given to him may now be applicable; "Many shall be purified, and made white, and tried; but the wicked shall do wickedly." Though many may be scattered from the fold of safety, in this day of great trial and weakness, yet the Lord will preserve those whose eye is kept single to his truth and honour, not seeking the exaltation or gratification of self, either in opposing or encouraging evil; but being "faithful to the Truth, and against error, in that living upright zeal which is of the Lord's own begetting; in the meekness and gentleness of Christ; not mistaking the forward runnings and willings of the creature, for his putting forth."

In keeping near to the Truth, minding its pointings and restraints, were our worthy predecessors preserved from harm or offence, in times of suffering and trial, such as we of the present day know little or nothing of. Their minds being "kept inward with the Lord, in a watchful frame, they were favoured to see and shun the snares of the enemy," not being terrified by his roarings, or seduced by his specious wiles, into licentiousness or vanity, over-zeal, or lukewarmness; but were preserved in purity and moderation, adorning the doctrine of God their Saviour. Thus were they, and are some even now, kept from those extremes into which the spirit of error doth lead; patiently continuing in well doing, not taking offence because of suffering or trial; but patiently enduring, "as seeing Him who is invisible," and is still waiting to be gracious to his church and people.

The faithfulness and reward of many, whose names might be mentioned, as standing firm in their opposition to the workings of the spirit of enmity, in any direction, or under any covering, should indeed incite us to greater watchfulness and care, lest we be led to err on one hand or the other, and fail of the great recompense of reward promised to the righteous.

Eighth mo. 28th, 1860.

English Opinion about the Slave-Trade in America.—The London Star, the special organ of the liberal party in England, defends the United States Government from complicity in the slave-trade, charged by the Times, and then turns upon the English Government with some facts which the Times ought to have meditated and to have made some allowance for:

"But then England is accused of insincerity and hypocrisy in this question, and in the United States Senate language is uttered, which had better have

been left unspoken. Yet it is not for us too warmly to resent it. Of the unselfishness, sincerity, and pure humanity of the British people on this subject, no man, we believe, either in Europe or America, entertains a shadow of doubt. But the arrangements, under which our African squadron act, together with other circumstances, are such as not unnaturally to suggest the possibility of other motives in the government than the desire to suppress the trade simply. When it is pointed out that those negroes which are captured by British cruisers, are not returned to Africa, but are turned, on the contrary, to valuable use for the interests of British colonies, what have we to answer? It is notorious to all the world that labour is so much wanted in Jamaica, that the planters there would be willing and anxious to revive the slave-trade, if they could, and are actually carrying on a trade in coolies, which is a slave-trade under another name. Well, why should the British Government expose itself to misrepresentation, by taking captured negroes to Jamaica? An American, whose nation cannot possibly derive any advantage from capturing slave-ships and their cargoes, may be allowed to ask whether the negroes taken by the British cruisers, are captured for the purpose of suppressing the slave-trade, or of supplying the wants of the British West India planters. As the British officers receive £5 a head for all captured, too, it is evident that it is their interest rather to allow cargoes to be shipped, than to prevent the slavers from taking them on board. But the chief blot in the arrangement is the carrying of them to British possessions, where labour is wanted, and where they are not landed as freemen, but under obligations to work. Add to this, that the British Government, to which Spain has bound herself over and over again to put down the trade to Cuba, and which has actually paid Spain immense sums of money as a consideration for such suppression, does nothing to exact the fulfilment of this duty from the Court of Madrid. This is unaccountable. The trade is carried on notoriously with the sanction of Spain, the great functionaries of whose government, and members of whose royal family, make immense fortunes out of it. Why does not the British Government insist on the execution of this treaty? By doing so, it would be doing more to end the trade in African slaves, than can be accomplished by the united exertions of the British and United States squadrons united; but, if insurmountable obstacles, of which we know nothing, interpose in the way of this, why not cease appropriating the captured negroes to our own use, and so remove from our arrangements that which leaves our motives naturally open to the suspicion of those to whom a thoughtless or mischievous section of our press and politicians never omit an opportunity of unjustifiably denouncing as favourable to the slave-trade?"

Brahmin Cattle in the Southern States.—One of our neighbours, who has had much experience in the importation of foreign breeds of sheep and cattle, writes us a note that seems to us to contain some useful suggestions. He says that Brahmin cattle were first introduced into the United States about ten years ago, and, as in the case of the mule, had to work their way into the good graces of our people, by positive proof of their real value. There are no cattle, he maintains, on the face of the earth, which render a profit to the holder equal to these. England may boast of her Durhams, Devons, Ayrshires, Alderneys, &c., and there is no question that, with high feeding, the English have brought their favourites to perfection, as fat cattle. The Brahmins, for active work, our friend consid-

ers to be equalled only by that noble animal, the horse; while for the quantity of meat they yield, they are superior to the Durham, and their milk, for butter, is fully equal in richness to the Alderney, or Brittany, as some call them. Our correspondent thinks the Brahmin cattle to be particularly adapted to the Southern climate; and he expresses the hope that some of our planters, who have experience in the use of this particular stock, will be kind enough to lay before the public the results of that experience, especially in the acclimation of this useful animal.—*N. O. Picayune.*

The knowledge and clearness bought by suffering, are generally worth what they cost.

THE FRIEND.

NINTH MONTH 15, 1860.

The present condition of the world is calculated we think, to impress every reflecting mind with feelings of seriousness, and to encourage anticipations of impending changes, that naturally awaken more or less anxiety, and invite to a more fervent and practical reliance upon the great Disposer of events, who ruleth in the kingdoms of the children of men.

The unreasoning antipathy or ferocious enmity that formerly so generally pervaded each people towards every other, have now been mostly laid aside; or at least, they are not allowed to manifest themselves in the conduct and intercourse of civilized nations. Commerce, and more widely diffused knowledge, have succeeded in demonstrating the unity of man's interest, however politically separated, and in eradicating many of the national prejudices that so long and so potently tended to embroil nations in contests, destructive to their moral and material well-being. The precepts of the benign religion of Christ, are yet, very far from being admitted by mankind generally to regulate their every-day life; but we believe it may be safely asserted, that the number of its sincere disciples is much larger than ever before; while it is obvious that it has triumphed over many false principles that were once arrayed in its supposed support, by cruel persecution, and subverted not a few superstitions, once fostered among those who professed to be the alone true church.

It is becoming more and more apparent, that, in the progress of improvement, light has penetrated to a depth in parts of the human family, where, half a century ago, there seemed little or no sensible evidence of the presence of its faintest ray; and the expansion it is producing even there, is challenging the attention of all; and awakening the fears of many, who, in their political and social position, stand above the class just feeling its influence. The different nations of Europe appear to be continually kept in a state of suspense and expectancy, each apprehending some outbreak, within its own borders or those of its neighbours, which must bring antagonistic classes and principles into collision, and light up an "irrepressible conflict," that will finally break down long-established assumptions of hereditary superiority, and place within the reach of the lower orders of the people, those rights and privileges which are theirs by an inalienable title, but of which they have been cheated and forcibly deprived, by an usurped power and rank, claimed to be held by divine right, and justified upon the ground of popular ignorance and degradation, which themselves have mainly contributed to produce and foster. There is just cause to fear for the consequences that may

attend the mighty upheaval; for though the perception of these masses is so far improved that they are rousing to a consciousness of the false position they occupy, and have begun the struggle for rights, which, they are sensible, possess intrinsic value, and were designed for their enjoyment, yet they see but as "through a glass darkly," and know not how rightly to attain, or properly to estimate those rights, when placed within their reach.

The power of the Turk is fast waning; and though the Sultan still sits upon his tottering throne at Constantinople, it cannot be concealed even from his own fanatic subjects, that he is the mere agent of the great Powers of Europe; and that it will not be long before he must evacuate the provinces he has, for centuries, held on that continent and open his dominions in Asia to the uninterrupted advances of christian civilization. The purposes for which the Mohammedan hordes were permitted by Divine Providence, to flaunt their victorious crescent over so large a portion of the fairest countries of the earth, have doubtless been mainly accomplished, and the signs of the times seem clearly to indicate, that the organization of the bold imposture and heartless tyranny it has ever symbolized, is about to be broken and destroyed.

It has long been obvious, that the power and authority of the Roman Pontiff, were slowly, but surely fading away; the effect of the "deadly wound" received through the reformation; but by his recent futile bull of excommunication against Victor Emanuel, Pius Ninth has conclusively shown that the thunder of the Vatican has lost all its terrors, and that however much of ignorance and superstition remain among the nations, over which Papistry has for centuries exercised its baleful influence, light and knowledge have made sufficient inroads upon their deep and long-brooding darkness, to emancipate them from the degrading thralldom heretofore attendant upon a belief, that their temporal and eternal well being, were in the keeping of one fallible man, and could be blasted at any time by his malediction. But while suffering from the deceit and cruelty, the hatred of liberty, and opposition to general educational improvement, that characterize the pretended vicar of Christ, his advisers and abettors, and mark with peculiar atrocities the efforts made and making to suppress the rising tide of popular improvement; there is danger of the common people of Italy learning to regard all religion as a cunningly devised fable, contrived and enforced by their superiors in rank, to exalt themselves and secure their own interests, at the expense of their dupes.

If we turn our eyes on our own country, we see a condition of things, which while giving hope of a still more enlarged extension of liberal and enlightened principles, is yet well calculated to awaken fears and anxious forebodings. The rapid development of the various resources of the country; the enormous increase of population, and extension of State and Territorial government, that have taken place within the last half century; together with the multiplication of periodical literature, and the system of common school education organized in nearly all the free States, are perhaps unprecedented in the history of any other nation. Freed from the turbulence and privation of such oppressed classes of citizens as are agitating the governments of Europe; exempted from the enormous expenditures there required for payment of immense standing armies, and numerous wide spread fleets; with abundant harvests, rich mines of iron, coal, and the precious metals; a world-wide and lucrative commerce, and freedom to enjoy all the blessings thus lavishly bestowed upon them; the people of these

United States would seem to be possessed with every mundane requisite for universal comfort and happiness; and, making the profession of religion they do, to have little or nothing more to ask for, but grateful and humble hearts. But there are prevalent vices, easily discovered, that taint the domestic circle, bringing trouble and distress into the homes of thousands; and there are national sins of a dark dye, involving all classes, more or less, in responsibility, and jeoparding, if they do not marr, the peace of all, by the evil passions they foment, the agitation and commotion they produce and aggravate, and the fearful punishment they threaten. We have become so accustomed to living under a free and mild government; we are so uniformly sensible of its existence and its power, only from the protection and safety it affords in all our religious and civil relations, that we are apt to think and speak of it as a thing of course; forgetting that, under the blessing of an overruling Providence, it is the elaborate construction of the wisdom and virtue of a generation that has passed away from among us; and that to preserve it uninjured, and perpetuate the liberty, security and comfort it is designed to, and has heretofore conferred, we must be grateful receivers of our manifold blessings, and by the whole tenor of our lives, strive to promote and diffuse the moral rectitude and practical regard for the requirements of christianity, which are essential to the existence and enjoyment of free institutions. But, while arrogating great superiority as a free people, we are unblushingly permitting unjust governments and oppressive laws, to crush out the rights of the poor, and place the persons and the lives of an innocent though ignorant people, at the mercy of hard-hearted and arbitrary men. Instead of regarding slavery as a deplorable evil, to be eradicated as speedily as the interests of the enslaved would justify—as did the statesmen of the revolution—long indulged indolence, and love of the gold slavery produces, have blinded the eyes, and hardened the hearts of so many, that it is now claimed to be an institution of the Almighty, guaranteed unlimited expansion by the constitution of our country, and the African slave-trade advocated as a mission of christianity and civilization, to the dark coloured children of that benighted land.

It was the testimony of one of the most-popular statesmen that America has ever produced—himself a slave-holder—that one of the most fearful evils of slavery, is its invariable tendency to call forth and inflame in the master, the worst passions of the human heart; and in the reckless course advocated, and the violent measures pursued by many of the hot-headed defenders of this iniquitous system at the present time, there is ample and fearful evidence of its truth. From this cause proceed the fierce sectional excitement, and determined party hostility, which now characterizes the political movements in the South, while the North, angered by the threats and taunts it has long received, seems determined, in like spirit, to assert and enforce the power derived from its numerical superiority; thus arraying one portion of the Union against the other, in bitter conflict, and threatening to rend assunder the bands that hold us together as one people. Unprincipled men, greedy of place and power, are employing the talents and opportunities they possess, in stimulating the passions of the people, for the purpose of carrying out their party measures; and this, in communities where the fear of servile insurrection must always, more or less, exist, has naturally intensified the excitement, until, in many places, not merely the "mob," but men occupying respectable positions in society, are ready to disregard all law and justice in order

to remove their supposed dangers, or to revenge themselves on those they suspect to be their enemies.

Thus party spirit and sectional strife run high, threatening the most serious results; while all parts of our country are deservedly chafed and disquieted on account of this enormous national sin, for which the whole people are more or less responsible. For, though slavery in the respective States is placed beyond reach of the general government, there can be no reasonable doubt, that had the citizens of the free States maintained a continued protest against it, in all its branches, in a christian spirit, acting in accordance with that protest—which it was their duty to do—both individually, and through the legislative power that speaks the will of the people of each State, slavery would either have come to an end ere this, or been in a fair way for extinguishment throughout the whole country. But instead of acting thus, the people generally have willingly and knowingly consented to the policy and the demands of the slave interest, and they are not now fondly to imagine that they can make the peculiar form of our government, a scape-goat for their folly and their crimes.

The circumstances to which we have thus briefly alluded, illustrate the observation we made in the beginning of our remarks, that the present condition of the world is calculated to impress every reflecting mind with feelings of seriousness. The period is big with events that portend extraordinary changes, near at hand; and amid the fluctuations of the conflict which truth is everywhere waging with error, there are occasional inroads of the latter, upon ground long since conquered by the former, that involve the battle-field in darkness and gloom, and sadden and discourage the heart of the combatant for the right and the true. But he has studied the eventful page of the history of his race to little purpose, who has not marked therein, the finger of the Almighty directing ultimate results; and learned that, amid the confusion and strife of contending parties and principles, He withdraws not his controlling hand, and by the force of his inscrutable counsel, often causes the most adverse actions, and most unworthy instruments, to accomplish his own purposes.

The mutations in society and the revolutions of States, are the results of laws that are in themselves unalterable and harmonious. Departures from that which is right, whether in individuals or nations, must be followed by loss and suffering; and in bringing them back to the position they were designed to occupy, Infinite Wisdom often employs agents comparatively contemptible, and causes the most unpromising circumstances to work together for their good. As in the setting up of the church of his new covenant, He chose the foolish things of the world to confound the wise; the weak things of the world to confound the things that are mighty; and base things of the world, and things that are despised, and things that are not, to bring to naught things that are; so now, although those who occupy places of authority, and many who are gifted with great intellectual power, may defy and oppose the principles and precepts which that covenant enjoins, He will, either in judgment or in mercy, overrule their mightiest efforts, and extend the kingdom of his dear Son, in a way that shall manifest the insignificance of human greatness, and display the shallowness of man's boasted abilities.

But let none presume upon this acknowledged controlling providence of the Almighty, educing good from evil. Though He has wrought, and will doubtless continue to work, until He has given to the Prince of Peace the heathen for an inheritance, and the uttermost parts of the earth for a posses-

sion, yet does He hold every one of us to a strict accountability for our thoughts, words and actions. To each one is applicable his injunction to the kings and judges of the earth by the royal Psalmist, and the signs of the times loudly admonish us all to hear and obey it: "Be wise now, therefore, O ye kings, be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him."

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 31st ult. Advice from Genoa to the 29th, state that a council of generals of the Neapolitan army have resolved to advise the King to leave. It is also rumored that the officers of the army and navy have tendered their resignations *en masse* to the King.

The London Post says, the Neapolitan government has offered Garibaldi the territory of Naples, in order to prevent the effusion of blood in the capital.

The Neapolitan funds had fallen ten per cent. Garibaldi had met with additional successes in Calabria, and had been proclaimed Dictator.

The English Parliament was prorogued on the 28th.

The Queen's speech says the relations of England with the foreign powers were friendly and satisfactory. She trusts there is no danger of an interruption of the general peace of Europe. She believes that if the Italian people of Italy are left to themselves, they will settle their own difficulties. She expresses the hope that the independence of Switzerland will be maintained. She laments the atrocities committed in Syria, and signifies her willingness to concur with the other powers to re-establish order there.

The latest despatches report that the royalists have been defeated in Calabria.

It was reported at Paris on the 29th, that the King of Naples had left on the previous evening in the frigate Stromboli, and that the Piedmontese occupied the Neapolitan forts. This rumor has not been confirmed.

Disturbances at Naples were imminent. Appeals to the people to revolt were publicly distributed in the city.

The Neapolitan Minister of War and General Basco had left Naples for Calabria, with six battalions, as reinforcements.

It was said that the Pope is ready to agree to the establishment of an Italian confederation.

The French Emperor, in a speech at Lyons, condemned the unjust distrust abroad, and declared that nothing should make him deviate from the path of justice and moderation. His sole desire was to advance the general interests of France, and he urged the people to give their attention to works of peace. He was determined that with divine assistance, France should not degenerate under his dynasty.

The pacific nature of this speech of the Emperor had caused an advance in the French funds.

The Paris *Constitutionnel* publishes an article, stating that the relations between France and Austria are excellent, and congratulating Austria on the reform tendency of its administration.

An imperial decree had been issued, opening the French ports for the admission, duty free, of all kinds of foreign grain and flour, irrespective of flag. Vessels laden with breadstuffs, will be exempted from tonnage dues. This is regarded as an admission of the great deficiency in the French harvest. The weather continued wet.

At the latest dates, all was quiet in Syria, Fuad Pasha having completely tranquilized the people. He had caused the ex-governor of Beyrout to be convicted of high treason. In the House of Commons, Lord Palmerston acknowledged the services of Abd-el-Kader in protecting the Christians of Syria, and stated that the British consul had been instructed to tender the thanks of the government to him.

Lindsay, a member of Parliament, had been authorized to proceed to Washington, to lay before the government the views of Great Britain relative to the navigation laws and belligerent rights, and enter into negotiations for opening the coasting trade, &c.

The Manchester advices were favourable. The Liverpool cotton market was unchanged. The quotations for breadstuffs were as follows:—American flour, 30s. a 32s. 6d.; red wheat, 11s. 5d. a 12s. 6d.; white, 12s. 9d. a 13s. 7d. per 100 lbs.; white corn, 38s. a 38s. 6d.; yellow, 35s. 6d. Consols, 92½ a 93.

UNITED STATES.—*Census Returns.*—According to the census just taken, *St. Louis, Mo.*, has a population of 160,557. In 1850, it had only 75,000 inhabitants. In that year, the population of *Chicago, Ill.*, was 28,620. It is now found to be 109,420. *Rochester, N. Y.*, has a population of 48,096, being an increase of 11,693 since 1850. *Berks County, Pa.*, has 93,974 inhabitants, being an increase of 16,843 over the enumeration of 1850. Of this increase, 7,428 is in the town of Reading. *The State of Rhode Island* has a population of 173,869 against 147,549 in 1850, a gain in ten years of 26,320, or nearly eighteen per cent.

New York.—Mortality last week, 514.

Philadelphia.—Mortality last week, 228.

Brooklyn.—Mortality last week, 133.

New Bedford, Mass.—The assessed valuation of real and personal property at New Bedford, is \$23,112,000, being a greater aggregate of wealth, in proportion to the population, than is to be found in any other city in the United States. In case of an equal distribution of property among all the inhabitants, every man, woman and child would receive a sum exceeding \$1000.

The Treasury.—The Secretary of the U. S. Treasury has advertised for the reception of proposals till noon of the 22d of Tenth month, for a loan of ten millions, under the treasury note redemption act of the last Congress.

Appalling Catastrophe.—On the 8th inst., about half past two o'clock in the morning, the steamer Lady Elgin, which left Chicago a few hours previously for Lake Superior, was run into by a schooner off Winetka, in Lake Michigan. There were a large number of passengers on board, including many of the citizens of Milwaukee, who had gone on an excursion of pleasure. From the statement of one of the survivors, it appears that at the time of the collision, the passengers were mostly in the cabin, dancing. A moment after the crash was heard, all was still, and in a short time she sunk, carrying down several hundred persons. The number of individuals on board is not known with certainty, but the following is estimated as nearly correct:—Excursion party, 300; regular passengers, 50; steamer's crew, 35; total, 385. Of these, but ninety-eight were saved! The Lady Elgin was a fast and favourite boat, of about 1000 tons burden, and had been run on the Lakes for the last nine or ten years.

The Markets.—The following were the quotations on the 10th inst. *New York.*—The wheat market is better; the demand is mostly for export; sales of 190,000 bushels, at \$1.35 and \$1.37 for soft, red Western; \$1.38 a \$1.40 for good do.; \$1.45 a \$1.50 for white Michigan and Indiana; \$1.60 for white Tennessee, and \$1.28 for Ohio spring; sales of 121,000 bushels corn, at 68 cts. a 70 cts. for mixed, and 74½ cts. for yellow; oats, 41 cts. a 42 cts. *Philadelphia.*—Red wheat, \$1.40 a \$1.43; white, \$1.45 a \$1.58; yellow corn, 74 cts. a 75 cts.; Delaware oats, 35 cts. a 36 cts.; New York barley, 80 cts. a 85 cts. The number of beef cattle sold at the market during the week ending Ninth mo. 8th, was 1848 head; a diminished supply, not equal to the demand. Prices ranged from \$8.00 to \$9.25 per 100 lbs. Sheep sold at from \$7.50 to \$8.50.

Miscellaneous.—*The Strife in Mexico.*—Vera Cruz dates to the 3d, state that Miramon, after his defeat, succeeded in reaching the capital, where he was endeavouring to concentrate his forces. The Liberals were advancing upon the capital.

Walker's Invasion.—Late accounts from Honduras mention that Walker and his associates had been compelled to abandon Truxillo. He was ordered away by the commander of the English war steamer *Learus*, and obeyed the summons, retiring down the coast. His force had been reduced to a very small number of men by the continued attacks of his enemies, and he had himself been severely wounded in the face.

The Mormons.—The present indications are, that this singular people have no intention of leaving Salt Lake valley. A late letter says, "They are busy erecting in every settlement substantial buildings for council houses, court-houses, meeting-houses, and school-houses. Grist and saw-mills, nail factories, foundries, and every kind of machine shop are becoming common. A few miles from the city, Brigham is laying out a nursery, with a million of trees, which he calculates will, in ten years, turn him in as many dollars. The building of the great temple has recommenced, and every spare team is hauling the massive rock from Cotton-road into the city. Of the magnitude of this edifice, your readers will form some notion from the fact that the foundation alone cost \$60,000, and a contract has recently been concluded for the hauling of the rock for the basement story, a distance of ten miles, for \$80,000. The building is to cover an area of 21,850 feet."

Loss of Life on Mont Blanc.—Three English travellers who persisted in ascending Mont Blanc on the 15th of Eighth month, during a snow storm, in spite of the remonstrances of their guides, slid from a precipice while descending the mountain, and were killed. They had tied themselves together with a rope, for safety, at the instance of their guides, three in number, each of whom had hold of it, to assist them on their way. One of the guides fell over the precipice with them, and was also killed.

The Crops in England.—A letter, dated Eighth month 23d, written by a Philadelphian, now in England, says that the average grain crop is quite a poor one as respects quality and quantity. The berry was down for want of sun, and much of it could not ripen into good flour making grain. The hay crop had been much injured by the rain. Hops also had been badly hurt.

The Summer in England.—It is stated that so changeable has the weather been in England, during the summer, that fires in dwellings for comfort were in constant requisition, and thick winter clothing in use in the open air. Cloudy and wet weather has generally prevailed during the summer, both in England and France.

RECEIPTS.

Received from Sarah Minard, Pa., \$2, vol. 34; from Sarah Roberts, Ind., \$2, vol. 33; from David Whitall, N. J., \$2, vol. 33; from Gideon Wilcox, Pa., \$2, vol. 34.

WEST-GROVE BOARDING-SCHOOL FOR GIRLS,

Situated within a few hundred yards from West-Grove station on the Philadelphia and Baltimore Central Railroad, from which place trains communicate with Philadelphia several times daily. The Winter session will open on Second-day, 5th of Eleventh month, prox.

For circulars, &c., address

THOMAS CONARD, Principal.

Ninth month, 1860.

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Visiting Managers for the month.—Jeremiah Hacker, John Carter and John C. Allen.

Physician and Superintendent.—Joshua H. Worthington, M. D.

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The Winter session of the School will commence on Second-day, the 5th of Eleventh month. Parents and others intending to enter their children as pupils, will please make early application to DAVID ROBERTS, Superintendent at the School, or JOSEPH SCATTERGOOD, Treasurer, No. 304, Arch street, Philadelphia.

West-Town, Ninth mo. 4th, 1860.

WEST-TOWN SCHOOL.

A Friend is wanted as Teacher of Reading in the Boys department of this Institution. Apply to

SAMUEL HILLES, Wilmington, Del.

JAMES EMLIN, West Chester, Chester Co., Pa.

ALFRED COPE, Germantown, Pa.

Sixth mo. 6th, 1860.

WEST-TOWN SCHOOL.

A Friend is wanted to fill the station of Governor in the Boys' department of this Institution.

Application may be made to NATHAN SHARPLESS, Concord, Pa.; SAMUEL HILLES, Wilmington, Del.; JAMES EMLIN, West Chester, Pa.; or THOMAS EVANS, Philad.

Twelfth mo., 1859.

MARRIED, on the 29th ult., at Friends' Meeting-house, Spring Water, Winneshick county, Iowa, DANIEL SATTERTHWAITE, of Tecumseh, Mich., to CORNELIA J. HOAG, daughter of Amos Hoag, of the former place.

PILE & MELROY, PRINTERS,

Lodge street, opposite the Pennsylvania Bank.

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For "The Friend."

[In the North British Review for Eighth month, 1860, there is an interesting article on Recent Discoveries in Astronomy, some extracts from which, we think, will interest the readers of "The Friend."]

Within a few years, new satellites have been found circulating round some of the remoter planets, while the structure and condition of the planets themselves have been studied with the improved telescopes now in the hands of astronomers. No fewer than *fifty-eight* new planets, or asteroids, as they have been called from their smallness, have been discovered between Mars and Jupiter; and, what is more interesting still, M. Leverrier, one of the discoverers of Neptune, had, from theoretical considerations, suggested by irregularities in the motions of Mercury, predicted the existence of a planet, or a ring of planets, between that body and the sun; and M. Lescaubault has actually discovered this intra-mercurial planet, while it was passing in the form of a round black spot over the disc of the sun.

The history of this discovery, if it is a discovery, is one of the most curious chapters in the annals of science. It has been characterized as "the Romance of the New Planet;" and astronomers of no mean celebrity are now marshalled in hostile array in discussing the question of its existence.

On the 2d January, 1860, M. Leverrier communicated to the Academy of Sciences a remarkable paper on the Theory of Mercury. In studying the twenty-one transits of that body over the sun between 1697 and 1848, he found that the observations could not be represented by the received elements of the planet, but that they could be all represented, nearly to a second, by augmenting by thirty-eight seconds the secular motion of the perihelion of Mercury. In order to justify such an increase, we must increase the mass attributed to Venus *one-tenth at least* of its value, which, from sixty years' meridian observations, has been found to be the four hundred thousandth part of that of the sun. If we admit this increased mass of Venus, we must conclude, either that the secular variation of the obliquity of the ecliptic, deduced from observations, is affected with errors by no means probable, or that the obliquity is changed by other causes wholly unknown to us. If, on the other hand, we regard the variation of the obliquity of

the ecliptic, and the causes which produce it, as well established, we must believe that the excess of motion in the perihelion of Mercury is due to some unknown action.

"I do not intend," says M. Leverrier, "to decide absolutely between these two hypotheses. I wish only to draw the attention of astronomers to a grave difficulty, and to make it the subject of a serious discussion." We must therefore, as he suggests, find a cause which shall impress upon the perihelion of Mercury these thirty-eight seconds of secular motion, without producing any other sensible effect upon the planetary system.

M. Leverrier then shows that a planet between Mercury and the sun, the size of Mercury, situated at half his mean distance from the sun, if moving in a circular orbit slightly inclined to that of Mercury, would produce the thirty-eight seconds of secular motion in his perihelion. But when he considers that such a planet would *have certainly a very great brightness*, he cannot think that it would be invisible at its greatest elongation, or during total eclipses of the sun.

"All these difficulties," he adds, "disappear, if we admit, in place of a single planet, small bodies circulating between Mercury and the sun;" and he thinks their existence not at all improbable, seeing that we have already a ring of fifty-eight such bodies between Mars and Jupiter. As these bodies must frequently pass over the sun's disc, he advises astronomers to search for them with care. * * *

During the last century, various continental astronomers had observed, among the spots that so frequently appear on the sun's surface, one more round than the rest, and had fortunately recorded the fact, and the date of its appearance. They do not seem, however, to have suspected that it might be a planet, and therefore did not attempt to trace it across the sun's disc, or to watch for its re-appearance. The phenomenon was at last seen by a more sagacious observer, who was able to appreciate its importance, and anxious to trace it to its cause. This observer was M. Lescaubault, a doctor of medicine of the Faculty of Paris, and carrying on his profession at Orgeres, a small town in the arrondissement of Chateaudun, in the department of the Eure and the Loire. Having been fond of astronomy from his infancy, and having, since 1837, observed that the law of Bode was far from representing accurately the distance of the planets from the sun, he imagined that, independently of the four small planets, Ceres, Pallas, Juno, and Vesta, which Piazzi, Olbers, and Harding had, between 1801 and 1807, discovered in the wide space between Mars and Jupiter, there might be another elsewhere. But as he was then situated, he found it difficult to make the necessary observations.

When he was watching the transit of Mercury over the sun, on the 8th of May, 1845, the idea occurred to him, that if there was any other planet between the sun and the earth than Venus and Mercury, it ought to be seen in its passages across the disc of that luminary; and that, by frequently observing the margin of the sun's disc, we ought to see the appearance of a black spot entering

upon the sun, and traversing his disc, in a line of a greater or less length.

At this time it was impossible for him to institute this plan of observation, and it was not till 1853 that he was able to commence it. Between 1853 and 1855, he seldom directed his telescope to the sun; but in 1858, when he had a terrace at his command, he constructed a rude instrument, by which he could measure, within a degree nearly, the angle of position; and he tested its accuracy by measuring the position of spots on the moon, and comparing his observations with a map of that satellite published by John Dominique Cassini.

This instrument was a telescope, with an object-glass about four inches in aperture, and four feet ten inches in focal length, made in 1838 by M. Caucho, and having a magnifying power of 150 times. The finder of the telescope magnified six times. In the focus of both telescopes were placed three parallel vertical wires, and three parallel horizontal ones, the distance between the two outermost being from thirty-two to thirty-four minutes. A circle of card-board, five and a half inches in diameter, and divided in its circumference to half degrees, was placed on the eye-piece of the finder, and concentric with it. The telescope had a vertical and horizontal motion, and was supported by a wooden pillar with three feet, the points of which rested on a frame also with three feet, and having screws, in order to level the instrument.

With his telescope thus mounted, and by the aid of other pieces of rude apparatus, which it is unnecessary to describe, he was able to measure the distance of any well-defined spot on the sun's disc from its margin.

Whenever our observer expected that the duties of his profession would allow him a little leisure for observation after mid-day, he regulated his watch by the sun's passing the meridian, by means of a small transit instrument; and having adjusted the rest of his apparatus, he directed his telescope to the sun, and, during a period varying from half an hour to three hours, he surveyed the whole contour of the sun's disc, keeping his eye at the eye-glass.

After these repeated surveys of the great luminary, he was at last gratified with the object of his ambition. On the 26th March, 1859, about four o'clock in the afternoon, he saw a black point enter the sun's disc. Its circumference was well defined. Its angular diameter, as seen from the earth, was very small; and he estimated it as much less than one-fourth of that of Mercury, which he had seen with the same telescope and the same magnifying power, when it passed over the sun on the 8th of May, 1845. * * *

The time which the black spot took to pass over the sun's disc was,

In mean solar time 1h. 17m. 9s.

In sidereal time 1 27 22

The least distance from the sun's centre was $0^{\circ} 15' 22.3''$.

The distance between the points of entry and emergence was $9' 13.6''$, and

The sidereal time necessary to describe the sun's diameter would have been 4h. 29m. 9s.

After giving these results, M. Lescarbault expresses his conviction that, on a future day, a black spot, perfectly round and very small, will be seen passing over the sun in a line situated in a plane comprised between $5\frac{1}{2}^{\circ}$ and $7\frac{1}{2}^{\circ}$, and that this orbit will cut the plane of the earth's orbit towards 183° in passing from the south to the north.

"This point," he continues, "will very probably be the planet whose path I observed on the 26th March, 1859, and it will be possible to calculate all the elements of its orbit. I am persuaded also that its distance from the sun is less than that of Mercury, and that this body is the planet, or one of the planets, whose existence in the vicinity of the sun, M. Leverrier had made known a few months ago, by that wonderful power of calculation which enabled him to recognize the conditions of the existence of Neptune, and fix its place at the confines of our planetary system, and trace its path across the depths of space."

(To be continued.)

For "The Friend."

Extracts from the Letters and Memorandums of our Late Friend, H. Williams.

"Ninth mo. 8th.—My best love to S. E. Her time seems lengthened out, doubtless for a good and wise purpose. It is not a great deal we communicate to each other outwardly, but I believe we are not strangers in hidden exercise. I set more value on that sort of acquaintance, yea, much more, than an outside show of friendship, without any foundation, but the natural feelings of unstable mortals. . . . I thought we had a good meeting, after deep wading; a fresh call, our friend thought, was sent forth to the young people, which she believed it her duty to revive; though had thought for a considerable time that the way would not open for her exercised mind to be relieved; the call was to the children of this people, and to the children of others present, to come out and be ye separate, touch not the unclean thing, &c. The way was clearly opened and shown them, with very suitable encouragement, that the way of the cross is the way to the kingdom; it is a safe way, and peace is the result. . . . Oh that we were more in earnest to hold up the "standard," for the people to rally to.

"Our afflicted brother is a little better. It is a great and heavy affliction; may we all bear a part, and as near as possible for humanity to do, make the case our own, so that some solid benefit may accrue to us; for we are all, we must allow, sadly wanting in coming up to the right standard.

"Oh! I do wish for myself, that I could see and feel more fully, the poverty and emptiness of my condition."

"Eleventh mo. 8th.—I feel much for ———, who is wading under a load of exercise, and passing through the dispensation of judgment and of burning, under which the old enemy buffets and upbraids, casts down, and will seek to destroy. . . . my heart has been strengthened in being afresh made to see how good the Lord is in remembering us in our low and sinful condition, and in great mercy reaching forth a helping hand, when utterly unable to help ourselves."

"Our Quarterly Meeting seemed a solid time, and some suitable communications; but my feelings resembled the wintry appearance without doors. I was poor and destitute, yet I loved my friends, which seemed the only good spark left. I do not want to complain; have more than I deserve. So, dear ———, try to be travelling on, that at the end of time, having done what we could, we may be received with the answer of "Well done,"—

this is all that is worth our concern; by little and little we progress, not great matters at once."

"12th.—Thy mournful scrap I received; were it not that it answered as face to face in a glass with my own condition, increasingly so of latter time, I might put a wrong construction on it, but it may be best; yes, doubtless, it is best, to wait the whole appointed time, the night season; a brighter moment will come; faith and patience work wonders, for the blessing attends.

"I thought of and looked some for thee at our Quarterly Meeting, and no doubt thou would have been comforted through the ministry of ——— and ———; whose exercises agreed together. ———'s concern was to strengthen some who were stripped and in prison, no light, and very little comfort, where their judgment was taken away, and were ready to call all the good they had ever experienced in question; be encouraged such to bold on to keep near to their dear Lord, and He in his own time will come, and in the twinkling of an eye, can change the dispensation; that these proving seasons were among his choice blessings. To me, it was plain preaching. Then addressed those of younger experience, who were in danger of being led away by some near friend, who did not intend to mislead, but who were looking out too much, and the appearance of things was so specious, and the many voices out in the world, if a watchful care was not maintained, and a close walking with the good Guide, by prayer and humbling themselves before Him, some who had set out well, were in great danger of suffering loss.

Then a spirited and energetic call to the poor 'prodigal,' who had wasted his substance in riotous living, feeding on that which does not satisfy, while there is bread enough and to spare in the Father's house, who yet stood graciously disposed to receive such a returning, repenting prodigal one; it was addressed to an individual.

"It is a great blessing to have a living gospel ministry preserved in our Society, with a judgment to discern it, and strength to keep it separate from alloy. 'The ear tries words, as the mouth tastes meats.'"

"24th.—By cousins M. and J., we received the account of the issue of the case of illness; my mind had been buoyed between hope and fear; deeply did I feel for all interested; the care-takers there, and her dear friends; close must the bereavement have proved, and caused, no doubt, deep searching for the cause, why she, who so lately gladdened the eyes of her parents, should leave the family circle, for such a good reason as obtaining school learning, many miles from home, and almost immediately on entering, fall sick; and though no doubt anxiously watched over and faithfully cared for, should there be summoned to her ever-enduring home.

"Oh! saith my soul, may the Lord so bless the dispensation to all concerned, that it may help prepare for the same final wearing out of the strength of these poor mortal bodies, and through the gracious interposition of the blessed Redeemer, qualify for an entrance into the mansions of rest, where I humbly trust, this dear child, through the above means, is safely landed after those agonizing sufferings."

"Twelfth mo. 1st.—Our Monthly Meeting was a remarkable one; by ourselves as to any strangers. Encouragement flowed to the tried, wrestling spirit, that as sure as Jacob was blessed after wrestling the whole night season, so would the same concern now be blessed. Then a state was mournfully spoken to, a state of being at ease in Zion; indifferent, unconcerned. Oh! what can be done for these? was the query. Then R. Scotton

was concerned to address a state that was trusting in a form without the power, making a goodly appearance and sliding along unconcerned. It seemed connected with the foregoing. Robert pressed an individual examination—"Is it I? is it I?" "We might bide our states from one another, but a day was hastening when we should appear just as we really were, naked and bare, before the judgment-seat." Truly, I may say, that it felt solemn altogether. Then dear ——— mentioned that early in the meeting she had felt a concern to revive the passage of the vineyard, planted in a fruitful hill, fenced it, gathered out the stones thereof, &c., and planted it with a choice vine, and when He looked for grapes, behold it brought forth wild grapes. The result then was, the hedge was to be taken away, and it should be eaten up; the fence removed, and it trodden down, and the clouds commanded to rain no more rain upon it; that it would be a lamentable situation, should any of us be thus left; that the clouds should be commanded to rain no more rain on us. It had an alarming feeling. What will become of us, I cannot say; but I believe all this *homeborn exercise* was begotten by the great Head of the church for His poor, erring, backsliding, rebellious people present, yet once more to sound the alarm, that whether we will hear or forbear, He will be clear, and his faithful servants clear."

"As regards ———, I may say, it is not for every truly exercised soul to appear publicly, "His ways are a great deep," while it becomes us to lie low and wait all the appointed time, through a long, dark time, when neither sun, moon, nor stars appear; He may be working a work in and for us, which will not only be acceptable to Him, but redound to His glory and praise eventually, and we be filling up our measure of the sufferings of Christ, which yet remains for the church's sake. In my younger days it was sealed to my understanding and best sense, that no great or public place was for me; but a good example was required in all things, and a voice followed close, saying intelligibly to the ear of my soul in early days, "This is the way, walk thou in it," when tempted to turn either to the right or left, the monitor was at hand and even to this day I see no more required, but a sound, steady example, not many words and them to the point, in the business laid upon me from one period to another; and greatly have I been comforted and strengthened, in this my way when I have found my exercises have been in accordance with the faithful, either of the present day, or those who have passed away. But I have not always been careful enough, sorrow has been the result; temptations yet await in this lonely path, a whispering, why not do and be as others who are better than I? Then the first and early injunction presses for place: 'This is the way,' &c. I cannot be too thankful, that the rod and staff still corrects and comforts me."

"21st.—Thy letter written Seventh-day was received, giving account of the further afflicting dispensation. It was a great surprise, and our feelings were, indeed, deeply affected; it seems almost as if the case was nearly our own. I cannot tell what to say, the subject feels so serious. . . . Wisdom is profitable to direct us in all things, while we believe that our life, &c., are in His hands, who will do right."

"29th.—Thy letter has been received and read with much interest. It was all touching, but the account of that little boy who died there, was a unusual moving case throughout. How dumb we are, when dealing with children; we do not let ourselves believe they understand much or think much, and yet the very best sense is often alive

and our duty is, to cherish it. What could have been more striking than his appeal, 'Can't thee pray for me?' Then, as if there was no time to lose, and being ready himself, broke forth in all the fullness of feeling, with such a sound ejaculation or little prayer; one thing only, and yet, all we need, 'mercy.' I do not remember ever being more sensible of true prayer, nor for the momentousness of our responsibility, who have little folks to deal with."

"*First month, 1844.*—I bear you in very tender remembrance, having sorrowed in your sorrow and partook, I trust, with you, according to my measure of a quiet settlement of mind, as regards that precious little child, who was too good and too pure to be trusted here. 'Too ripe for heaven, to tarry long on earth.'"

"*3rd.*—Yesterday was your Monthly Meeting; hope thou and — both got there, and that the little ones were cared for. That account R. F. gave thee, was remarkable, and showing the woman's faith. When the little ones are left sincerely in the care of our great Caretaker; and with sincere hearts we meet to worship Him, we may with faith trust. I have been thinking this evening, if there was more sincerity and simplicity of heart, it would be better for us as a Society. I just now remember dear Sarah Cresson's communication to us in our women's Monthly Meeting, shortly after the 'separation.' She spoke so feelingly, 'No matter how low we are, so that we are preserved from despair.' That was a day of close besetment and trial, and so is this."

From the Leisure Hour.

Subalpine Railways.

While so much is heard about Piedmont and France, it may be interesting to call attention to a great work of engineering skill and art, which is likely to have a more lasting influence than any political event, on the relations of the two countries.

That George Stephenson was right, when he said that "tunnels were a nuisance, and ought by all means to be avoided if possible," is a truth known to many a disappointed shareholder. The odd millions needlessly and injuriously sunk in these odious perforations, here in England, are a sad reminiscence to too many amongst us. There are, however, in the development of the great railway system, situations in which tunnelling becomes an obvious necessity; and this is clearly the case when great mountain-ranges cross the line of route, and pre-eminently so in respect of that great Alpine chain which separates Italy from the rest of the continent of Europe. Much interest has been felt through all classes of our travelling population, in the great question of sub-alpine tunnelling; and as the operations are now so far advanced that some reports of real progress have reached this country, a brief notice of the matter may be acceptable to our readers.

In common with others not in the secret, we had ourselves formed vague, and, as it seems, erroneous ideas of the nature of the machinery which, it was stated, was to be employed in perforating the base of the Alpine barrier dividing Piedmont from France.

It appears, from the report sent to the Academy of Sciences at Paris, by M. Manebrea, a member of the Piedmontese Parliament, that the real operation of the machine is confined to the boring of holes, for blasting in the ordinary way; and that the advantages of this system over the older ones consist simply in the possibility of boring a great number of holes at one time, with, of course, the superior speed and efficiency obtained by mechani-

cal, as compared with animal power. The holes once made, the rock is blasted, and the rubbish removed in the usual manner.

This, divested of needless technicalities, is, by M. Manebrea's account, all that has been done by the adoption of machinery in this grand undertaking. By keeping this in view, and imagining the operations to be carried on simultaneously at each end of the proposed tunnel, it will be understood that the chief object gained is the abbreviation of the time required for the completion of the work. This, under the old method of mining, would have extended to a period of thirty-six years—rather a disheartening "look-out" for some of the present generation; but now it is hoped that the sub-alpine tunnel, opening the glorious land of Italy to northern Europe, as it has never been opened before, will be completed in the short space of six years.

The actual length of subterraneous road between Modane and Bardonecche, will be about nine English miles, while that which is spoken of as intended to open the communication between Italy and South Germany will, it is said, be sixteen miles long. It will readily be understood by the general reader, that the usual mode of expediting such works as these, by sinking shafts from above at different points, so as to allow of several gangs of miners being employed simultaneously, is in this case inapplicable, as many thousand feet of granite and other rock stand perpendicularly over the line of the tunnel. The expeditious mode which we have described, is all the more valuable on this account.

Some very interesting particulars remain to be noticed; the first of which is the nature of the power employed. We remember seeing, a year or two since, in one of the Turin journals, a suggestion by a Piedmontese engineer as to the possibility of making the water-power, which nature so abundantly provides in the Alpine regions, perform all the work which, in flat countries, is necessarily thrown upon the steam-horse. Thus, it was stated that water might be employed to haul up trains upon steep inclines to about half the height attained by the present carriage roads, and to propel them through the tunnels, which, entering the mountains at that elevation, would, of course, be very much less costly and slow of execution. A very ingenious application of water has certainly been adopted in the case now before us, with complete success, as a substitute for steam-power. The water is not, however, the direct agent; it is employed only to act as an *air-condenser*, and the air thus condensed becomes a vastly more manageable, and not less effective power, than the water itself would have been. To effect this, a simple yet effectual plan is adopted, which we shall attempt to describe.

Most readers will know what is meant by a *syphon*, it being nothing more than a tube bent into somewhat the form of the letter U. The syphon, when in use, has its ends turned downwards; but in this case the bent tube, of proportionate dimensions, has them turned up. Into one end of this tube, the water from above is let fall, of course forcibly driving the air before it up into the other branch, and, its escape being prevented, condensing it. A reservoir is connected with this end, which the condensed air is allowed to enter by a valve, and this is ultimately charged with air at "six atmospheres" of pressure, constituting a power fully as effective as any steam-boiler or water-wheel could supply.

Any one who has seen an air-gun in use can have no difficulty in conceiving that condensed air is the moving power of the machinery connected

with sub-alpine tunnelling. The same agency might be employed in many instances, in which steam is now considered indispensable. In many parts of our own country, a water-power capable of condensing air for charging locomotives to any possible required extent might easily be found; while it is well worth considering how far the stationary engine might in this way be substituted for the fiery locomotive. Should this idea ever be reduced to practice, it will be satisfactory to think that at least *one* danger of the iron road—that from fire—is done away with; while the nuisances of smoke and gas would cease to act as drawbacks to the railway traveller's comfort and enjoyment.

Another very curious and interesting phenomenon has been developed—for it is not now for the first time brought to light—in connection with the uses of compressed air, namely, its congealing or refrigerating power. It would seem that, as soon as a stream of air, issuing from a reservoir, where it has been held at a pressure of six atmospheres, passes into the mine, all water in its neighbourhood suddenly congeals, or freezes, even although the surrounding temperature be as high as 72° Fahrenheit. It is observed upon this point, that as the great distance from the surface will render the interior of the subalpine tunnel very warm, the injection of cold air for ventilating purposes, (which, we should have mentioned before, forms an essential part of the plan adopted by the Piedmontese engineers,) will have the happy effect of equalizing the temperature, as well as supplying fresh air for respiration and all other requirements.

Granting that air escaping from a given pressure of six atmospheres will freeze water when brought into contact with it, and that it will do this in any climate, and under all possible circumstances, it follows that a method of supplying so essential a necessary of life and preserver of health in warm climates, and so acceptable an addition to comfort even in our northern latitudes, must, sooner or later, attract the attention of scientific men and of the public at large. In the "*Mechanics' Magazine*" for 1851, there was an account of a machine, invented by Dr. Gorrie, of New Orleans, by means of which water is frozen in large quantities by exposure to condensed air, in the act of its subsequent expansion. It is worked by either hand or steam power. We remember hearing, some years ago, of something like this naturally occurring in a German mine, where a rush of water and air taking place simultaneously, from under great pressure, into the atmosphere, the water was frozen and fell about in small balls of ice.

As to ventilation, a great deal has been written upon the presumed impossibility of ventilating a tunnel passing under the Alps; and calculations have been made in the most elaborate way, of the cubic measurement of air destroyed by every locomotive which enters the tube. It is singular that any engineer should have been so ignorant of the power of Wilkinson's "iron bellows," or "steam blower," now so generally used in blast furnaces of every sort, as to doubt the possibility of throwing by its means a stream of air into the very heart of the tunnel. Whatever other objections may be urged against these colossal works of human skill and daring, there can be no doubt that they are capable of being supplied most abundantly and cheaply with the "vital fluid" for any number of passengers, and any possible waste of air by the engines.

Such are some of the reflections naturally suggested by a perusal of the report alluded to, and

which is, we believe, the first reliable information as to what is actually doing in reference to the great undertaking of sub-alpine tunnels, necessary as they are to the completion of the European system of iron roads, from which so much is expected in the promotion of harmony and good will between man and man, and between nation and nation. Mere knowledge will not do all that we require; but free intercommunication will doubtless do much, by tending to the removal of that barrier to all improvement—ignorance.

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 12.)

THE PLEASANTS FAMILY OF VIRGINIA.

JOHN AND JANE PLEASANTS.

John Pleasants, the first settler, bearing that name, in Virginia, was born in the city of Norwich, old England, some years previously to 1650. When he had arrived at man's estate, he was sent over to America as a factor for a merchant, and after some time took up his abode at Curles, in Henrico county, Virginia. His education had, without doubt, been in the established church, but he was convinced of the Truth as held by Friends, and became an honest, humble walker therein, and suffered in support of the Truth he professed. About the year 1670, he was married to Jane, the widow of Captain Samuel Tucker, from Bristol. There was, at that time, no Monthly Meeting of Friends, in the neighbourhood of Curles, and probably not in Virginia. Being unable, therefore, to lay their intentions before a meeting of that sort, they convened a company of Friends and others, in his own store-house, before whom they made public that they intended marriage with each other. Having thus given opportunity for any who thought they had cause to object to come forward, and none appearing, they some time afterwards went to a public meeting of Friends held in York county, where the marriage was solemnized. By this connection, John obtained a valuable help-meet, as respects time and eternity. She was an earnest advocate for the Truth, a practical living example thereof in her own conduct and conversation, and was endowed with a gift in the ministry of the gospel of Christ. A testimony concerning him says, "They lived together many years in a comfortable and exemplary manner, agreeable to the principles of Truth, and were diligent in attending meetings, as well those at a distance as that at Curles, in the settlement whereof they were the principal instruments in the hand of Providence. He was a man so generally respected amongst his neighbours, that without his solicitation he was twice chosen representative for the county." The office, however, he never filled, as he was conscientiously restrained from taking the customary oaths. After a life of usefulness in the community, and of faithful dedication in the church militant, he was called to the recompense of reward, about the year 1698. His memorial adds, "As he was much beloved, so he was much missed by his neighbours, friends and family."

Of his widow, a memorial says, she "was zealous for the cause of Truth, and had a gift in the ministry which was very acceptable to Friends, and particularly serviceable at that early time in a wilderness country, the good effect whereof was very visible in the place where she lived for a long time." She survived her beloved husband, and, although advanced in age, was very diligent in the

attendance of religious meetings, and earnest in fulfilling her social duties. As long as her bodily strength enabled her, she rode on horseback by herself; but becoming feeble, several years before her death, she rode behind one of her servants; "and so," adds her memorial, "continued to visit Friends, and attend meetings, to near the last period of her time." She "departed this life in a good old age, in the year 1708."

JOHN PLEASANTS, THE SECOND.

John Pleasants, eldest son of John and Jane Pleasants, was born at Curles, in the year 1671. He was early visited by the Lord's Holy Spirit, through submersion to which he became convinced of the Truth, and, in the words of a memorial concerning him, "was in a good degree faithful to the measure of Grace, he had received, which enabled him to suffer persecution for the cause of Truth, and to be serviceable in his day and station." He married Dorothy Cairey, daughter of Thomas Cairey, of the county of Warwick. She proved a valuable and exemplary wife. They were concerned to govern their family of six children in the fear of the Lord, and his grace accompanying it, caused their labours to be blessed. Says his memorial, "He was a good neighbour, a loving husband, a kind master, and a tender father, whom it pleased the Lord to call from works to rewards in the prime of life." He died in the year 1713, aged about forty-two years.

THOMAS PLEASANTS.

Thomas, the eldest son of the last named Friends, John and Dorothy Pleasants, was born Ninth mo. 3d, 1695. He was blest with a good natural understanding, and his father procured for him the advantage of a good literary education, whilst endeavouring to bring him up in the nurture and admonition of the Lord. The advantages he derived from the care and religious oversight of his parents, were manifest, and although still in his minority at the time of his father's death, and deprived thereby of his advice in that critical period of life, yet he was preserved in outward innocence amongst men, and in a good degree of holy stability and faithfulness before the Lord.

As he increased in age, he married Mary, a daughter of Robert Jordan, and a sister of Robert, the eminent minister of that name, and thereby being furnished with a companion, of a religious character, he still grew in grace, and gave proof of increased dedication to the Lord's will. In the twenty-ninth year of his age, [1724,] he was called to the work of the ministry. He accompanied his brother-in-law, Robert Jordan, in 1725, on a religious visit to Friends of Maryland. Robert styles him "a hopeful minister."

His memorial says, "He laboured both amongst Friends and other people, where no meetings had been before, much to the satisfaction of all." His labours were "much confined to his own country, where there was much need of faithful labourers. He was not discouraged at the smallness of the number from endeavouring to discharge his duty, as well amongst Friends belonging to the adjacent meetings, as those at a distance, and was instrumental in the conviction of several in the upper parts of the colony, as well as in the settlement of two or three meetings. He wrote an epistle a few years before his death, directed to Friends in every station, but more particularly the ministers, which tends to confirm that his diligence and labours proceeded from an earnest concern for the promotion of Truth and a right gospel ministry. Indeed he was a man much devoted to the service of Truth, and was a considerable sufferer for bearing his

testimony against priest's wages, and was once imprisoned on that account." * * He "left a pretty numerous offspring, some of them young, for whose eternal welfare, we have great reason to believe, he was particularly solicitous. Being once very ill, while on a visit to Friends at some distance from home, he seemed most ardently to desire that he might finish his course among his dear children, in order that he might have an opportunity at that awful period to enforce his advices, and promote the cause of God, to which he was much devoted to the last."

His death took place at his own dwelling, Eleventh mo. 24th, 1744.

(To be continued.)

DARE TO BE RIGHT.

Selected.

Dare to be right! dare to be true!
You have a work that no other can do.
Do it so bravely, so kindly, so well,
As to gladden all heaven, and silence all hell.
* * * *

Dare to be right! dare to be true!
Other men's failures can never save you;
Stand by your conscience, your honour, your faith,
Stand like a hero, and battle till death.

Dare to be right! dare to be true!
Keep the great judgment-seat always in view;
Look at your work as you'll look at it then,
Scanned by Jehovah, and angels, and men.

Dare to be right! dare to be true!
Love may deny you its sunshine and dew.
Let the dew fall, for then showers shall be given;
Dew is from earth, but the showers are from heaven.

Dare to be right! dare to be true!
God, who created you, cares for you too;
Bottles the tears that his striving ones shed—
Counts and protects every hair of your head.

Dare to be right! dare to be true!
Cannot Omnipotence carry you through?
City, and mansion, and throne all in sight,
Can you not dare to be true and be right?

Dare to be right! dare to be true!
The sun may burn red, and the planets burn blue;
God may toss back the systems to chaos again,
But his promise forever is yea and amen.

Dare to be right! dare to be true!
Prayerfully, lovingly, firmly pursue
The pathway by saints and by seraphim trod,
The pathway that climbs to the city of God.
G. L. Taylor.

Selected.

TO THE YOUTH.

Ye rising youth, the hope of future times,
You who have felt the cords of heavenly love,
To draw and disengage you from the world,
Keep near that quick'ning, vivifying power,
That freed from bondage Israel's favour'd sons;
So shall you grow to glad paternal care,
And stand as warriors in defence of Truth,
On you the important cause must soon devolve;
Oh! be you faithful, upright, and sincere.
* * * *
That Sion thus may shake herself, and shine
With the bright lustre of her ancient days.

Kidnappers in Kansas.—It is stated, that an organized band of kidnappers is at the present time keeping the coloured population of Kansas in constant alarm. Their victims are selected principally from among the Arkansas exiles, who, a few years since, were driven from that State, and took up their abode in Kansas. Their free papers, it is alleged, are taken from them by the kidnappers, and destroyed, and they are then coerced into the admission that they are runaway slaves, when they are taken into Missouri, and sold for a more Southern market.

For "The Friend."

In looking over the "Transactions of the Medical Society of the State of Pennsylvania," at its session recently held in Philadelphia, we were struck with the justice of many of the remarks contained in the following extract from the report of the "Indiana County Medical Society." We believe that the experience of physicians is almost uniform, respecting the very injurious effects of tobacco upon the human system, and that whether its poisonous principle is introduced by smoking, chewing, or snuffing, it always so deteriorates the nervous system, as materially to interfere with a healthful performance of its functions in some one or more of the organs; often produces disease that undermines both physical and mental strength, and invariably renders its victim less able to throw off maladies not originating from its use, than those who have not subjected themselves to the bondage it imposes upon its lovers. There are serious considerations of responsibility connected with some of the views presented in this report, that ought to induce every one who has been betrayed into the habitual use of this narcotic, to abandon it at once, even though they may think they have and will themselves escape unharmed.

TOBACCO.

Most persons are satisfied that many of the hereditary diseases are increasing among us, with fearful rapidity. We cannot help pausing at times, and ask ourselves the question, Why is this so? What is the cause or causes of this change in the human family? No one will doubt that there are many causes for it; but, by examining one by one, the supposed or real causes, carefully and impartially, we must say that the excessive use of tobacco, so common in our country for many years past, is the principal. No article so injurious to the human economy is in so general use—we might say universal use. The habit is so common, that persons not addicted to it might be termed exceptions. Wood & Bache, in the United States Dispensatory, speaking of the effects of tobacco, say, that 'Tobacco, when used in excess, enfeebles digestion, produces emaciation, and general debility; and lays the foundation of serious nervous disorders—sometimes mental disorder, closely resembling delirium tremens.' It is liable to disorder the digestive organs, and produce general debility. Can the blood be in a healthy state during the use of an accumulative toxic principle? I think not. If the blood is not affected, why the emaciation and serious nervous derangement? Is not the blood the source from which the component parts of every tissue derives its material? The modification of its elements must then modify the secretory—the nutrient, as well as the nervous action.

Are not hereditary diseases produced by some primary modification in the constitution or elements of the blood? It is well known, that this agent will affect the system, applied locally, taken into the mouth, or inhaled into the lungs. It has proved fatal in many cases, administered in different forms. In all the defects and changes in the blood, each particle must participate, and the solids suffer in proportion to their physiological relation; hence the corresponding changes in the secretions.

The nervous derangement is another evidence of its destructive property, as the nervous system is subject to influences through the blood, and is deeply implicated in all the phenomena of the living being, in health and disease.

I think it will not be disputed that the system of the tobacco chewer and smoker becomes saturated with the substance; for instance, subject one of

them to a process, like what the hydropathist calls *packing*, and then examine the linen. I need not offer more.

Now, the main question may be put: Can an unhealthy being, diseased, poisoned, and emaciated, beget the reverse? We all know that there are certain tendencies and predispositions; and these are generally inherited. Will not everything that impairs health, and depresses the vital organism, favour the natural tendency? We have the law that the 'parents eat sour grapes, and the children's teeth are set on edge.' We have no evidence that the persons eating the grapes suffered like the children.

We may venture one step further. Is not this habit the foundation of drunkenness in our land? By an impartial investigation, we not only find disease produced, but morbid appetites. It is not often that we see a person fond of strong drink, that is not a slave to tobacco in some form. In most of our villages and towns, we see boys from seven to ten years of age, chewing and smoking. If we watch their course, the majority of them will be drunkards at twenty-five.

Many are of opinion that it is the tasting of intoxicating drinks that makes the drunkard; close investigation will not sustain this opinion. Many years ago, these western counties were studded with small distilleries, and the young men that were raised up about them, are among the most temperate in their neighbourhood; many of them not tasting a drop. Occasionally you will meet with one addicted to strong drink; in these instances you generally find that they spent much time in idleness, and used tobacco in some form; and had companions with the same habits.

I have neither time nor ability to do justice to this subject, nor in a report of this kind is it expected; but I wished to notice it merely, that the subject may be taken up by those who are able to do justice to one of so much magnitude.

For "The Friend."

Robert Barclay's Apology for the true christian Divinity, as held and believed in by the Society of Friends, has always been regarded as a sound and true exposition of their faith, by all the substantial members. Some time in the past century, a Friend loaned a copy of it to a person not belonging to the Society, and after reading it, he returned the following note, expressing his conviction of its truth,

For Barclay's learned Apology is due,
My hearty thanks and gratitude to you.
The more I read, the more my wonder's raised,
I viewed him often, and as often praised;
Commanding reason through the whole design,
And thoughts sublime appear in every line.
Sure some diviner spirit did inspire
His pregnant genius with celestial fire;
In what he writes seems more than man to be,
Throughout the whole of his Divinity.
Long had I censured with stupendous rage,
And blamed their tenets with a foolish age,
Thought nothing could appear in their defence,
Till Barclay shone with all the rays of sense.
No more with the censorious world I'll sin,
Condemning those who own the light within;
If they can see with Barclay's piercing eyes,
The world may deem them fools, but they are wise.

In reference to his Apology, Robert Barclay says: "What I have written comes more from my heart than from my head; what I have heard with the ears of my soul, and seen with my inward eyes, and my hands have handled of the Word of life. What hath been inwardly manifested to me of the things of God, that do I declare; not so much regarding the eloquence and excellency of speech, as desiring to demonstrate the efficacy and operation of truth. And if I err sometimes in the former, it

is no great matter; for I act not here the grammarian, or the orator, but the christian; and therefore in this I have followed the certain rule of the Divine Light, and of the Holy Scriptures."

In his address to the clergy, he says, "Your school divinity, which taketh up almost a man's whole lifetime to learn, brings not a whit nearer to God, neither makes any man less wicked, or more righteous than he was. Therefore hath God laid aside the wise and learned, and the disputers of this world; and hath chosen a few despicable and unlearned instruments, as to letter learning, as he did fishermen of old, to publish his pure and naked truth, and to free it of these mists and fogs wherewith the clergy hath clouded it, that the people might admire and maintain them. Among several others whom God hath chosen to make known these things, seeing I also have received in measure, grace to be a dispenser of the same gospel, it seemed good unto me, according to my duty, to offer unto you these propositions; which, though short, yet are weighty, comprehending much, and declaring what the true ground of knowledge is, even that knowledge which leads to life eternal; which is here witnessed of, and the testimony thereof left unto the light of Christ in all your consciences."

That knowledge which is life eternal, and the way to obtain it, are referred to in the following propositions:

"Seeing the height of all happiness is placed in the true knowledge of God, 'this is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent,' the true and right understanding of this foundation, and ground of knowledge, is that which is most necessary to be known and believed in the first place." "Seeing 'no man knoweth the Father but the Son, and he to whom the Son revealeth Him,' and seeing the revelation of the Son is in and by the Spirit, therefore the testimony of the Spirit is that alone by which the true knowledge of God hath been, is, and can be only revealed. As by the moving of his own Spirit, he converted the chaos of this world into that wonderful order wherein it was in the beginning, and created man a living soul, to rule and govern it, so by the revelation of the same Spirit, he hath manifested himself all along unto the sons of men, both patriarchs, prophets, and apostles; which revelations of God by the Spirit, whether by outward voices and appearances, or inward objective manifestations in the heart, were of old the formal object of their faith, and remain yet so to be; since the object of the saint's faith is the same in all ages, though set forth under divers administrations. Moreover these divine inward revelations, which we make absolutely necessary for the building up of true faith, neither do nor can ever contradict the outward testimony of the Scriptures, or right and sound reason. Yet from hence it will not follow, that these divine revelations are to be subjected to the examination, either of the outward testimony of the Scriptures, or of the natural reason of man, as to a more noble or certain rule or touchstone. For this divine revelation and inward illumination, is that which is evident and clear of itself, forcing by its own evidence and clearness, the well disposed understanding to assent, irresistibly moving the same thereunto; even as the common principles of natural truths move and incline the mind to a natural assent—as that the whole is greater than its part; that two contradictory sayings, cannot be both true, nor both false."

We have had no member of our religious Society, who has so fully, and with such force and clearness, set forth the doctrines of the christian religion, as held by Friends, and the operation of

the Holy Spirit in the work of regeneration, and the performance of the various duties in the worship of Almighty God, and in the services of the church, as our highly gifted and honourable Friend, Robert Barclay. However some worldly members may now strive to lay waste the Apology, for the want of that spiritual understanding and discernment, with which he was divinely favoured in an extraordinary degree, and because of their unwillingness to submit to the religion of the cross of Christ in their own hearts as inculcated by him, their shafts will fall to the ground, and fail to destroy the unchangeable truths which it declares, and multitudes now living and of those yet unborn, will own the work, and maintain its christian doctrines, as in strict accordance with the revelations of the Holy Spirit in themselves, and the testimony of the Holy Scriptures. We would advise our beloved young Friends to read the work carefully and seriously, and we believe that in the light of the Lord, its truth will be sealed upon their understandings, and contribute to their love of the things of God's kingdom, and strengthen their desires to be found following the Lord Jesus, our Saviour and Redeemer, in the path which he casts up. No work written by a Friend, we believe has been so instrumental in convincing others of the soundness of our faith as this has. It has been presented to men in high stations, in the different governments in christendom, as an official and regularly acknowledged exhibit of the religious principles of the Society of Friends, from its rise to the present day.

From the British Friend.

Remarks on John S. Rowntree's "Quakerism, Past and Present."

(Continued from page 2.)

The Holy Scriptures.—In seeking for reasons for the alleged decadence of the Society, it is obvious to the readers of this essay, that in default of better evidence the author has freely availed himself of the oft-refuted calumnies, with which the Society was assailed during the early stages of its existence. He not only charges the Society with undervaluing the Scriptures, but says also that some thought "it a part of their profession to avoid the regular daily reading of Holy Scripture," (p. 54;) and that "the consequences" were "a wide-spread ignorance of scriptural truth, most hurtful to the growth of vital religion," (p. 175.) He adds: "It may easily be understood how considerable was this deficiency of intelligent scriptural knowledge, which existed in the Society, previous to the close of the last century; at which period the daily family reading of the inspired volume was recommended by London Yearly Meeting, and this practice has been generally adopted," (p. 55.)

The legitimate inference from this is, that until the close of the last century, the Society had never before urged upon its members the reading of the Scriptures as an incumbent duty, and that when it did so, "the practice had been generally adopted." This would be, if true, a heinous delinquency in any religious body, and more particularly in one which especially professed true spiritual christianity. So serious a charge, when so confidently alleged, ought to have been supported by irrefragable evidence, or never to have been made. The charge is incapable of proof, and is unfounded in fact. It is a libel on the Society. Its complete refutation is easy, and may be given in a few words. In thirty-eight of the one hundred "London Yearly Meeting Epistles," issued by the Society in the eighteenth century, "the frequent and diligent reading of the Holy Scriptures" is earnestly and

energetically recommended as "an incumbent duty on Friends," (1709,) and the query as to the frequent reading of the Holy Scriptures was instituted for Yearly Meetings, 1696, and Monthly Meetings, 1755.

It is therefore indisputable, that so far from the Society having even negatively discouraged the reading of the Scriptures, it has, ever since its first establishment to the present time, considered the subject as of the highest importance, and never ceased with apostolic earnestness to advise its members to "a frequent reading of the Holy Scriptures."

With these records of the Society before us, the essayist cannot be surprised, if we differ with him, when he says—It may easily be understood how considerable was this deficiency of intelligent scriptural knowledge which existed in the Society,"—for we confess we can neither understand nor credit it. Nor do we know where any evidences of it are to be obtained. We are tolerably conversant with Friends' books of the seventeenth, eighteenth and nineteenth centuries, but in them we have searched in vain for "this deficiency." We have conversed with the living, and see it not in them. We have looked into the pages of contemporary authors with the like success. On the contrary, from all these sources of information, as well as from religious ministrations in meetings for worship, and the answers to the queries, we have derived such information as impels us to precisely an opposite conclusion. Whoever has read the Society's literature, commencing with George Fox, and concluding with Stephen Grellet, cannot but bear willing testimony to the thorough knowledge of the Scriptures, which is displayed in these truly estimable works. Even in those of the early Friends, which were written at a time when copies of the Bible were comparatively scarce and costly, there is ample evidence of a most intimate acquaintance with the "best of books."

In the Epistles, written and printed, as well as in every other official document issued by the Society, from the earliest times to the present day, the authority of the Scriptures are unequivocally recognized, and passages from them are frequently quoted in confirmation of its principles and the advice which they may contain.

In the Society's schools, the most sedulous attention has long been, and continues to be paid to the instruction of the children in scriptural knowledge; and the members of the Society have been among the foremost and most earnest supporters of the British and Foreign Bible Society.

And yet, with all this concurrent testimony to the unceasing efforts of the Society to promote the acquisition of scriptural knowledge among its members, J. S. Rowntree urges "its once inadequate estimate of the value of the Holy Scripture," (p. 167,) as one of the operative causes of the Society's decline!

Nor does his inconsistency rest here. He tells us that the most flourishing period of the Society's existence was in the first half century of its history, when, according to his own account, the Scriptures were undervalued; and again he says, the desolating heresies which, within the last sixty years, swept away so many thousand members in Ireland and America, were officially recognized as caused by a defective acquaintance with Scripture; notwithstanding he tells us in the sentence immediately preceding, that the daily family reading of the Scriptures had been generally adopted at the close of the last century. So that, according to this prize essay, the Society flourished, when the regular daily reading of the Bible was "avoided," and was rife in heresies and declension, "when this

practice had been generally adopted!" It may be observed, too, that whilst he studiously ignored the Friends in America as members in the census of the Society, yet he has no objection to consider them as brethren, when endeavouring to discover causes for his "decadence."

Leaving those unsupported assertions and inconsistencies to the judgment of our readers, we shall content ourselves by observing, that after having mixed much with both the ministers and people of other religious denominations for many years, we are most decidedly of the opinion, that, if we except the ministers, there is no other religious Society, in which its members have a better knowledge of the Scriptures, or a more intelligent appreciation of gospel truths, than the members of the Society of Friends; and numerous as are the errors in the book before us, there is not one, we conceive, so utterly destitute of everything that is requisite to command our credence, or that so needlessly and recklessly exposes the Society to unjust and unmerited reprobation.

Marriage.—The author gives us a long dissertation on this subject, and dwells especially on the hardship inflicted on parties who have been disowned for marrying contrary to the rules of the Society. We are quite disposed to admit that in the exercise of its disciplinary rules, the Society may not at all times have exercised that christian charity and forbearance which ought to influence its decisions; and that in some Monthly Meetings there has been a closer adherence to the letter of the law, than to its constitutional spirit and intention. Nay more, we admit that where the discipline has been administered by those members who were not "rightly exercised"—who were not touched with a feeling of their own infirmities, and who sought rather to execute the law than to lure back a wandering sheep into the fold—it may have, and doubtless has happened, that a serious wrong has been inflicted. Yet this is incident to the administration of all laws, and necessarily arises from the imperfections of our nature; but it is absurd to contend that, because of this imperfection in administering them, all rules of discipline should be either altogether abrogated, or so constructed as to deprive them of all penal force.

J. S. Rowntree freely admits that "mixed" marriages are evils, and that it is "within the legitimate range of a church's duty to endeavour to prevent the formation of such unions," (p. 147.) And in pp. 152, 153, he says, "Experience might have taught the Quaker legislators of the 18th century, that the direction of mankind in the affair of marriage is one of the most difficult and delicate tasks that can be undertaken, and that it is pre-eminently one in which, whilst men may be influenced by christian counsel, by public opinion, by education, and by persuasion, it is also one in which they will not be driven or dragooned. The latter was chosen by the Quakers of the 'middle age,' and has been maintained, with little relaxation, to the present day. We consider it as the most influential proximate cause of the numerical decline of the Society."

(To be continued.)

Old Families Dying Out.—It is stated in an English paper, in speaking of the failure in descent in many of the families of the nobility, that of the twenty-five Barons who were appointed to enforce the observance of the Magna Charta, there is not now in the House of Peers a single male descendant.

It is often better to pray for those who are mistaken, than to dispute with them.

The Value of a London Dust Heap.—From an article on the London poor, in the July number of the Quarterly Review, we clip the following extract. It is a quotation from a book called "The Missing Link."

"The contents of every dust bin in this vast London are carried away periodically. The dustman receives a small gratuity from each householder, and when he has collected a cart load, he demands another shilling at the gate of the Paddington wharves, as he deposits it within their precincts. A dust heap is very valuable to the contractor, and a large one is said to be worth four or five thousand pounds. It has to be sifted, sorted and disposed of. We can give but a slight idea of its miscellaneous contents. Its chief constituent element is cinders, mixed with bits of coal, from the carelessness or waste of thousands of servants, which the searchers pick out of the heap to be sold forthwith. The largest and best of the cinders are also selected for the use of laundresses and braziers, whose purpose they answer better than coke. The far greater remainder is called breeze, because it is the portion left after the wind has blown the cinder dust from it, through large upright iron sieves, held and shaken elbow-high by the women who stand in the heap, whilst men throw up the stuff into the sieves. The breeze and ashes also are sold to brickmakers, the ashes are mixed with the clay of the bricks, and the breeze is used as fuel to burn between their layers.

"But the heap likewise includes soft ware and hardware. The former includes all vegetable and animal matter—all that will decompose. All these are carried off to be employed as manure. Stale fish and dead cats come into this list, the skins of the latter being stripped off by the sifers, who can sell them for 4d. or 6d., according to their colour, white being most in request. The hardware does not merely mean broken pottery, though of this there is great abundance. Part of the pottery is matched and mended by the women who find it, and becomes their perquisite; the rest, with the oyster shells, is sold to make new roads. But 'hardware' in the dust heap means rags, which go to the paper-makers; bones, which go to the bone boilers; old iron, brass and lead, to salesmen of those metals; broken glass, to old glass shops; old carpets, old mattresses, old boxes, old pails, old baskets, broken tea boards, candlesticks, old fenders, old silk handkerchiefs, knives and salt-cells—not forgetting old shoes, which go in baskets to the translators, who turn old shoes into new; everything, in short, that the householder has thought not worth mending, besides many a wasteful addition which the masters never knew, from mansions where recklessness and extravagance bear rule.

"Some of the contents are the sifter's perquisite—a certain amount of cinders and as much paper and wood as they can carry, and corks or bottles, by which alone some boast they can find themselves in shoe-leather; pill boxes also and gallipots are their lawful property. Jewelry, silver forks and spoons, and money are occasionally found, and too often appropriated by the finder. One day, a check for a considerable sum was discovered among the waste paper."—*Ledger.*

THE FRIEND.

NINTH MONTH 22, 1860.

Our readers are probably familiar with the general features of the dreadful massacre of the Maronites or quasi-Christians, inhabiting Mount Le-

banon, in Syria, which has recently occurred; and the details of which have been spread before the civilized world, and shocked the sensibilities of every one capable of feeling. It has been well known that ever since the stipulation entered into by the Sultan of Turkey, in 1856, with England and France, that thereafter his christian subjects should be entitled to equal rights and protection as the Mohammedans, the latter have allowed their long-cherished and fanatical hatred of every one professing christianity, to be greatly inflamed and embittered. Wherever and whenever they could do so, they have forcibly resisted the action of the "Hatti Humaigoun," as the decree of the Sultan is designated, so that in almost all parts of the kingdom, it remained a dead letter. Inflamed by the conviction that the hated "Infidel" had triumphed over their head and chief, and that unless some decisive step was speedily taken, the power of Islam must pass away, and the followers of the "Prophet" hereafter accept toleration and protection from the hands of those they had ever looked upon as accursed, the ignorant and infatuated populace, raised the cry, throughout the land, of extermination to the "christian dogs." They demanded that the doctrine of conversion to Islamism or death, so long carried out by the faithful successors of the "Prophet," should be revived and enforced against all those who owed allegiance to the throne of the Sultan.

The present occupant of that throne, had given so many proofs of his desire to introduce into his government and country, some of the improvements of civilized nations, that his orthodoxy, as a good Musselman, has long been greatly doubted, and the apprehension expressed that he was disposed to embrace another faith, and permit christian institutions to break up the obstinate indolence, the ancient and barbarous habits, and the blood-thirsty intolerance of the Turkish nation. A wide-spread conspiracy, embracing many of the high officers of the court and many of the principal chiefs, was entered into; having for its objects the death or seclusion of the reigning Sultan, and to place his brother—a bigotted Turk—upon the throne; who, when in power, should repeal the obnoxious Hatti, and devote his infidel subjects to slavery or death. This was in last year; but its timely discovery by the government, prevented its being carried into execution; though so extensive were the ramifications of the plot, and so numerous and influential its originators and abettors, that the Sultan was obliged to overlook the guilt of very many, and inflict but light punishment on others.

The state of feeling existing throughout Turkey in Asia, arising from the constantly increasing hostility of the professors of the two creeds, has been long known; and expectation has been kept excited to hear of some dreadful outbreak which would light up a conflagration that could be extinguished only in blood. The Druses, who have figured so largely in the late murderous scenes, are a tribe of heterodox Mohammedans inhabiting Mount Lebanon, in common with the Maronites; and repeated collisions between the two have served to augment the deadly hatred that has long existed one towards the other. It is difficult from the conflicting statement made, to ascertain which were the aggressors in the present instance; but there appears to be little doubt that the Druses, renewedly excited by the prevalent fanatical feeling, and aware that the Turkish Pasha and his subordinates would screen, if not co-operate with them, had been for some time ready to rise upon the "christians," and revenge themselves for their real or supposed injuries.

The charge has been publicly made, that the

French had been tampering with these ferocious mountaineers, and had fomented the long-existing hostility between them and the Maronites, in order to bring about some disturbance that would afford a pretext for their interference. But we have not been able to discover any sufficient ground for this grave accusation, nor could the French Emperor have supposed that he could interfere, without the consent and co-operation of the other great Powers of Europe.

As we have before said, our readers are probably aware of the dreadful carnage that took place, when these poor, benighted heathen, giving loose to their demoniacal passions, were permitted by the Turks to fall upon the unarmed and defenceless Maronites. Thousands were murdered in cold blood; women and children often sharing the same fate as their husbands, fathers, and brothers; while thousands of women are said to have been sold to fill the harems of their purchasers.

The five great Powers of Europe having resolved to interfere for the protection of the professing christian subjects of the Sultan, he has entered vigorously into measures for the suppression of the murderous conflict, and to bring the aggressors to condign punishment. He evidently fears the result of a continued tarriance of the troops of the Allies in his dominion; well knowing there are millions of his subjects, professing a common faith with them, who would be rejoiced to unite with them in driving the Turks from power, and parcelling out his provinces among the sovereigns who have so long had a covetous eye upon them.

It is a sad reflection, that there has been a general cry for "vengeance,—for a retribution in blood, for the cruel crimes of these savages—from the nations professing the benign and forgiving religion of the Prince of Peace; who came to save men's lives, and not to destroy them. Whether from the promptings of his own heart, or actuated by this unmistakable demonstration of the wishes of his christian allies, the Sultan has sent Faud Pasha, with an army, to the scene of destruction; clothed with unlimited power to restore order, protect the innocent, and punish the guilty. In executing the latter part of his commission, this minister has had several hundred of the more active participants in the massacres arrested, and by the last accounts, already nearly two hundred of them had suffered death. The Pasha of the province has been degraded and imprisoned; and, in the spirit that actuates man in his natural state, the halter and the sword are likely to be sedulously employed for some time to come, in recompensing for the blood already shed.

There has been a stipulation obtained by the Sultan, that the European troops landed in Syria, shall not remain there more than six months; and unless there should be some extraordinary and palpable cause for delay, Louis Napoleon will hardly dare to violate the engagement. But the result of this outbreak and interference, cannot be foreseen; and many anticipate the overthrow of the Mohammedan dynasty and destruction of its traditional policy, as their ultimate effect. It is one of the inscrutable mysteries of Divine counsel, that the Almighty has permitted so large a portion of the finest country on the earth, including the land which he gave to Abraham and his seed for ever, to be, for so long a period, in possession of the followers of the false "Prophet;" and the time may be near at hand, when He will cast them down, and cause the light of his glorious gospel, to shine more eminently within its borders, and the sacred truths of Holy Scripture to supersede the absurd dogmas and sensual fallacies of the Koran.

How deplorable it is that the policy and actions

of those who profess christianity, are so little calculated to commend it to the benighted Musselmans; that in their intercourse with them, they see so little display of the intrinsic power of the religion which christians profess, to transform man from his natural condition, to enable him to curb his passions, to do justly, love mercy, and walk humbly; but are too often led to think there can be nothing divine in it, or its disciples would not live in the untrained indulgence of the lusts and propensities common to all mankind, when they have the power to gratify them, and show their own disbelief in its truth, by violating the precepts and practices it enjoins. The ill-concealed coveting of their country by the high professing Potentates of Europe, the hatred of and wars of professing christian nations, with one another; the prevalent use of intoxicating drinks among them, from which the Turks are free; the squalid misery of their poor; must all be powerful arguments in the mind of the better class of Mohammedans, against embracing a religion which, while it sets up so exalted a standard, appears to him to effect so little of good, and to tolerate so much of evil.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 6th inst.

The weather continued comparatively fine throughout England and Ireland, and the harvest prospects were more promising.

The first street railway in England, upon the American plan, had been formally inaugurated at Birkenhead near Liverpool, and the general impression was highly favourable. Measures were about to be taken for introducing the system in London, Dublin, Manchester, and other cities.

The London Times protests against Lindsay's mission to the United States relative to the shipping interests as ordered by Parliament, and the Ship Owners' Society of London had passed resolutions regretting Lindsay's semi-official visit to America, and declaring that he does not possess their confidence.

The Arctic steamer Fox had made a satisfactory survey of the Faroe Islands, for the proposed line of telegraph to the Western continent, and had proceeded to Iceland.

Smith, Sinclair & Co., linen factors of London, had suspended payment; their liabilities were estimated at £150,000. It was feared that their failure would lead to that of other houses in the same trade.

The Liverpool cotton market was active at a small advance. Sales of the week, 95,000 bales. The stock in port was 1,022,000 bales.

The Manchester advices were favourable. The market was buoyant, and prices of all descriptions of yarns and goods slightly higher.

The market for all kinds of breadstuffs was dull, and prices declining. Flour had fallen fully 1s. per barrel, and wheat, about 4d. per 100 pounds; corn was 6d. per quarter lower. Consols, 93½ a 93½.

The revolution in Italy appeared to be steadily progressing. A Naples despatch of the 6th, announces the arrival of Garibaldi and his forces at Salerno. He was expected at Naples almost immediately.

Eight Sardinian war vessels were in the Bay of Naples, and it was reported that the Sardinian government was about to send a large force thither for the purpose of preventing anarchy. It was uncertain what course would be taken by the King of Naples; some reports say that he had made preparations for leaving his dominions, and others that he would await his fate in the capital. The city of Naples was perfectly tranquil.

The French garrison at Rome is to be increased by a force of 3500 troops.

Cholera was prevailing to a serious extent in Spain. At Malaga, six hundred persons were attacked in one day.

The Austrian ministry was endeavouring to induce the Emperor to take the needful steps for allaying the discontent in Hungary. An attack upon Venetia being anticipated, the government was urging to completion the branch line to connect the Venetian railways with those of Germany. The existence of a revolutionary committee had been discovered at Verona, and the members had been arrested.

A part of the French troops which had been sent to Syria, had arrived at Beyrout.

By order of Fud Pasha, seventy individuals convict-

ed of having taken part in the late massacres, had been hung, and one hundred and ten soldiers shot. He had compelled 3000 inhabitants of Damascus to enter the Turkish army. The late Governor of Damascus was publicly degraded at Constantinople on the 5th, by order of the Sultan. Sickening details relative to the late massacres, continue to be received.

At Hasleya, out of 3200 Christians, only 1400 were found remaining, nearly all women and children. The corpses remained unburied.

General Beaufort, the commander of the French forces, in a proclamation, had prohibited the Christians from renewing the conflict. It now appears pretty clearly that in the commencement of this horrid strife, the so-called Christians were the aggressors.

CHINA.—Hong Kong dates to Seventh mo. 24th, have been received, by way of California. The allied expedition of France and Great Britain remained at the mouth of the Peiho. There were 150 sail of the allies there, the troops being encamped on the shore. It was understood that the Taku forts were to be taken before any peace overtures were made. There was no further information with regard to the movements of the rebels, though the Chinese of Shanghai believed that Hong-Chew had either fallen, or was in great danger. A party of five, most of whom were English missionaries, had visited the rebels, and been well received by them. Their forces appeared to be numerous, well armed and disciplined.

UNITED STATES.—Census Returns.—The census of New Hampshire has been completed, and the total population is found to be 326,175, being a gain of only 8211 since 1850. Washington, D. C., contains 61,400 inhabitants, which is an increase, since 1850, of 21,399. The whole of the District of Columbia contains a population of 75,365. The number of slaves is 3231, against 3687 in 1850. The city of Cleveland, Ohio, has 43,550 inhabitants; its increase since 1850 is 26,516. The population of Salem, Mass., is 22,486; in 1850 it was 20,263; that of New Brunswick, N. J., is 12,156, an increase of 4,303 in ten years.

New York.—Mortality last week, 474.

Philadelphia.—Mortality last week, 232. The mean temperature of the Eighth month, according to the record kept at the Pennsylvania Hospital, was 73.12; the highest temperature was 94°, and the lowest 58°. The amount of rain measured was 8.40 inches. The average of the mean temperature of this month for the past seventy-one years, is stated to have been 72.69 deg.; the highest during that entire period was 77.50°, and the lowest 66°. The mean temperature of the three summer months of 1860 was 73.95°. The highest summer mean occurring during seventy-one years, was in 1828 and 1838 when it was 77.66; the lowest in 1816 when it was only 66°.

California.—San Francisco dates to the 6th instant. There was \$35,000 worth of silver ore shipped for New York, on the steamer of the 1st instant. The ship St. Helena had cleared for Liverpool with 24,500 sacks of wheat. The cost of sending California produce to Europe is about the same as to New York. Overland immigrants were arriving in considerable numbers. A rich quartz lead had been struck in Tuolumne county, and upwards of \$60,000 taken out in five days. The lead which is two inches wide, is nearly all gold.—Japan dates to Seventh mo. 22d, had been received. The American barque Pursuit sailed from Kanagawa on the 12th, with a full cargo of teas and silks, valued at \$500,000. This is said to be the most valuable cargo ever shipped from that port. The state of the country was peaceful. The commander of the steamer Candimurrah had made a highly coloured report of the brilliant manner in which he and his crew were entertained while in San Francisco.

Miscellaneous.—The Anthracite Coal Trade.—The shipments from the Pennsylvania coal mines the present season, had amounted, about two weeks since, to 5,519,291 tons, being an increase of 720,630 tons, as compared with the shipments of last year.

A Hard Case.—The St. Louis (Mo.) Express says, that H. A. Marsh, formerly of that city, has been sentenced to be hung at Camden, Arkansas, for circulating the New York Tribune, which in that State is considered an incendiary publication.

Manumission.—Dr. Thomas Butts, of Southampton, Va., who died recently, has directed in his will that all his slaves, 105 in number, shall be freed.

The Slave Trade to Cuba.—The Captain General of Cuba has issued a circular, declaring it to be his intention by every means in his power to prevent the continuation of the slave trade, and cautioning all the civil functionaries to use every exertion to put a stop to it.

Submarine Telegraphs.—According to the London Ob-

server, the Atlantic telegraph cable is not the only deep sea telegraph communication which refuses to work. The Red Sea telegraph is out of order; the Malta and Cagliari line, of about 300 miles in length, has long been interrupted. The line to Algiers has been abandoned, the cable from Malta to Corfu has also gone the way of its predecessors; that from Aden to Kurachee has contributed nothing for some time past to the stock of weekly despatches. The failure of all these is attributed to want of knowledge of the qualities of the materials employed, and the peculiar character of the electric fluid. There has been not only insufficient experience, but a great want of care in the manufacture of submarine telegraphs, and a desire to economise expenditure. Notwithstanding these failures, there are projects in Europe for laying down other deep sea telegraph lines, including one across the Atlantic from Denmark to America.

RECEIPTS.

Received from W. D. Stephens, O., \$3, to 52, vol. 33; from Amos Battey, agt., Io., for N. McDonal, \$2, vol. 33, for Russel Taber, \$4, vols. 32 and 33.

WEST-TOWN SCHOOL.

The Committee to superintend the Boarding-school at West-Town, will meet in Philadelphia, on Sixth-day, the 5th of next month, at 7 o'clock, p. m.

The Committees on Instruction and Admissions meet on the same day; the former at 4 o'clock, and the latter at 5 o'clock, p. m.

The Visiting Committee attend the semi-annual examination of the Schools, commencing on Third-day morning, and closing on Fifth-day afternoon of the same week.

Ninth mo. 20th, 1860. JOEL EVANS, Clerk.

WANTED.

A Female Friend to teach a family school.

Address JOSEPH H. SATTERTHWAITE, Oxford Valley, Bucks Co., Pa.

WEST-GROVE BOARDING-SCHOOL FOR GIRLS.

Situated within a few hundred yards from West-Grove station on the Philadelphia and Baltimore Central Railroad, from which place trains communicate with Philadelphia several times daily. The Winter session will open on Second-day, 5th of Eleventh month, prox.

For circulars, &c., address

THOMAS CONARD, Principal.

Ninth month, 1860.

WEST-TOWN BOARDING SCHOOL.

The Winter session of the School will commence on Second-day, the 5th of Eleventh month. Parents and others intending to enter their children as pupils, will please make early application to DAVID ROBERTS, Superintendent at the School, or JOSEPH SCATTERGOOD, Treasurer, No. 304, Arch street, Philadelphia.

West-Town, Ninth mo. 4th, 1860.

WEST-TOWN SCHOOL.

A Friend is wanted as Teacher of Reading in the Boys' department of this Institution. Apply to

SAMUEL HILLES, Wilmington, Del.
JAMES EMLIN, West Chester, Chester Co., Pa.
ALFRED COPE, Germantown, Pa.

Sixth mo. 6th, 1860.

WEST-TOWN SCHOOL.

A Friend is wanted to fill the station of Governor in the Boys' department of this Institution.

Application may be made to NATHAN SHARPLESS, Concord, Pa.; SAMUEL HILLES, Wilmington, Del.; JAMES EMLIN, West Chester, Pa.; or THOMAS EVANS, Philad.

Twelfth mo., 1859.

DIED, on the 7th of First month, 1860, after a short illness, at their residence in Hesper, Winneshick county, Iowa, PHEBE JANE, wife of Benjamin J. Taber, in her thirty-second year. Being of a mild and innocent deportment, she was much beloved by the community in which she lived. She patiently bore her painful sickness, manifesting resignation to the Lord's will as to the issue of her disease.

PILE & McELROY, PRINTERS,

Lodge street, opposite the Pennsylvania Bank.

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For "The Friend."

Recent Discoveries in Astronomy.

(Continued from page 18.)

The letter of which we have given the substance was dated the 22d December, 1859, and was brought to M. Leverrier by M. Vallée, honorary inspector-general of roads and bridges; and he was led, from the details which it contained, to place in them a certain degree of confidence. He was surprised, however, that M. Lescarbault, when he had made such a remarkable discovery, should have allowed *nine months* to elapse without communicating it. This delay, which was not sufficiently justified by the statement that he wished to see the black spot again before he made his discovery public, induced M. Leverrier to set out immediately for Orgères, to which he was accompanied by M. Vallée, junior engineer of roads and bridges.

On their arrival at Orgères, without any previous notice, they found in M. Lescarbault a man who had been long devoted to scientific pursuits, surrounded with instruments and apparatus of every kind, constructed by himself, and provided even with a small revolving cupola. He permitted his visitors to examine in the most careful manner the instruments which he used, and he gave them the most minute explanations regarding his works, and especially regarding all the circumstances of the transit of the planet over the sun.

The entry of the planet on the sun's disc was not observed by him, as might be inferred from his letter. It had, before he saw it, described a line of some seconds on the sun's face, and it was only from an estimate of its velocity that he deduced the time of its entry.

The explanations of M. Lescarbault, and the simplicity with which they were given, inspired M. Leverrier and his friends with the most perfect conviction that the observations deserve to be admitted into science, and that the long delay in publishing them arose only from a modest and calm reserve, which may be expected at a distance from the agitation of towns. It was an article in *Cosmos*, on M. Leverrier's theory of the perturbation of Mercury, that induced M. Lescarbault to break the silence which he had so long preserved.

The planet, in consequence of the small radius of its orbit, will never have a greater elongation, or

distance from the sun, than 8° ; and as the whole light which it sends to us is, according to Leverrier, more feeble than that of Mercury, we may readily understand why it had not hitherto been seen.

Such is the account M. Leverrier gave, at the public meeting of the Academy of Sciences on the 2d January last, of his visit to Orgères, and of the conclusions which he has drawn from M. Lescarbault's observations. It excited, as might have been expected, the liveliest interest in Paris. Exaggerated in its details, and embellished every time it was told, the scientific melodrame of Orgères was the only topic of converse at the seances of philosophy and in the saloons of fashion. Garibaldi and the weather ceased to interest the Parisians; and the village doctor, in his extempore observatory, and his round black spot, appropriately bearing the name of Vulean, were the only subjects of discussion, and the only objects of learned and unlearned admiration.

Leverrier was of course the lion in every gay saloon, and was obliged to recount the story of his journey to Orgères in its dramatic phase, and without the reserve which was required in his communication to the Institute. On one of these occasions, when he was detailing the motives, the incidents, and the results of his visit to Lescarbault to a brilliant party at the house of his father-in-law, M. Choquet, he was fortunate enough to have among his audience the celebrated savant, M. L'Abbé Moigno, who has reproduced in his *Cosmos* the fascinating history, as it fell from the lips of the greatest astronomer of the age.

For a long time M. Leverrier refused to attach any credit to the reports which reached him on the subject. He could not believe that the discovery of a new planet could have been kept secret for *nine months*, and that a humble village doctor could have been the person who discovered it. As the director of the imperial observatory, however, it was his duty to inquire into the truth of the report; and having a personal interest in the question as the predictor of a planet near the sun, he resolved to enter upon the investigation. Lescarbault's letter to himself, of the 22d December, confirmed him in this resolution; and though he had a secret conviction that the story might be true, yet the predominant feeling in his mind was to unmask an attempt to impose upon him, as the person more likely than any other astronomer to listen to the allegation that his prophecy had been fulfilled.

He accordingly set out from Paris by railway, on Friday, the 30th December, accompanied by M. Vallée as a witness of the stern inquisition which he was about to institute. Orgères was unfortunately twelve miles distant from the nearest station, and our travellers were obliged to perform the journey on foot. On their arrival at the house of M. Lescarbault, M. Leverrier knocked loudly at the door; and when the doctor himself had opened it, his visitor declined to give his name and his titles.

"One should have seen M. Lescarbault," says Abbé Moigno, "so small, so simple, so modest, and so timid, in order to understand the emotion

with which he was seized, when Leverrier, from his great height, and with that blunt intonation which he can command, thus addressed him: 'It is then you, sir, who pretend to have observed the intra-mercurial planet, and who have committed the grave offence of keeping your observation secret for nine months. I warn you that I have come here with the intention of doing justice to your pretensions, and of demonstrating either that you have been dishonest or deceived. Tell me, then, unequivocally what you have seen.' The lamb, as the Abbé calls the doctor, trembled at this rude summons from the lion, and, unable to speak, he stammered out the following reply: 'On the 26th March, about four o'clock, I directed my telescope to the sun, as I had been in the habit of doing, when, to my surprise, I observed, at a small distance from its margin, a black spot well defined and perfectly round, and advancing with a very sensible motion upon the disc of the sun. Unfortunately, however, a customer arrived. I came down from the observatory, and in this painful situation I replied as I best could to the inquiries which were made, and returned to the observatory. The round spot had continued its transit; and I saw it disappear at the opposite margin of the sun, after having been projected upon his disc for nearly an hour and a half.' 'You will then have determined,' asks Leverrier, 'the time of the first and last contact; and you are aware that the observation of the first contact is one of such extreme delicacy that professional astronomers often fail in observing it?' 'Pardon me, sir,' replies the doctor, 'I do not pretend to have seized the precise moment of contact.' The round spot was upon the disc when I first perceived it. I measured carefully its distance from the margin, and, expecting that it would describe an equal distance, I counted the time which it took to describe this second distance, and I thus determined approximately the instant of its entry.' 'To count the time is easy to say, but where is your chronometer?' 'My chronometer is a watch with minutes, the faithful companion of my professional journeys.' 'What! with that old watch, showing only minutes, dare you talk of estimating seconds? My suspicions are already too well founded.' 'Pardon me,' was the reply, 'I have also a pendulum which nearly beats seconds.' 'Show me this pendulum,' says Leverrier. The doctor goes up stairs, and brings down a silk thread, to which an ivory ball was suspended. 'I am anxious to see how skilfully you can thus reckon seconds.' The lamb acquiesces. He fixes the upper end of the thread to a nail, and after the ivory ball has come to rest, he draws it a little from the vertical, and counts the number of oscillations corresponding with a minute on his watch, and thus proves that his pendulum beats seconds. 'This is not enough,' replies the lion; 'it is one thing that your pendulum beats seconds, but it is another that you have the sentiment of the second beaten by your pendulum in order that you may count the seconds in observing.' 'Shall I venture to tell you,' says the lamb, 'that my profession is to feel pulses and to count their pulsations? My pendulum puts the second in my ears, and I have

no difficulty in counting several successive seconds."

(To be concluded.)

From the British Friend.

Remarks on John S. Rowntree's "Quakerism, Past and Present."

(Concluded from page 22.)

The author attempts to show that in the early days of the Society, such marriages were allowed to be solemnized in Friends' meetings "rather than drive the parties to the parish church," and alludes to the 264th Epistle of George Fox as confirmatory of his views. We are unable to discover any thing of the kind in this epistle. George Fox says—"All such as go to them (the priests) for wives or husbands, must come to judgment and condemnation of themselves, and that spirit that led them to the priests to marry them; or else Friends, that keep their habitations, must write and bear testimony against them both." He then directs that "all these things be inquired into and brought to the Quarterly Meeting, &c. And let all this be done before they (or any of them) be declared as heathens, or written against; let them be three or four times admonished, that they may have gospel order, so that if it be possible, they may come to that which at first did convince them, and to repent and condemn their unrighteous doings; so that ye may not leave, if possible, a hoof in Egypt." This clearly refers to marriages which had been effected, and points out nothing more than the usual disciplinary course of proceeding in such cases. In his *Primitive Christianity Reviewed*, William Penn says, (chap. ii. sec. 6,) "We cannot allow of mixed marriages, that is, to join with such as are not of our Society, but oppose and disown them, if at any time any of our profession so grossly err from the rule of their communion; yet restore them upon sincere repentance, but not disjoin them."

These, be it observed, are not "the Quaker legislators" of the 18th century, or "the Quakers of the middle age," but of the 17th century—the most flourishing period of the Society's existence, when, according to this essay, there was no such thing as defined membership, and when "the solemnization of marriage in Friends' Meeting-houses" was "an easy process," (p. 148.) If we cancel the rights and privileges of membership, we are too obtuse to see how the power of disownment could exist, or what "Dracouian" penalties could be inflicted. Whether this difficulty was felt by "the Quakers of the middle-age," who were concerned in "the disciplinary revival of 1760," we cannot tell; but from what is said in this essay, we infer that they first instituted a "defined membership," and then put in full force "the penal exercise of the discipline" to deprive parties of their newly-acquired rights. That, in fact, like boys in play, they set up the nine-pins for the express purpose of having the pleasure to knock them down again.

If the highest authorities are to be credited, there was both a defined membership and disciplinary rules as to mixed marriages, long before "the middle age" mentioned in the essay, and the rules were substantially the same as those rules which are so freely denounced in this book.

J. S. Rowntree admits that mixed marriages are an evil, and that it is a church's duty to endeavour to prevent them; but he does not tell us how these endeavours are to be made, or what measures are to be resorted to, if these preventive endeavours fail in their object. He condemns disownment, because he "considers it as the most influential proximate cause of the numerical decline of the

Society," yet is silent as to any other disciplinary course to be pursued. With him it appears that "numerical decline" is paramount in importance to every other consideration. An "evil" must be sanctioned—a "church's duty" neglected—to prevent "a numerical decline!" This is the gist of his whole argument on this subject, and we are quite disposed to let it go for what it is worth.

Before concluding our remarks on this subject, we must allude to another of those numerous misrepresentations with which this book abounds, some of which we have already noticed. The author says, (p. 152)—"Whilst the Yearly Meeting directs certain practical 'advices' on the right performance of the varied duties of life (excellent in sentiment, and beautiful in expression,) to be frequently read in its meetings for discipline, they are silent on the subject of marriage; and in none of the Society's published documents does it help its junior members to a knowledge of what are the conditions of happiness in married life." Without pretending to know what the author precisely means by "the conditions" mentioned, it is very evident to us that the Yearly Meeting has issued many more advices than the essayist has ever read;—the more is the pity, for had he been really cognizant of all that has been addressed to youth on the "evils of mixed marriages," he would have paused ere he said, "the natural associations of the younger Friends who attend meetings for discipline are connected with the disownment of those marrying contrary to rule, and with the yearly answering of the harshly worded query;" as if this was their only source of information, and no advices had ever been promulgated by the Society on this important subject. Now, the fact is, that in the Epistles of the Yearly Meeting, from the earliest times to the present—in the works of Fox, Penn, and numerous other writers, as well as in official documents of the Society, in the "selection of advices," and in other books published by the Society, this subject forms a prominent topic for affectionate caution and earnest advice.

As we have said, we are unable to comprehend what the author means by "a knowledge of what are the conditions of happiness in married life," in which he deems it essential that young Friends should be specially instructed by the Yearly Meeting. Does he think that "the advices," which he very justly characterizes as "excellent in sentiment and beautiful in expression," are applicable only to the unmarried;—or does he think it the duty of a church to instruct its members in domestic economy?

Whatever construction the words of the author may bear, it must be admitted that the censure of the Society is implied, and that this censure is based on assumptions unsupported by facts.

We may be permitted to add, that in most cases in which parties have been disowned for marrying those not in membership, or in any way connected with the Society, it has been, in our opinion, the result of a previous indifference as to their membership or to an alienation from the Society. The violation of these rules has frequently been preceded by a non-attendance of religious and disciplinary meetings, and the non-observance of other things obligatory on membership, all betokening great lukewarmness. In such instances, therefore, the penalty of disownment is but a very lenient measure, and, in fact, is felt by the delinquent as a relief from responsibilities which he had previously repudiated in practice. The retention of such nominal members can do no good to the individual or to the Society, either religiously or morally, as it will inevitably be a cause of hypocrisy on the one hand and of weakness on the

other. This, however, is only one phase of the question. Such marriages have been contracted under a vast variety of circumstances, and we cannot conceal from ourselves that in some few instances the inflexible administration of this law has been oppressive to individuals and injurious to the Society. But this, we conceive, has arisen, not from any defect in the rules, but in their improper administration by monthly meetings, which are invested with a plenary jurisdiction in these matters. In confirmation of this view, we adduce the following excellent rule in relation to the conduct to be observed in conducting the disciplinary business of the Society:—"It is recommended unto faithful friends, to watch over the flock of Christ in their respective places; that they faithfully and diligently walk up to the testimony of the blessed truth, to which the Lord hath gathered us in this latter age of the world; that so where any are found short, weak, or faulty, they may be admonished and sought in the spirit of love, which is the spirit of the gospel; and divine charity, wherein mercy is not only mixed with judgment, but may appear over all our works, that so it may be seen by all, that church love abounds before church censure comes, and that a gospel spirit is the spring and motive to all our performances, as well in discipline as in worship. 1703."—(Extracts from the *Minutes and Advices of the Yearly Meeting*.)

Conclusion.—Having noticed some of the most important errors in this book, and attempted to correct some of its misrepresentations, we trust we have done enough to excite the vigilance of its readers to induce them to pause ere they give credence to its plausibilities, or suffer their faith in the principles of the Society to be shaken by its dangerous insinuations. For one of its most characteristic traits is, that the author insinuates more than he directly asserts; and sneers where he has not the courage to condemn. We have shown how unfairly and disingenuously he has wrested the plain and obvious meaning of the high authorities he has quoted in support of his views, and how irreconcilable his opinions are with the well-known principles professed by the Society. Numerous as are the discrepancies which have been discussed in these remarks, there are unhappily many more upon which we have been silent. Patience has its limits, and an "oft-repeated tale" becomes tiresome to even the best and most indulgent of readers. What has been said on the topics which have been selected for remark, is but the reflex of what might, with equal justice, have been said on many of the subjects omitted.

There are but few pages in this essay, which are free from all that is objectionable, and which do not contain much that is open to reprehension.

During the last few years a spirit of restlessness, a longing after a conformity with other religious denominations, and a hankering after "symbolic rites," intellectual teaching, and "a creaturely activity," has been prevalent among some portions of the Society; and it appears to us that this book has been issued into the world as an exposition and advocacy of these views. Such a work can scarcely be otherwise than highly prejudicial to those who either from their youth or the lack of opportunity are but imperfectly acquainted with the principles of the Society, and are unable to appreciate the beautiful harmony and consistency which they exhibit, when considered in relation to each other and the close and intimate connection that exists between them and the evangelical truths promulgated by our Redeemer and his disciples. We have not hesitated to express our opinion that the principles sought to be inculcated, and the practice recommended in this essay, are at variance with

those of pure, primitive Quakerism, and if adopted, would inevitably lead the Society into a departure from that living faith, that pure and undefiled religion, that spiritual, holy communion with God, which the great and good men who instituted the Society, sought after and strove to perpetuate; and in its stead there would be "the golden calf" of a spurious Quakerism, teaching the doctrines of men in words of worldly wisdom, and in meetings held professedly for religious worship a reading of the sacred volume as a matter of form, and a singing of hymns, in which the heart, in many instances, would have no sympathy, whilst the profession of diverse faiths, and the nominal observance of a lax discipline would open the portals of the Society for the admission of the much coveted multitude.

Sad and lamentable, indeed, would be such a "decadence," not only as it would affect the members of the Society, but from the effect it would have on the cause of truth and righteousness in the world, contrasted with which even the numerical diminution of its members is a matter of very little importance.

We have no disposition, however, to deny that, as compared with some periods of its history, the present condition of the Society offers but little reason for congratulation, whilst on the other hand we believe that it contrasts favourably with other epochs of its existence. Mutation is stamped on all earthly things, and even good men have alternations in their religious experiences; we see no reason why even the best of religious societies should be exempt from days of adversity or degeneracy.

The most potent enemy the Society has to contend with, is in its own borders. Its prosperity will and can only be promoted by its staunch adherence to its principles. Any deviation from, or abrogation of these, will mar its beauty, sap its foundations, and inevitably induce its ruin. In some things, doubtless, in which principles are not involved, its practice and customs may be improved, but as we believe its faith to be built on the Rock of Ages and to be in entire harmony with immutable gospel truth, any alterations suggested by the wisdom of man, uninfluenced and directed by the Holy Spirit, would be highly detrimental.

In these as in all times, and in this as in all other religious societies, there are not wanting, unhappily, those who, like Esau of old, sell their birthrights for a mess of pottage—who tempted by riches and the delusive pleasures of the world, or lukewarm and regardless of their soul's welfare, live as without God in the world; and some who, although they may observe the form of godliness, are yet in the bonds of wickedness; but this does not militate against the principles of the Society, or prove them to be unsuitable to the exigencies of our condition. Nor does it prove even the expediency, as advocated by the essayist, much less the necessity, of lowering the standard of Truth, to suit the degeneracy of these times. It rather instructs us to strive after "the earnest piety of the early Friends," that we may render that spiritual religion which was suitable for them "equally efficacious for us."

In our opinion, the remedies proposed by the essayist for the resuscitation of the Society, are miserably deficient in those requisites which are essential to the accomplishment of his proposed object. The adulteration of gospel truth with the devices of man's wisdom cannot increase, but must deteriorate religious faith, and weaken if not destroy its efficacy for the salvation of souls. What is wanted is a better knowledge and higher appreciation of

the principles of true Quakerism—a greater degree of personal faithfulness, and a more earnest and heartfelt desire to be led and guided in all things by that "divine light and life within," so much insisted on by George Fox, and which so many of the just of all generations have practically known to be "a lamp to their feet and a light unto their paths" in their journeys "through the wilderness of this world," to that city which "hath no need of the sun, neither of the moon, to shine in it: for the glory of God doth lighten it, and the Lamb is the light thereof."

Neath.

J. RICHARDSON.

The Japanese and the Ethnological Society.

AN OFFICIAL REPORT OF THE INTERVIEW.

The committee appointed by the Ethnological Society, to hold an interview with the scientific members of the Japanese Embassy, have at last prepared their official report, and we find it in the Century. This interview has never been fully reported in the daily papers, and we therefore make a few extracts:

THE EMBASSY TO ROME.

The subject of an embassy, alleged to have been sent from Japan to Rome, A. D. 1528, was broached. Matsmoto stated emphatically, that no formal mission to a foreign country ever occurred previous to the one of which he is a member, accredited to the United States. He observed that, some 278 years ago, several young men, connections and representatives of three princes, visited Rome, but without any governmental authority.

WHAT THE JAPANESE OWE TO CHINA.

As it was rumored that some members of the Embassy had become indignant on their people being compared to the Chinese, we were agreeably surprised at the candour and magnanimity of our informants, when interrogated respecting the sources whence they originally derived tea, silk, porcelain, wood engraving, paper, printing and gunpowder. The answer was, uniformly, "China." As it seems possible, if not probable, that navigation was as early developed by the islanders of Japan as by the natives of the neighbouring continent, their opinion was asked respecting the origin of the mariner's compass. The answer was the same, and as promptly given, "China." Indicative of views and feelings untainted with national prejudices, these replies are characteristic of superior minds. They were surprised on being informed that the seamen of Europe and America are indebted to the same source as themselves for that invaluable gift of science to art.

JAPANESE CHEAP LITERATURE.

When asked if such books as that before us (one printed in colours, were rare, the reply was—they were very common, "in much plenty." The report of old travellers was confirmed, that the Japanese have what we call encyclopedias, or dictionaries of arts, and collections of "manuals" like this, numerous, as it would seem, and certainly as fully illustrated as any modern French series; and at one-fifth of the cost, too—cheap as we may think the Parisian issues are. So far as regards the production of a cheap and useful literature, Japan may be said to have been centuries in advance of Europe. The cost of this book was about ten cents—from eight to ten cents.

THE ORIGIN OF PUMPS.

As the common pump is known to be of remote, and believed to be of Asiatic origin, it is, in all probability, as old in Japan as the bellows, to

which it is, in principle and construction, allied. It was, therefore, desirable to ascertain if the savans of Japan had anticipated those of Europe in the knowledge of the part which the atmosphere plays in its operation. We were, however, in the absence of a competent medium, unable to present the question with sufficient distinctness to open an intelligent exchange of thought upon it, though referring, by way of elucidation, to the operation of ebbing, one, of course, familiar to Matsmoto and the interpreter. The question must, therefore, be left, with many others of equal interest, till the literature and the science of Japan are opened to us.

JAPANESE MEMBERS OF AN AMERICAN SOCIETY.

With the view of continuing a correspondence thus commenced with the learned men of Japan—which cannot fail to throw light on the origin of some of the prime elements of European civilization—the committee would suggest the expediency of electing — Harris, United States minister at Jeddo, Matsmoto Sannojo, Josida Sagosayemou, and Tateish Tokujuro, foreign corresponding members of the society.

An Inordinate Love for Transitory Enjoyments.

—Once there was a wonderful time of gathering into the vineyard of Christ; but since, with sorrow and lamentation it may be said, there has been a losing, scattering, and dwindling away in many places; the principal occasion whereof seems to have been, an inordinate love for transitory enjoyments, lawful in themselves and in their places, but not to have the chief possession of the mind. When this becomes the sorrowful state of any, they cannot savour the things that be of God, but the things which be of men; and are of consequence deprived of that all-sufficient help, so to live and walk, as to answer the witness of God in others; to train up their children in the nurture and admonition of the Lord; and to maintain the testimonies of Truth with a convincing strength and efficacy. So that although the form is retained in a considerable degree by such, and they may also be fortified with arguments, to maintain the consistency of our profession with the primitive plan laid down in Holy Writ, yet wanting the salt of the kingdom in themselves, all their pretensions without it will prove nothing; yea, worse than nothing; seeing that by how much they have had the opportunity of knowing more than others, by so much their condemnation will be greater.—*John Griffith.*

An Intelligent Elephant.

—Tell my grandchildren, said Daniel Wilson, writing home from India, that an elephant here had a disease in his eyes. For three days he had been completely blind. His owner, an engineer officer, asked my friend Dr. Webb if he could do anything to relieve the poor animal. The doctor said he would try nitrate of silver, which was a remedy commonly applied to similar diseases in the human eye. The huge animal was ordered to lie down, and at first, on the application of the remedy, raised a most extraordinary roar at the acute pain which it occasioned. The effect, however, was wonderful. The eye was, in a manner, restored, and the animal could partially see. The next day, when he was brought, and heard the doctor's voice he laid down of himself, placed his enormous head on one side, curled up his trunk, drew in his breath just like a man about to endure an operation, gave a sigh of relief when it was over, and then, by trunk and gesture, evidently wished to express his gratitude. What sagacity!—What a lesson to us of patience!

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 20.)

THE PLEASANTS FAMILY OF VIRGINIA.

MARGARET PLEASANTS.

Margaret, a daughter of Robert Jordan, of Nancemond county, Virginia, was one who not only had heard the call of her dear Saviour, but had submitted thereto. She was endowed with a good understanding, and manifested a good degree of piety and humility, and was conspicuous for her plainness and christian example. She was married to John Pleasants, the third of that name, who had walked in the truth, and becoming a mother, she was anxious, by precept and example, to bring up her children in the path of self-denial and dedication to the Lord's will. In the language of her memorial, "Though of a more than common tender and indulgent disposition towards them in other respects, she was very careful to restrain them from every hurtful or unprofitable thing."

She was one of exemplary patience under suffering, some remarkable instances of which fell to her lot. Soon after the birth of her first child, the sheriff of the county came to her husband's house, and on account of demands for priest's wages, which for conscience' sake they could not pay, seized the very bed she was on. These trials and difficulties did not shake her faith. She was concerned to attend religious meetings whenever able, and was an example of humble waiting therein. She was diligent in the perusal of the Holy Scriptures, and very glad of the company of Friends. Her economy and diligence in her family concerns were remarkable, and her household always appeared with a becoming decency. She avoided superfluities in her house, and on her table, even when, through the blessing of the Lord on their industry, they were favoured with an affluence. She was a kind and charitable neighbour, a loving dutiful wife and a good mistress. One of her sons being absent in Philadelphia, she wrote to him, as follows, viz: "Oh! the goodness of the Almighty is very great every way; for which we have cause to bless his great and worthy name. We have as much need as ever, dear child, to look unto the Lord for help and strength every moment; for all our time is a time of need. I trust in the Lord that he is and will be with thee. The desire and prayer of thy tender mother is, that thou may abide in his blessed counsel. Then all will be well."

Her last illness was of four weeks' continuance. Looking forward to her approaching dissolution, she bore the pains of her afflicted body with christian patience, and on the 5th of the Tenth mo., 1746, she departed this life at Curles.

SARAH PLEASANTS.

Sarah, a daughter of Thomas and Mary Pleasants, who was born at Curles, about the year 1732, was a religiously minded young woman. Although exemplary in her conduct and conversation, yet being brought to a sick bed, in view of an awful eternity, she found that she had some things to look back to with sorrow and repentance. She was taken ill on the 26th of the Seventh month, 1749, being in the seventeenth year of her age. During her illness, she uttered many things which struck those around her with surprise and admiration. On one occasion she called to several persons, who were with her "to view her in the bloom of youth, 'how changed.' Likely, in a very short

time, to be called to bid adieu to the world and all its enjoyments." She then was enabled to pray vocally, that when she was fully prepared therefor, she might be released. She, on one occasion, in a particular manner, requested the physician who attended her, to observe the frailty of poor flesh and blood, and the uncertainty of life. She said, "Look on me, doctor; I am like a bud cropt from the vine before it is fully blown. Young as I am, I have something to repent of, [something] which, in health and strength, we are apt to overlook, and flatter ourselves, is no crime. I have been too much given to laughter and jesting, with those of my companions, who fondly embraced and returned the same." She then named one in particular, expressing a great desire to see her before she died, that she might say how she now felt respecting this, and also because she had taken too much delight in dress. She then again addressed the doctor, and said, "Nothing else have I to charge myself with; yet, dear doctor, I find it enough! Therefore, let me prevail with thee to take warning by me. I am sensible that some things thou art in the practice of, are full as dangerous, if not more so, than those which now lie so heavily upon me. Give me leave to mention one or two of them. The word 'faith,' I observe thou often makes use of. Thou may not as yet consider the consequence of it. Also drinking, to oblige company, as thy excuse, as it is that of many others. These things thou wilt find of greater weight, when thou comes to be in the condition I now am in, than now thou may think possible. Thou wilt then surely wish they had been left undone, with all other unprofitable things." The physician was affected to weeping, and said, "I take it very kind, and hope I shall observe it."

She at different times had much advice to give him, which he highly valued. She one day called her brother Thomas, and said, "Dear brother, I know thy situation is very lonesome, and destitute of suitable company. I pray thee, keep as much as possible out of low company. Not the poor, do I mean, because they are poor; but the loose and vulgar, whether rich or poor; that which is of a corrupting spirit, and will tend to the hurt of those who associate with them. Keep thy place, and thou wilt be like a light set on a hill, as a guide to others, who will praise God on thy behalf."

(To be continued.)

Heat and Cold as Disinfectants.—At the National Sanitary Convention, in Boston, Dr. Harris read a paper on "Heat as a disinfectant. It appeared that the boiling of clothes exposed to infection had proved an efficient disinfectant. The heating of hospital wards by common stoves to 160 degrees Fahrenheit for two days, had eradicated infection. Dr. Harris referred to his own experience in the Quarantine Hospital, and showed that the washerwomen avoided infection by boiling the clothes before washing. When this was not done, every washerwoman caught the disease. Heat applied to clothing and rooms, had produced the same effects in scarlet fever and other diseases. His observations had shown that nearly all fabrics would bear a higher degree of heat than was required for complete disinfection.

It may be instructive to some to consider, that however unimportant things may appear to the human understanding, there is nothing in which the Lord requires us to deny ourselves, however little it may appear, but that if we retain it, it will mar our peace, and stop our progress in the way of life.

Selected.

EVENING SONG OF THE TYROLESE PEASANTS.

"The loved hour of repose is striking. Let us come to the sunset tree."—*Notes on Germany.*

Come to the sunset tree!
The day is past and gone;
The woodman's axe lies free,
And the reaper's work is done.

The twilight star to heaven,
And the summer dew to flowers,
And rest to us is given,
By the cool soft evening hours.

Sweet is the hour of rest,
Pleasant the wind's low sigh,
And the gleaming of the west,
And the turf whereon we lie.

When the burden and the heat
Of labour's task are o'er,
And kindly voices greet
The tired one at his door.

Come to the sunset tree!
The day is past and gone;
And the woodman's axe lies free,
And the reaper's work is done.

Yes, tuneful is the sound
That dwells in whispering boughs,
Welcome the freshness round,
And the gale that fans our brows.

But rest more sweet and still
Than ever night-fall gave,
Our longing hearts shall fill,
In the world beyond the grave.

There shall no tempest blow,
No scorching noon-tide beat;
There shall be no more snow,
No weary wandering feet.

And we lift our trusting eyes,
To the hills our fathers trod,
To the quiet of the skies,
To the sabbath of our God.

Come to the sunset tree!
The day is past and gone;
The woodman's axe lies free,
And the reaper's work is done.

Hemans.

Selected.

SPEAK GENTLY.

Speak gently to the little child,
Its love be sure to gain;
Teach it in accents soft and mild;
It may not long remain.

Speak gently to the young, for they
Will have enough to bear;
Pass through this life as best they may,
'Tis full of anxious care.

Speak gently to the aged one,
Grieve not the care worn heart;
The sands of life are nearly run.
Let such in peace depart.

Speak gently, kindly to the poor;
Let no harsh tone be heard;
They have enough they must endure,
Without an unkind word.

Speak gently to the erring; know
They must have toiled in vain;
Perchance unkindness made them so;
Oh, win them back again.

Speak gently! He who gave his life
To bind man's stubborn will;
When elements were fierce with strife,
Said to them, "Peace, be still."

Speak gently; 'tis a little thing
Dropped in the hearts deep well;
The good, the joy which it may bring,
Eternity shall tell.

Salem (Mass.) Register.

Our leisure days are the enemy's busy ones, for

Satan finds some mischief still
For idle hands to do.

For "The Friend."

Gospel Ministry.

This letter of Samuel Bownas, addressed to a Friend on the subject of gospel ministry, is well worth reading by those who are called to that work by the Head of the church. It contains a pretty direct testimony against all man-made ministry, designed to gratify itching ears, or please the vanity of the preacher, rather than to hold meetings in silence, when no one has been divinely put forth in the work. A ministry originating in and fed by a party spirit, which is full of flattery to its own kind, and of denunciations against those who do not unite with the sentiments of the speaker, is equally condemned by it. There are also good hints respecting disagreeable habits in preaching, with a very loud voice and a great flood of words, as though the power was in proportion to the quantity, and loudness of sound, and they were an indication of divine authority.

"Dear Debby,—The small time I had with thee, furnished me with an opportunity of observing the disposition of thy mind, and gave me a small taste of thy ministry, both which, under proper cultivation, I think, may be improved, so as to render thee a member of good service in the body. In order to which, and that thou mayest in thy public engagements appear in the beauty of the Spirit, without any mixture of the flesh, or of that weak and womanish part, which, in both sexes, ought never to speak in the congregation of the saints, I will give thee a short sketch of some of my hits and misses, when, in my youth, I publicly appeared in the gallery; the observation of which, I hope, may tend to thy profit and instruction, viz.

"I was seldom, for near two years after my mouth was first opened to preach the Gospel, without some degree of Divine love and virtue on my mind, but after I was called out to the service of visiting meetings abroad, I found my mind very often barren and weak, and as I then thought, void of all good, in which state, (being companion to my dear friend J. A. J.,) I cried out that I was deceived, to his great surprise; he fearing my affliction would be too hard for me. I had imprudently thought, that having such aboundings of Divine love and life, when I was daily at my work, I should be much more favoured therewith when abroad in the service of the Gospel, disengaged from all other employments. But finding the reverse, I wished myself at home again, rather than travelling in such a barren state as I was then in, though at times I had eminent enjoyments; but, alas! they were soon gone. In due time, I was favoured with the design of Providence in dealing thus with me; and the very cattle in the field, by weaning of their young and turning them to shift for themselves, taught me, that it was meet I should be left a little to myself, and not always be kept to the breast and dandled upon the knee like an infant; but that it was needful I should grow and advance above this infant state, to a degree more fit for service.

"When I was thoroughly informed in this point, I longed to be a man; yea, sometimes, I verily thought I *was* so; but met often with great disappointments therein, by undertaking matters above my growth and experience; and the weak part appearing at times to my great shame and confusion, humbled me again for some time. But recovering strength and courage, I began, as I thought, to advance above the danger of making such blunders: a confidence arising in me, on imprudently comparing my service and growth as a minister, with others, that were in the work before me; supposing myself (and it was self that did suppose) more eminent than they. Thus self prevailed, and

the weak part appeared again, to my shame and sorrow; but my Master's kindness and gracious regard was soon after evidently manifested in letting me plainly see the weakness and folly of taking the honour to ourselves, which alone is due to him, when we have been drawn forth in the beauty of the Gospel, beyond what we ourselves, or those that heard us, did expect. Now I perceived the necessity of guarding against the inclinations of the flesh, which would sometimes be decking itself with the jewels of the Spirit, saying, I did this, or that, fishing for and seeking the praise of men more than of God. I also saw a danger of falling into a formal way of preaching a form of words, almost without variation, which, though sound, and perhaps pleasing to many, yet wanting the renewing of Divine virtue, are tasteless and unprofitable to the hearers. The view I had of the unprofitableness of such a ministry, would have carried me too far, to my own disadvantage, had I not also been favoured with a clear prospect of the lawfulness, expediency and necessity, of speaking the same matter, or preaching the same doctrine to-day, (being divinely opened and engaged thereto,) as yesterday, though then entirely new to me; for nothing can be said that hath not been said, and it is the renewed evidence of the Spirit that makes it savoury, both to us and our hearers.

"Superfluous words, tones and gestures—ahs! and groans—I was never under any temptation to make use of; but the impertinence of self sometimes, to my shame and trouble, would appear, in my imprudently affecting eloquent terms and scholastic expressions, which seemed to me, in that weak state, to adorn my doctrine, and recommend it better to the audience. All this proceeded from an affectation of appearing an able or skilful minister; a piece of unprofitable vanity; but I soon found it most safe and edifying, to use no more words but what I well understood, and could properly apply, and that truth shines brightest in a plain dress. No embellishments of ours can add to its lustre.

"I have also, sometimes, for want of a patient and humble waiting to see my way opened, and discover clearly the leadings of the Divine gift, warmed myself with sparks of my own kindling, to a degree of zeal and passion, and begun to thrash the assemblies, judging and charging the unfaithful, whether any such or none there, it was all one to me. Thus, in the dark, mistaking the cause of that uneasiness and straitness I found in myself, imagining myself loaded and oppressed by dark and unfaithful spirits in the assembly; after wearying myself with denouncing judgments upon them, I have sat down in sadness and trouble. Though I have found this sort of preaching please many, and was commended, it was ever afflicting to me, when, on reflection, I found the true cause of that uneasiness was in my own breast. Yet, it may sometimes happen, that the unfaithful may bring great grief and uneasiness upon us, and this may be hard to bear; but let us take care we move not till the cloud is removed from off the tabernacle, because it is unsafe going forward till then.

"I have, from experience, found it my safest and best way, carefully to attend to my gift, endeavouring to keep my place without judging others; patiently bearing my own burden, and earnestly desiring I may judge nothing before its time, but that my understanding may be opened to see the true cause of my own barrenness, that I may be enabled to address myself suitably to the Father of Spirits for help; that first, if it be in myself it may be removed, then the effect will cease; or secondly, if the weakness or backsliding of others, be the cause of our barrenness and seeming de-

jection, when we are sympathizing with the true seed in its oppressed state, that we may patiently wait the Lord's time, to receive a word from him fitly to speak to the present state of the people; or, thirdly, if the people's too imprudent expectation of what cannot be had, unless I am favoured with a superior aid, qualifying me to answer their desires—I say, if by any or all of these causes, at times, I am shut up, the best way I have ever found is to be patient in waiting the Lord's time for relief. To seek it in our own time, will be but adding sorrow to affliction.

"To conclude: the most safe way I ever yet found in the exercise of my gift, is to stand up, as little regarding anything besides my opening as I can; and deliver it, in my beginning, just as I do other matters in my common discourse, not endeavouring to beautify it either in matter, tone, or address. As I keep my place, and go on as doctrine is opened in my understanding, I feel at times my voice gradually filled with virtue and power; and even then I find it safest not to speak too fast, or too loud, lest I lose sight of or outrun my guide, and so lose the sight or sense of that inward strength I felt increasing in my mind. This care seems to me necessary to my taking the Apostle's advice, 'Let him that ministers do it of that ability which God giveth;' this has a double signification; first, respecting the matter which we deliver: if we keep to our openings, we shall be furnished with suitable doctrine; secondly, the wisdom and strength of the spirit and power of the Gospel will be felt in it, and, at times, by our thus going on according to the ability God gives, the very spirit and marrow of religion will appear plainly laid open to the understanding of the hearers. But when we raise our voices, or hurry on, above or beyond that inward strength we feel in our minds, we are apt to cloud our own minds, lose sight of or outrun our guide, and then run into a wilderness of words, which I have too often done, and found the consequence of such imprudence, poverty and death; though even this kind of preaching is, by some unskilful auditors, admired. They will say, 'O, how matter flowed from him! how full was he' (of emptiness and confusion, say I,) 'of power and authority,' say they; or rather the passion and blind zeal of the creature; the fleshly part not being thoroughly mortified and subdued. But when I am so happy as to begin with the Spirit, and follow its leadings in my ministry, I feel strength by degrees cover all my weaknesses; wisdom, illuminating my mind, hides all my folly, so that nothing appears inconsistent with the beauty and wisdom of the Spirit. This is the vestment, the Urim and Thummim, that covers the whole man that is to be covered; so that no weakness will prevail or appear in our ministry. When I am thus conducted, (which sometimes happens,) though I may be accounted, in my beginning, a dull, heavy, or lifeless preacher, yet I rarely miss of concluding with peace and inward satisfaction; and feeling the gradual increase of Divine virtue, in the patient exercise of my gift; finding myself both furnished with matter and skill to divide the word aright; both which coming from the Spirit, and not being the product of my own wisdom or apprehension, I dare assume no part of that honour to myself, which, at such times, by an imprudent audience is lavishly bestowed upon one, who am only the instrument by which the Lord of the harvest works; but find it my safest way, humbly to make thereof an offering unto Him who is worthy forever.

"Thus, dear friend, I have stained some paper with a few observations on my own conduct, aiming at thy good; and conclude with desires, thou

mayst endeavour to improve thy skill in this work, and rightly divide the word of Truth, so as neither thou thyself, nor those that hear thee, may have cause of shame or uneasiness."

For "The Friend."

The True Position of Woman.

Extracted from the late Prof. Reed's Introductory to his Lectures on English Literature.

Literature is to be employed for culture of character—manly character and womanly character. I speak of them separately, not because it is necessary so to do with reference to that which is essential literature, but because attention has lately been drawn to the subject of the social position of woman, and there is heard at least a sound of conflicting opinions and opposing theories. Let me say, in the first place, that I question whether it is proper, or even practicable, so to detach womanhood from our common human nature, as to make it a topic of distinct disquisition; it seems to me a little too much like a naturalist's study of some other species of created things. Again, as to all controversies respecting the equality of the sexes, or relative superiority, or inferiority, I have only to say, that to me they are simply odious,—wrong, I believe,—in faith, in philosophy and in feeling. Why should our minds be perplexed with modern speculations on this subject, when we have inspired teaching, which, in a few words, if we will but look at them, will show us the whole truth: "And the Lord God said, It is not good that the man should be alone; I will make him a help-meet for him." "God doth not say," observes an old English divine, (Bishop Donne,) "it is not good for man to be alone." "He doth not say it is not good for this or that particular man to be alone; but it is not good in the general, for the whole frame of the world, that man should be alone." Thus we find the creation of woman, and that providential law which preserves the equal numbers of the sexes, resting on the divinely instituted principle of *companionship*, not alone of marriage, not alone of mother and child, but the manifold companionship of woman, single or married; companionship involving, of necessity, *reciprocal dependence*, but having nothing to do with equality, or superiority, or inferiority, on one side or the other. There is a law of companionship far deeper than that of uniformity, or equality, or similarity; the law which reconciles similitude and dissimilitude, the harmony of contrast, in which what is wanting on the one side finds its complement on the other; for,

Heart with heart, and mind with mind,
When the main fibres are entwined
Through Nature's skill,
May even by contraries be joined
More closely still.*

Such was the exquisite companionship of the sexes as they were represented in our first parents, and so, however since disturbed, it remains as the ideal for all generations of men and women. There was adduced another law, when the words were pronounced to the woman: "Thy desire shall be to thy husband, and he shall rule over thee;" and thus dominion was mingled with companionship—dominion of one sex over the other, which no sophistry can evade; for it is divine, and to endure with the earth, and with the race. Having its origin in evil, it grows with evil, and the woman sinks down into the slave, and the man into her mere imbruted tyrant; but goodness can still find the beauty of the primeval law of companionship undefaced by the element of dominion; for the pen-

alty of dominion may, like the curse of labour, be converted into a blessing. As willing, dutiful labour brings gladness more than sorrow with it, so shall the fulfilment of the law of obedience win a glory of its own brighter than any achievement of power. It is not by clamoring for rights, it is not by restless discontent, but it is by tranquil working out of the heaven-imposed law of obedience, that woman's weakness is transmuted into strength—a moral, spiritual power which man shall do homage to. Ambition, pride, wilfulness, or any earthly passion, will but distort her being; she struggles all in vain against a divine appointment, and sinks into more woful servitude, and the primeval curse weighs a thousand fold upon her, and the primeval companionship perishes. But bowing beneath that law which sounded through the darkening paradise, she wins for her dower the only freedom that is worthy of woman,—the moral liberty which God bestows upon the faithful and obedient spirit. It is from the soil of meekness that the true strength of womanhood grows, and it is because it has its root in such a soil, that it has a growth so majestic, showering its blossoms and its fruits upon the world. Her influence follows man from the cradle to the grave, and the sphere of it is the whole region of humanity. We marvel at the might of it, because its tranquil triumphs are so placid and so noiseless, and penetrating into the deep places of our nature. It was the sun and the wind that in the fable strove for the mastery, and the strife was for a traveller's cloak; the quiet moon had naught to do with such fierce rivalry of the burning or the blast; but as in her tranquil orbit she journeys round the earth, she silently sways the tides of the ocean.

For "The Friend."

Thoughts on Company and Books.

SELECTED FROM LETTERS OF WILLIAM GROVER, 1822.

I wish to feel for young people, under the various temptations and trials, to which the years of inexperience are exposed. They are naturally and reasonably inclined to learn, and to accomplish themselves in ornament and usefulness. To this end, as well as for temporary gratification, they value and prefer company and books. Most of them, perhaps, would say *good* company and *good* books; and it is a delicate and very interesting matter to determine in what degree to discourage or to countenance this inclination. It is an unspeakable favour, however, early in life, to know that in the silence and retirement of the mind, there is instruction and comfort to be met with, beyond what can be expected, either from even good company or good books. It is observable, by the attentive mind, that there may be an enjoyment of books and of company, which strengthens us in the love, esteem and pursuit of this silence and retirement; and there is an enjoyment of good books and good company, which weakens and enfeebles the mind in its capacity to love, pursue and enjoy this profitable silence and meditation. Here, then, dear young friend, whosoever thou art, is the point of wisdom. Mind, day by day, through all, an inward sense respecting things, and thou mayst be favoured to perceive what thy duty calls for at thy hands, as to thy outward, temporal, domestic, or social occupations; and then what time thou canst properly spare for company and books, and how much of either thou canst enjoy, with religious benefit to thy own mind. Much company and many books, or much reading, have often a direct tendency to draw the attention of the mind outward, instead of inward.

And here is the need of wise discrimination. If thy company, or thy reading, tends to give thee a

humbling view of thyself, and of thy many frailties and infirmities, and to increase the ardour of thy mind, in the pursuit of divine help, of inward quietude, and sweet, enriching peace, thou mayst conclude so much of it is good for thee; but either of them be such, or indulged in to such degree as unprofitably to occupy thy mind, and rather indispose than encourage thee in the love of inward recollection and meditation, thou mayst safely conclude there is a snare in it, and there is danger lest the durable and precious substance may be lost in pursuit of the shadow.

For "The Friend."

Patiently Wait, and Quietly Hope.

Ye are they which have continued with me in my temptations.—Luke xxii. 28.

The trial of faith, through which the church is now passing, will doubtless tend to its ultimate purification, as patience is allowed to have its perfect work, until the end of "the abomination that maketh desolate," which hath been set up, and "standing in the holy place," when the assurance given to the mourning, trembling, and inquiring prophet, shall be verified, "Blessed is he that waiteth." Dan. x. 2, 11 and 12; viii. 12.

A time of deliverance was promised to those whose record should be found in the book of life, and this is what is confidently looked and waited for, by the rightly exercised, in this "time of trouble," wherein the enemy hath magnified himself, and by his transforming power deceived many whose feet have been turned from the true and living way, to follow lying vanities; whereby their own mercies have been forsaken.

Is it not, therefore, for the undeceiving of those who may have been, and are deluded, that the righteous are called and engaged to labour, unto whom appertaineth the promise, that they "shall shine as the stars forever and ever?" This labour of love is believed to be going availingly forward, of which there are evident tokens; although the true labourers are suffering the contradiction complained of by the apostle, when he and his co-labourers testified to the resurrection of Christ, of which these are made experimental witnesses.

The true gospel labourer, whose eye is kept single to the grace bestowed upon him through the resurrection of Christ, by which he is raised from the dead, cannot now look for the sympathy and support of the unbelieving, any more than in former times, when self-righteousness did also abound, causing men to become vain in their imagination, to the darkening of their minds, in whom Christ was *not* the hope of glory.

For want of faith in this mighty and ever living power, how many are led to forsake the standard raised thereby against the enemy, whose flood threaten the desolation of the church! But this is the victory of the saints, even their faith, whereby they are made partakers of the triumph of Christ, who bid his disciples "be of good cheer," even in tribulation; saying, "I have overcome the world."

As the calling and power of this saving grace are unchanged and unchangeable, so are the evidences of its abounding; manifested by the circumspection and holy fear of its loyal subjects; which, through great watchfulness and humility, they are brought and preserved, to the honour of Truth; of whom we feel assured there yet remain a goodly number, who have not yet bowed to Baal or kissed his image; but are standing firm in the allegiance to the King of kings, and Lord of lords, and others who are desiring and aiming to be found in their ranks.

In view of this, there is cause of encouragement, though the enemy may seem to be gatherin

* Wordsworth—"The Grave of Burns."

strength from the opposite extremes of departure into which some are being led, through deceit and unwatchfulness. These he may be suffered to draw aside; but the righteous, we are assured, cannot be moved, of which we have abundant evidence, in the firmness of many who are continued as upright pillars, that shall go no more out. May the Lord "establish, strengthen and settle" others, to the glory of his name, and the advancement of his precious cause;—causing a succession of testimony and standard-bearers, upon whom the burden of the word shall rest; whose eyes shall look right on; and their eyelids straight before them,—turning not to the right hand nor to the left,—having their feet removed from evil.

The Illinois Central Railroad, at a place called Mattoon, is crossed by the Terre Haute and Alton Railroad. Every day at about two, P. M., are seen four trains coming from four different directions, arriving at this point at the same time, to a second, every day. They can be seen as they approach, for ten miles in each direction, the prairies there being a smooth, broad expanse, stretching away to the horizon without any inequalities to obstruct the sight. As these trains arrive, their cow-catchers approach to about twelve feet of each other, as though exchanging salutations, when gracefully backing as though bowing an adieu, two of the trains go on the switches, while the other two scream away over the iron-bound prairie.—*Late Paper.*

For "The Friend."

Selected Proverbs.

A man shall be commended according to his wisdom: but he that is of a perverse heart, shall be despised.

Correction is grievous to him that forsaketh the way; and he that hateth reproof, shall die.

He that refuseth instruction, despiseth his own soul: but he that heareth reproof, getteth understanding.

A scorner loveth not one that reproveth him: neither will he go unto the wise.

Where no counsel is, the people fall: but in the multitude of counsellors, there is safety.

Without counsel, purposes are disappointed: but in the multitude of counsellors, they are established.

He that trusteth his own heart, is a fool: but whose walketh wisely, he shall be delivered.

Evil men understand not judgment: but they that seek the Lord, understand all things.

The wicked is snared by the transgression of his lips: but the just shall come out of trouble.

A hypocrite with his mouth destroyeth his neighbour; but through knowledge, shall the just be delivered.

Where no wood is, there the fire goeth out; so where there is no tale-bearer, the strife ceaseth.

As coals are to burning coals, and wood to fire: so is a contentious man to kindle strife.

An angry man stirreth up strife, and a furious man aboundeth in transgression.

A man's pride shall bring him low: but honour shall uphold the humble in spirit.

If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.

A man that doeth violence to the blood of any person, shall flee to the pit; let no man stay him.

Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit.

The righteous man wisely considereth the house of the wicked: but God overthroweth the wicked for their wickedness.

The man that wandereth out of the way of understanding, shall remain in the congregation of the dead. An evil man seeketh only rebellion: therefore a cruel messenger shall be sent unto him.

Do they not err that devise evil? but mercy and truth shall be to them that devise good.

He that followeth after righteousness and mercy, findeth life, righteousness, and honour.

The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness.

Enter not into the path of the wicked, and go not in the way of evil men; for they sleep not except they have done mischief; and their sleep is taken away, unless they cause some to fall: for they eat the bread of wickedness, and drink the wine of violence. But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble.

A naughty person, a wicked man, walketh with a froward mouth: frowardness is in his heart, he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy; but blessings are upon the head of the just, and the integrity of the upright shall guide them.

European Debts.—The debts of the several States of Europe, at the close of Sixth month, 1860, were as follows:—Great Britain, \$5,366,000,000; France, \$2,880,000,000; Russia, \$1,745,000,000; Austria, \$1,600,000,000; Spain, \$1,050,000,000; Prussia, \$284,000,000; Portugal, \$196,000,000; Turkey, \$185,000,000; Belgium, \$100,000,000.

THE FRIEND.

NINTH MONTH 29, 1860.

In all ages of the world mankind have found, that in order to ensure adequate protection to the individual, in the pursuit of profit and happiness, and to promote the safety and well-being of associated communities, it is necessary that government of some kind should be established and maintained. In every government, each individual composing the community, is obliged to give up a certain portion of the liberty which may be said to belong to him by nature, and to clothe those who are set over him by form of law, with authority to enact and enforce regulations, which it is his duty to obey, so long as they do not violate the relation and responsibility existing between his soul and its Creator.

This authority, thus vested in governments, is, therefore, a trust held for the benefit of the people governed, and is to be employed exclusively for their advantage, collectively and individually. Government thus constituted, and thus administered, may properly be called a divine ordinance, and as such, rightfully claims the obedience and support of all good citizens living under it.

In our country, where Constitutions have been carefully eliminated and deliberately adopted, which clearly define the limits and prerogatives of the General and the State Governments, all their component parts of officers and citizens are equally bound to submit to their requirements and the laws enacted under them, so long as they remain unaltered; but the people, to whom is guaranteed freedom of thought and speech, if not satisfied with those entrusted with the duty of executing the laws, are at liberty to dismiss them and install others in their places. The country is so vast; its climate so diversified; its agricultural and mine-

ral products so multiform; the habits, the domestic and social relations of the people so different, in different widely-separated sections, that it requires a comprehensive and nicely adjusted system of legislative enactments to meet their varied demands, and give satisfaction to all; and, with the imperfection of our nature, it is hardly to be expected that such a perfect political system could be initiated and carried on. Selfishness, which is too generally the predominant active principle with all classes, prompts each separate interest to urge its peculiar claims upon the fostering care of the government. From this, and from the form of our government and the principles that characterize it, spring the party creeds and party policy, which have existed ever since it was established, and which, though liable to great abuse, when kept within the limits prescribed by justice and sound discretion, may be instrumental of good; by stimulating those in power so to act for the general welfare, as will secure place and popularity; while they incite those in the minority or opposition, to watch with a jealous eye the course pursued by the party holding the reins of government, in order to detect and expose whatever appears calculated to injure the public weal. But this competition for political superiority necessarily exposes our country to the dangers which ever attend party spirit. The ungoverned passions and misguided prejudices of the people, soon convert the aims and enthusiasm of party organizations into the intolerance and violence of faction; men substitute its dictates for the voice of justice and truth, and laud or condemn persons and measures, as they are approved or denounced by the partisans with whom they are associated. The aspirants to office, in order to promote their own selfish views, play upon the passions of the ignorant and unreasoning, to induce them to support an administration they may approve, or to aid in hurling their opponents from office, and lifting their own favourites into the places left vacant. The people, as well as those whom they follow, are too easily influenced by the excitements of the day; while the politicians who set up for statesmen, act in obedience to what appears expedient for the present occasion, or to meet the popular clamor, rather than to carry out measures based upon a far seeing system, that while it promotes or secures the present well being of the community, lays the foundation of future improvement.

Amid the angry criminations, the inconsistency and low-toned morality of party leaders and favourites; the sectional selfishness and blind devotion to unworthy men, manifested by contending factions, a conscientious christian, desirous to use his influence for the suppression of evil and the promotion of his country's true interest, often feels himself straightened to decide the course he should pursue, as to the exercise of the elective franchise. This is peculiarly the case with a consistent Friend. The government must be maintained, or anarchy and bloodshed will ensue; and it cannot be administered, unless men of some kind are chosen to execute its functions. All parties are equally loud in professing that it should be carried on, so as to subserve and promote the public good; each claims the virtue and the ability necessary to secure this end; each denies these requisites to its opponents; while common sense may readily perceive that the policy and standard-bearers of one and all, when tried by the standard of the gospel of Christ, too generally fall miserably below its purity and uprightness. Party feeling is contagious, and it requires close watching to keep clear of its influence. If we are careful to act independent of its perverting power, we find, that at best, we can select

but from among very incompetent instruments, to attain the high object which should ever be kept in view,—the exaltation of truth and righteousness.

The principles that should govern all, in giving their voice and influence to elect the rulers of our country, in no way differ from those that are binding upon us in our every-day life. Experience has ever proved, that the requirements of the moral law, are as applicable to governments as to individuals; and that the same considerations which bind each citizen to act towards his fellow with justice, love and forbearance, rest with equal force on governments, in all their conduct towards the people governed, and in their transactions with each other. With nations as with individuals, therefore, to be unjust, always is to be unwise. Presidents and Governors never will act safely; Senators and Representatives never will legislate so as to promote the real interest of the country and people, while they presume to reason and to determine upon different principles than those which the Supreme Lawgiver has laid down for the regulation of the conduct of each one of his fallible creatures; and we may be sure they will always miss of the good professed to be aimed at, while the course of the government they control, contravenes the immutable decrees of their Creator.

At the present time, political excitement runs high, and parties are more than usually hostile to each other. The issues involved in the contest, appear likely to affect the policy and well-being of the country for a long time to come, especially upon the subject of slavery. While Friends will individually exercise their discretion as to voting at all, or to which candidates they will give their support, it will be a great preservation to their equanimity and influence for good, to keep out of all party spirit and party associations. The counsel given by S. Crisp to Friends of his day, when the same kind of excitement was rife in England, and the freedom and immunity from suffering of our religious Society, seemed likely to be materially affected by the success or defeat of one contending party or the other, may be profitably acted upon now: "And when you see divisions and parties, and rendings in the nations, and rumors and tempests in the minds of the people, then take heed of being moved to this party, or to that party, or giving your strength to this or that, counselling this way or that way; but stand single to the Truth of God, in which neither war, rent or division is. Take heed of that part in any of you, which trusts and relies upon any sort of the men of this world, in the day of their prosperity; for the same party will bring you to suffer with them in the time of their adversity, which will not be long after; for stability in that ground there will be none. But when they shall say, Come, join with us in this or that, remember you are joined to the Lord by his pure Spirit, to walk with him in peace and righteousness; and you feeling this, this gathers out of all bustlings, and noises, and parties, and tumults, and leads you to exalt the standard of truth and righteousness, in an innocent conversation, to see who will flow unto that."

SUMMARY OF EVENTS.

EUROPE.—News from England to Ninth mo. 13th.

The weather continued fine; the harvest in the southern counties was nearly completed, and the result exceeded expectations. The harvest was progressing in the more northern counties, with encouraging prospects.

The intelligence from Italy was important. The King of Naples quitted the capital on the 6th, in a Spanish vessel, for Gaeta, a fortified seaport, in his dominions, about forty miles N. W. from Naples. There was some doubt as to his ultimate place of refuge. The Queen of Spain had offered him an asylum, but it is stated that

the cabinets of Vienna, Munich and Dresden have advised him to take refuge in Germany, and not in Spain.

Garibaldi entered Naples on the 9th, and was received with great enthusiasm. He proclaimed Victor Emmanuel as King of Italy, and consigned the fleet and the arsenal of Naples to the charge of Admiral Persano. The dictator confirmed Romano as Minister of the Interior, and appointed persons to fill the office of Director of Police, Minister of War, and Minister of Justice. General illuminations had taken place. After the flight of the King, a great rise took place in the public funds.

Garibaldi had found an immense quantity of war material, and a large amount of money in the bank.

Insurrections had broken out in the Roman States, and the Papal government was in great consternation.

The Sardinian troops were advancing through Tuscany and the Romagna, to be in readiness to enter the Papal States.

It is believed the attitude of Austria will be purely defensive, as long as her Italian frontiers are not invaded.

The Liverpool cotton market was active, at advanced rates. Breadstuffs dull. Consols, 93½.

MEXICO.—The latest accounts state that a force of 20,000 Liberals was marching on the capital, where President Miramon, with 7500 men, had fortified himself. An attack was expected on the 8th instant.

UNITED STATES.—*The Foreign Trade*.—The official tables of the foreign trade of the United States for the fiscal year ending Sixth mo. 30th last, show that the total exports of the country during the year, amounted to \$400,167,461. The imports amounted to \$361,797,209. The exports are classified, as follows. Specie, \$56,916,851; American produce, exclusive of specie, \$316,220,640; foreign produce reshipped, \$27,000,000. A further classification by articles gives the following results:

Cotton	\$191,806,555
Vegetable food	25,656,494
Animal food, hides and wool	20,206,265
Manufactures	35,454,644
Tobacco	15,906,547
Produce of the forest	11,756,000
Specie	56,946,851

The total exports of 1858-9 amounted to \$356,789,462, including \$63,887,411 in specie; the imports were \$338,786,130. The foreign commerce of the United States has doubled within the last ten years.

Census Returns.—Complete returns make the population of Boston, Mass., 177,902; in 1850, it was 138,788. Louisville, Ky., has 75,196 inhabitants; in 1850, there were 43,190. St. Louis, Mo., has a population of 161,000; in 1850, it was 77,860. Cincinnati has 158,000 inhabitants; Providence, R. I., 44,914; Rochester, N. Y., 48,096; Trenton, N. J., 17,206.

New York.—Mortality last week, 480.

Philadelphia.—Mortality last week, 188. The Commissioners of Public Buildings acting under authority of the Legislature of the State, have decided to locate them upon Penn Square, and have awarded the contract for their erection to John M'Arthur, Jr. The buildings are to be of Pennsylvania white marble. The contract is subject to the approval of the City Councils. The official census returns show a population in twenty wards of the city of 473,197; the estimated population of the four remaining wards is about 110,000.

California.—San Francisco dates to the 12th instant. The steamer John L. Stephens sailed on the 11th, with \$1,009,000 in gold, and a quantity of silver ore. The Mariposa gold mines on J. C. Fremont's grants are understood to be yielding large returns. A camel express was about to be established between Los Angeles and Fort Mahone.

New Orleans.—On the night of the 22d, a fire broke out in a large liquor store, and communicated to the adjoining property, much of which was destroyed. The explosion of the spirits caused a house near to fall with a heavy crash, hurrying from forty to fifty persons under the ruins. The number killed was not certainly known. Thirteen dead bodies were found the next morning.

Storm in the Gulf.—The late equinoctial storm was very violent in the vicinity of Mobile. About a third part of the city was flooded, causing a loss of about a million of dollars. A number of vessels were wrecked or damaged, and a considerable number of lives lost.

Pike's Peak.—From Sixth mo. 7th to Seventh mo. 26th, \$202,169 in gold was sent from the Pike's Peak mines, by express, eastward. Discoveries of silver continue to be made, which promise to yield well.

Fort Smith, Ark.—On the 20th, a fire broke out in this town, which destroyed the post-office and 4000 letters. A number of valuable buildings were burnt; total loss, \$200,000.

Miscellaneous.—*Walker's Expedition*.—This band of marauders, after their departure from Truxillo, were captured by the Honduran troops, assisted by a British armed vessel. Walker and his second in command were sentenced to be shot, and, it is supposed, have been already executed. The remainder of the party, about seventy in number, were permitted to return to the United States, under the promise never to engage again in a similar enterprise.

First American Cotton in England.—It has been stated as an historical fact, that the first export of cotton from the United States to England, was in 1784, when a vessel arrived at Liverpool with eight bags of cotton, a part of the cargo, and that it was seized by the Custom house officers under the conviction that it could not have been the growth of America.

The Vine Disease in France.—The wine crop of France is very poor this season, and, it is supposed, it will fall short of the last one. Vines are all affected by the *oidium*, especially in the south of France, and the grape are all nearly destroyed. In some places sulphur has been successfully used in destroying the disease.

RECEIPTS.

Received from Jehu Fawcett, agt., O., for Saml. Dixor Israel Wilson, and Sarah Hole, \$2 each, vol. 33, for Jos. Taylor, H. W. Harris, Reba. Woolman, Jos. Winery, and Stacy Cook, \$2 each, vol. 34, for John Leech, \$2, to 2d vol. 34; from Jesse Hall, agt., O., \$2, vol. 33, for David Binns and Jos. Walton, \$2, vol. 33, for Ann M'Bride \$2, vol. 34, for Peter Thomas, \$2, to 44, vol. 33.

WEST-TOWN SCHOOL.

The Committee to superintend the Boarding-school at West-Town, will meet in Philadelphia, on Sixth-day the 5th of next month, at 7 o'clock, P. M.

The Committees on Instruction and Admissions meet on the same day; the former at 4 o'clock, and the latter at 5 o'clock, P. M.

The Visiting Committee attend the semi-annual examination of the Schools, commencing on Third-day morning, and closing on Fifth-day afternoon of the same week.

Ninth mo. 20th, 1860.

JOEL EVANS, Clerk.

WANTED.

A Female Friend to teach a family school.

Address JOSEPH H. SATTERTHWAITE, Oxford Valley, Bucks Co., Pa.

WEST-GROVE BOARDING-SCHOOL FOR GIRLS.

Situated within a few hundred yards from West-Grove station on the Philadelphia and Baltimore Central Railroad, from which place trains communicate with Philadelphia several times daily. The Winter session will open on Second-day, 5th of Eleventh month, prox.

For circulars, &c., address

THOMAS CONARD, Principal.

Ninth month, 1860.

WEST-TOWN BOARDING SCHOOL.

The Winter session of the School will commence Second-day, the 5th of Eleventh month. Parents and others intending to enter their children as pupils, will please make early application to DAVID ROBERTS, Superintendent at the School, or JOSEPH SCATTERGOOD, Treasurer, No. 304, Arch street, Philadelphia.

West-Town, Ninth mo. 4th, 1860.

WEST-TOWN SCHOOL.

A Friend is wanted as Teacher of Reading in the Boys' department of this Institution. Apply to

SAMUEL HILLES, Wilmington, Del.
JAMES EMLEN, West Chester, Chester Co., Pa.
ALFRED COPE, Germantown, Pa.

Sixth mo. 6th, 1860.

WEST-TOWN SCHOOL.

A Friend is wanted to fill the station of Governor in the Boys' department of this Institution.

Application may be made to NATHAN SHARPLESS, Co-ordinator, Pa.; SAMUEL HILLES, Wilmington, Del.; JAMES EMLEN, West Chester, Pa.; or THOMAS EVANS, Philadelphia, Twelfth mo., 1859.

PILE & M'ELROY, PRINTERS,

Lodge street, opposite the Pennsylvania Bank.

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For "The Friend."

Recent Discoveries in Astronomy.

(Concluded from page 26.)

" 'This is all very well for the chapter of time,' says the doctor; 'but in order to see so delicate a spot, you require a good telescope. Have you one?' 'Yes, sir, I have succeeded, not without difficulty, privation, and suffering, to obtain for myself a telescope. After practising much economy, I purchased from M. Cauche, an artist little known, though very clever, an object-glass nearly four inches in diameter. Knowing my enthusiasm and my poverty, he gave me the choice among several excellent ones; and as soon as I made the selection, I mounted it on a stand with all its parts; and I have recently indulged myself with a revolving platform, and a revolving roof, which will soon be in action.' The lion went to the upper story, and satisfied himself of the accuracy of the statement. 'This is all well,' says he, 'in so far as the observation itself is concerned; but I want to see the original memorandum which you made of it.'

" 'It is very easy,' answered the doctor, 'to say you want it; but though this note was written on a small square of paper, which I generally throw away or burn when it is of no further use, yet it is possible I may still find it.' Running with fear to his *Connaissance des Temps*, he finds the note of the 26th March, 1859, performing the part of a marker, and covered with grease and laudanum. The lion seizes it greedily, and, comparing it with the letter which M. Vallée had brought him, he exclaims: 'But, sir, you have falsified this observation; the time of emergence is four minutes too late.' 'It is,' replied the lamb. 'Have the goodness to examine more narrowly, and you will find that the four minutes is the error of my watch, regulated by sidereal time?' 'This is true; but how do you regulate your watch by sidereal time?' 'I have a small telescope—here it is—which you will find in such a state as to enable me to tell the time to a second, or even to some fractions of a second.'

Satisfied on this point, Leverrier then wished to know how he determined the two angular coordinates of the points of contact, of the entry and emergence of the planet, and how he measured the chord of the arc which separates these two points. Lescarbault told him that this was reduced to the measuring the distances of these points from the

vertical, and the angles of position, which he did by the systems of parallel axes we have mentioned, and the divided circle of card-board placed upon his finder.

Leverrier next inquired if he had made any attempt to deduce the planet's distance from the sun from the period of four hours which it required to describe an entire diameter of the sun. The doctor confessed that he had made attempts to do this, but not being a mathematician, he had not succeeded; and that this failure was the reason why he had delayed the announcement of his discovery. Leverrier having asked for the rough draught of these calculations, the doctor replied, "My rough draughts! Paper is rather scarce with us. I am a joiner as well as an astronomer. I calculate in my workshop, and I write upon the boards; and when I wish to use them in new calculations, I remove the old ones by planing." On visiting, however, the carpenter's shop, they found the board, with its lines and its numbers in chalk still unobliterated.

When this cross-questioning, which had lasted an hour, was finished, Leverrier was convinced that an intra-mercurial planet had really been seen, and with a grace and dignity full of kindness, he congratulated Lescarbault on the important discovery which he had made. Anxious to obtain some mark of respect for the discoverer of Vulcan, Leverrier made inquiry concerning his private character, and learned from the village curé, the juge de paix, and other functionaries, that he was a skilful physician, and a worthy man. With such high recommendations, M. Leverrier requested from M. Rouland, the minister of public instruction, the decoration of the legion of honour for M. Lescarbault. The minister, in a brief but interesting statement of his claim, communicated this request to the Emperor, who, by a decree dated January 25th, conferred upon the village astronomer the honour so justly due to him. His professional brethren in Paris were equally solicitous to testify their regard; and MM. Felix Roubaud, Legrande, and Caffé, as delegates of the scientific press, proposed to the medical body, and to the scientific world in Paris, to invite Lescarbault to a banquet in the Hotel de Louvre, on the 18th of January. A similar offer had been made to him by his professional admirers in Chartres and Blois; but he declined all these invitations, pleading as an excuse his simple and retired habits, and the difficulty of leaving the patients under his care.

The interesting documents which we have attempted to analyze and abridge, excited the greatest sensation in every part of Europe; and the records of astronomical observations were diligently searched, in order to find if any round black spots had been seen on the disc of the sun. Astronomers, too, of all ranks, whether occupying well-furnished observatories, or supplied only with a telescope and a darkening glass, have been watching the little planet during the time when it was likely to pass over the sun. No re-discovery of it, however, has yet been made; but very interesting cases have been found in which a round black spot has been seen upon the sun. * * *

Upon the supposition that the black spots seen upon the sun by the astronomers above mentioned are bodies between Mercury and the sun, M. Wolff is of opinion that the observations can only be reconciled by the admission of at least three intra-mercurial planets. * * *

The history of astronomy presents us with few instances in which her observations have proved false, or her observers faithless. The telescopes of one age have corrected, doubtless, the imperfect forms of sidereal groups and planetary bodies as observed in another, and the astronomical tables of the present day have thrown into the shade the calculations and predictions of earlier times; but we have no instance in which the discovery of a primary planet, or even of a satellite, has been long the subject of doubt or of controversy. Such a case has now occurred, and one which may long remain a source of disquiet, personal, if not national, in our planetary annals.

When the astronomers of the Old and the New World, and especially our distinguished friends beyond the Channel, were rejoicing in the discovery of a planet in the very presence of the sun—a discovery predicted by one French astronomer, and confirmed by another, and one likely to suggest some new phase in the condition of planetary life,—when this excitement was at its height, the fortunate astronomer decorated with the legion of honour, and the salons of fashion instinct with scientific life,—an eminent astronomer, and that astronomer, a Frenchman, has presented himself boldly in the face of Europe, not only to question the existence of such a body, but to charge its discovery with dishonesty, and impugn the very theoretical principles on which one of the greatest astronomers of the age had foretold its discovery.

M. Liais, a French astronomer in the service of the Brazilian government, and himself the discoverer of a comet on the 26th February last, has just published in a Danish journal a severe criticism of the letter of M. Lescarbault and the calculations of Leverrier. * * *

To this remarkable paper no reply has yet been made by Leverrier, or any French astronomer. * *

Since the first notice of the discovery of Vulcan, in the beginning of January, 1860, the sun has been anxiously observed by astronomers; and the limited area round him in which the planet *must* be, if he is not upon the sun, has doubtless been explored with equal care by telescopes of high power, and processes by which the sun's direct light has been excluded from the tube of the telescope as well as the eye of the observer; and yet no planet has been found. This fact would entitle us to conclude that no such planet exists, if its existence had been merely conjectured, or if it had been deduced from any of the laws of planetary distance, or even if Leverrier or Adams had announced it as the probable result of planetary perturbations. If the finest telescopes cannot rediscover a planet that has a visible disc, with a power of 300, as used by Liais, within so limited an area as a circle of 16 degrees, of which the sun is the centre, or rather within a narrow belt of that circle, we should unhesitatingly declare that no such

planet exists; but the question assumes a very different aspect when it involves moral considerations. If, after the severe scrutiny which the sun and its vicinity will undergo before, and after, and during his total eclipse in July, no planet shall be seen; and if no round black spots distinctly separable from the usual solar spots, shall be seen on the solar surface, we will not dare to assert that it does not exist. We cannot doubt the honesty of M. Lescarbault; and we can hardly believe that he was mistaken. No solar spot, no floating scoria, could maintain, in its passage over the sun, a circular and uniform shape; and we are confident that no other hypothesis but that of an intra-mercurial planet can explain the phenomena seen and measured by M. Lescarbault—a man of high character, possessing excellent instruments, and in every way competent to use them well, and to describe clearly and correctly the result of his observations. Time, however, tries facts as well as speculations. The phenomena observed by the French astronomer may never be again seen, and the disturbance of Mercury which rendered it probable, may be otherwise explained. Should this be the case, we must refer the round spot on the sun to some of those illusions of the eye or of the brain, which have sometimes disturbed the tranquillity of science.

1688. Advised to keep under the leadings and guidance of the Spirit of Truth in their outward habits and fashions thereof, not suffering the spirit of the world to get over them, in a lust to be like unto them, in things useless and superfluous; lest it prevail upon them by giving a little way to it, till it leads them from the simplicity and plainness that becomes the gospel; and so from one vain liberty to another, till they come to lose the blessed liberty that is in Christ, into which they were in a measure redeemed, and fall back into the bondage of the world's spirit, and grow up into the liberty of the flesh, with the lusts and concupiscence thereof, and so lose both their name and place in the Truth, as too many have done.

Porcelain.—The name porcelain is applied to the finest varieties of earthenware. It is composed of a very pure, white clay, called kaolin—derived from the decomposition of feldspar—very finely divided silica, prepared by crushing and grinding calcined flints, and a little lime. The utmost pains are taken to thoroughly incorporate those ingredients, and to avoid the introduction of particles of grit, or other foreign bodies. The mixture, having the consistency and appearance of dough, is then fashioned upon a peculiar kind of lathe, called a potter's wheel, or in moulds of plaster of Paris, into ware—dried and baked in a kiln or oven for a period of about forty hours. The porcelain in this condition is technically termed "biscuit," and is compact and solid, but so porous as to readily imbibe water, and even allow it to filter through its surface. This difficulty is remedied by covering the ware with a glassy coating called a glaze, which generally consists of a more fusible mixture of the same materials as the porcelain itself. These, in a state of fine powder, are made into a cream with water, and into this the ware is dipped for a moment and then withdrawn; the water sinks into its substance, leaving the powder evenly spread upon the surface, which, when submitted to a moderate heat, fuses, and forms a uniform, vitreous coating. In ornamental porcelain, the designs are printed or painted upon the surface with various metallic oxyds, which develop their colours only after fusion with the ingredients of the glaze. Much beautiful work of this kind is now done in this country.

For "The Friend."

Extracts from the Letters and Memorandums of our Late Friend, H. Williams.

"First mo. 15th, 1844.—I received thy two letters by —; they were truly acceptable; thy awaking up 'wide awake,' at that early hour, and getting up, after the succession of thoughts, &c., did much interest me, it seemed like reading over my own case, morning by morning. The intrusion of unwelcome thoughts on my most sacred moments, is a grief and affliction that I did not know thou wast troubled with. We are drawing towards the evening of our day; I am concerned how we shall answer: many weaknesses, shortcomings, omissions and commissions are mine; when I am weak, then the enemy is strong. I am not always able to remember that 'help is laid on One that is mighty.' I crave the sympathy and aid of thy spirit and of dear —'s, so that my way may be cleared, and the better part unshackled, that I may feel a little evidence of Divine approbation, and be able to work out my soul's salvation in the way prescribed.

"Your afflictions have caused near feeling of sympathy, and I have out of great weakness desired you might be strengthened to bear it patiently, trusting a blessing is in it, though unseen. I felt much for —; the complaint wore a threatening aspect; but from thy letter yesterday, there seemed reason to trust it would pass by for the present. Oh, that all might be awakened to a true sense of their spiritual condition, while time is allowed. 'It is a fearful thing to live, and it is a fearful thing to die' (unprepared.) I do not know how it is my pen will run this way; but am somewhat eased thereby."

"21st.—We hear our dear friend C. H. has a minute to come within the limits of Abington Quarter to hold meetings, principally for other people. The call to the highways and hedges seems to be going forth, and, I believe, there is a fresh invitation to many amongst us; to me it does appear to be a very interesting period in our Society; though on many accounts, discouraging; to see anything like 'a standard-bearer' giving out, in any part of our favoured Society." * * *

"26th.—I think often of thee, and thy many cares and concerns, as far as I know them; beside this, there is a sympathy with unknown and hidden exercises; with a sincere desire that thou and I, with those nearly connected with us, may witness the blessing of preservation, which, in all lowliness, is our duty to wait for, to ask for; the hindering, trying, unthought-of, unlooked-for trials and difficulties that crowd in, calculated to unfit the mind for breathing after our daily food, are so abundant, that I find without great watchfulness, I am traversing a barren desert where no refreshment is. . . . Some of us here seem to be led about and instructed: if the arch-enemy can only be still watched in his insinuations, and the 'blessing of preservation' still extended, it may be well."

"Second month 9th.—On Seventh-day following our Monthly Meeting, notice came to hand, of Christopher Healy's prospect of an appointed meeting at Plymouth on First-day afternoon, three o'clock, and wished public notice given—he came; the house was full, having extra benches, and we had a good meeting. Next afternoon to Norristown, to one appointed for him there. As we came into the town, a great bell was ringing in the steeple of the house, (the meeting was held in the basement story of the Baptist meeting-house;) when we entered, a pretty large company were collected. When seated, and I saw cousin J., brother J., and M. M.; these along side of C. as

helpers, and myself near; the feeling was humiliating, and the query, 'Has it come to this?' that we should be exhibited here, facing a large and, in appearance, very respectable and well-behaving audience, (for I had ventured to cast my eye over the company,) humiliating, yes, and abasing, and a fear seized, why, 'the Truth will suffer!' when an involuntary breathing of 'Lord, help us,' came into my mind, and dwelling quietly under this feeling of solemnity, which seemed to me prevailing, fear, slavish fear, vanished, and the meeting was very quiet, and crowned with the presence of the Great Minister of ministers. If it were not so, then I had no right sense of it. A whip of small cords was not given C., but an encouraging and inviting communication with life and power. I do not know how better to describe it than did the Presbyterian minister, who, after meeting, introduced himself to Christopher as such, acknowledging his thankfulness for the meeting; that the communication was cordial to his feelings. It was, he said, 'the very cream of the gospel;' 'that it had distilled as the dew.' I observed the man during the time C. was engaged, (for he sat directly before me,) he was much affected and broken; it may be said, he shed many tears, leaning on the top of his umbrella. He is a young man, I should say, not over thirty-five, without ostentation; what his real character is, I do not know, but likely, as Nicodemus did, so would he. Christopher treated on that of Nicodemus coming by night, for fear of the Jews.

The man was sensibly reached, and my desire for him was, and is, faithfulness to manifested truth and to his duty. He offered his house to C. and welcome, when he came again, but C. informed him, he did not know that he ever should come again.

"When we got into the carriage, and were returning, C. seemed much relieved, and especially rejoiced in believing the way was open for our friends; should they incline from a sense of duty to appoint a meeting at Norristown.

"We came to brother J.'s to tea, and spent the evening; the greater part was spent in suitable conversation, but yielding to a little intimation of stillness, comparable to the cloud that was the size of a man's hand, a shower was poured forth with life and power, truly. Thus, again and again, the Lord was good to us poor things, and we have nothing to pay with. May a ready obedience be yielded."

"On Fourth and Fifth days, attended our Select and Quarterly Meeting. In our Fifth-day meeting — was engaged in testimony for the welfare and preservation of our Society in its present peculiar situation. In the last meeting, Alice Knight was concerned to speak of the hurt sustained by reading publications of conspicuous persons of other religious denominations, which contain many sentiments and views corresponding to Friends, and yet in other parts are entirely a variance, and striking at the root, the fundamental principles of our Society, as held by our early Friends, and which they had come to through much suffering, and [in the maintenance of which some even sealed their testimony with their lives] giving all up. We had not, I think, before heard the matter treated of in this way in meeting, but she was helped to manage it well. I travelled with her in near feeling, from a trial of this kind I am all along under, and have been a great while. We shall, indeed, have to do better, or we shall be sifted out, for this kind of reading is opening the way to a relish for the sounding brass and tinkling cymbal, while it renders tasteless the profitable reading of the Holy Scriptures and good

books, which have been penned in the savour of life."

"There are some very poor families in our neighbourhood, not enough of victuals or clothes or wood, it is a great tax upon our feelings; we have endeavoured to do what we could, but it is insufficient. I am not asking help of you, but I do ask nearer home; some are very generous, and some are right hard and close; accusing the heads of the families of being undeserving, &c.; and so excusing themselves from helping the children; I do not understand that kind of talk and acting—if the best of us had just what we deserved, it would be very little. We make mistakes by rating ourselves above our deserts, and so sit down self-satisfied by our finely polished stoves, and warm fires, and plentiful tables. I believe the cries of the afflicted and poor in our land have reached the ears of the Most High, and I should really tremble to be found using the part which belongs to the poor."

"* * * I have looked through thy book, and have seen no lesson which would draw the attention of the learner to believe in an after-state, or believe the good actions and deeds recommended would at all affect his future well-being, but only as a moral good, and to be thought well of here by men. It contains no lesson, showing God sees our actions and will reward accordingly. I believe it indispensable that such lessons and hints should accompany early instruction. Not finding anything of this in thy book has surprised me, and I cannot on that account recommend it. Though Comly's may have some words in spelling repeated, and others not pronounced rightly, yet, as regards the lessons for young readers, in my opinion, his book is greatly to be preferred."

"Second mo. 22d. * * * I often think, if in the moment of trial and vexation, we could stop, and not speak until the right time, how much heart-burning it would save us. The tongue is a troublesome member to a headlong and unguarded individual. I can speak from experience, and need improve even in old age."

"26th.—I came to the city in the car yesterday. Attended Sixth-Street Meeting: a quiet, solid sitting. Near the close, dear — spoke to a lowly proved condition, answering as face to face in a glass with that of thy poor mother's case, having felt, and especially on approaching the city, as if all my 'goodliness was as filthy rags.' Thought myself paid for coming, if I should then return and see no one who knew me. When meeting closed, I quietly left the house; rested and took tea at —. Attended evening meeting—a full house. Our Carolina friends D. and A. C., whom I came down to see, both ministered to the people; D., in a close manner, touching upon the rending and dividing spirit in church and state. I spoke with them after meeting; they look well, and I feel easy they go on their embassy, desiring the blessing of preservation for them."

"This morning, at eight o'clock, they went on board the ship; many Friends attended there. — and — went, but I felt most inclined to stay in —'s nursery and hear those dear little boys and their sister their Scripture lessons, and then read the second number of T. Scattergood's journal, which I cannot read without shedding many tears; so much feeling is couched in the account, and knowing him as I did, and somewhat of his exercised spirit and sorrowful turn of mind at times; the attitude in which he was accustomed to sit, plain before me."

"— has been very poorly; I never saw him so sick; he has passed through a great deal latterly, and whether Best Wisdom may see meet

to finish the work or prepare through further baptism for further usefulness, I leave; so greatly have the toils and troubles of time weaned me. . . I was glad to hear of your good meetings; they are among the rich blessings of our heavenly Father to the poor and needy."

"Third mo. 3d.—It is a nice matter, in this day, to be a clear-sighted elder, one who is united to the true seed in himself, and in the exercised ministers, able to judge of fitness of communications to the company ministered unto; in short, to live in the life, that the life in public communications may answer to the life in us. I do believe, it is as quick as a touch, and I would advise thee to see for thyself, and to be quite satisfied; then I am easy thou should encourage or discourage, but not to go at the instigation of another; that is a poor way of doing, and will hurt thyself and the one thou may be sent to. Faithful, clear-handed, clear-sighted Friends may be a great blessing one to another. 'They who feared the Lord, spake often one to another,' &c. Beside faithful 'watchers,' concerned to give the alarm at the approach of the enemy; we have watchers through jealousy, and they are listeners and whisperers; I meet with them, but it is best to be wise and harmless. Do let us try to do nothing against the Truth; while we be very much concerned to keep our places and act uprightly. 'A word to the wise is sufficient.'"

Incendiary Mice.

Mice, aptly described by Johnson as being the "smallest of all beasts—little animals that haunt houses and corn-fields," are usually considered as being merely mischievous nuisances, whose sole destructive propensities are directed against candle ends, cheese and corn; nibbling through skirting-boards, cupboards and boxes, and other trivial depredations. We shall find, however, by a further investigation of facts, that mice, powerless as they may seem to be of producing evil on a large scale, may, nevertheless, cause a large and destructive loss of property, and even of life.

We find, by contemporary journals, that in the bed-room of a certain individual, a fire is suddenly found to be raging—an odd circumstance, considering that no light or fire of any description had been in the apartment for some time; but still more odd was the locality of the fire in this case—a chest of drawers, shut and probably locked. The mysterious nature of the origin of this fire will be best seen by quoting the account given of it by a local journal at the time of its occurrence.

"E. Lewis, of Broadheath, discovered a fire in his bed-room a day or two ago, the origin of which is enveloped in the most profound mystery; it occurred in a chest of drawers. What renders it so mysterious is the fact, that for many weeks past there has been no light, or fire of any description, in this apartment. The fire originated in a chest of drawers, the contents of which (lace and some volumes of the ("*Illustrated London News*") were burnt or damaged before the fire was detected."

It would not be the object of an ordinary incendiary to burn a few books. A fire lighted in a drawer and that drawer subsequently closed, could but smoulder and smoke, and expire for want of air to support combustion. This smouldering might destroy, as it actually did in this case, the contents of the drawer, but the flames would not extend; the premises would be safe, for the smoke engendered would be such in quantity and quality as to insure early detection.

Now, from this plain statement of a fact, what can we infer? A fire is discovered: how did it originate? What the green fat of the turtle is to the

alderman—what curry and rice are to the Indian—what fat puppy and kitten-pie are to the Chinaman—such is phosphorus to the mouse—a decided luxury, an epicurean *morceau*. Advantage of this well known partiality is taken by the commonly used vermin poison, now extensively sold under the name of "vermin destroying paste" the basis and active principle of which is phosphorus. This is self evident from its smell, its being luminous in the dark, the manner in which it burns, and the phosphoric acid produced by its combustion. A thin layer of this, spread upon bread and butter, and put in the neighbourhood of its holes, will lure the unsuspecting mouse from his ordinary cheese or candle diet to the poisoned and invariably fatal bait. We have watched its effects: at first it appears to act as a narcotic, or stupefying agent; the mouse walks and stumbles about, unheeding the presence of man: it seems intoxicated. Death, however, soon follows, and upon examining their bodies a few minutes afterwards, evidence of extensive inflammation of the bowels is to be found. We have seen rats similarly under its influence, and detected the same post mortem appearances.

We will now adduce another fact, as bearing considerably upon the subject under investigation. Some few years ago, a fire originated in a cupboard very mysteriously. Satisfactory and conclusive evidence was given at the time, that no lighted candle or fire had been in the room for months. The shelves of the cupboard, the floor and the ceiling of the room underneath were burnt, when, fortunately, discovery took place, and the ravages of the flames were stopped. As we have before explained, had the fire originated in a closed drawer, it must soon have been stifled; but the mischief could extend, and did, to greater lengths, in an airy and large cupboard. All that was found were the remains of a lucifer match-box, and the ends of a few burnt matches. Evidence of the existence of numbers of mice was apparent, from the great quantity of the droppings of these little animals.

It is hardly necessary to state that the power of ready ignition possessed by lucifers, is derived, amongst other things, principally from phosphorus. In all probability, the mice endeavoured to get at the contents of the box, attracted by the smell of this phosphorus; the friction caused by their continued nibbling was sufficient to ignite the matches; the box the shelf, the floor would follow; and hence the catastrophe.

The explanation appears to us to be more credible than that of wilful incendiarism, or spontaneous combustion; for the incendiary aims at more than the spoiling or destruction of a few books in a drawer, and all the elements necessary for spontaneous combustion are not present in a match box.

A few words would not be out of place here, to caution our readers as to the deadly nature of this poisonous paste, and to impress upon them the necessity of extreme circumspection as to where they place this bait. Being usually—as, indeed, is ordered in the directions for its use—spread upon thin bread and butter, children would, if they got at it, eat and be poisoned. Cats, dogs, pigs and poultry would devour it and die. Nor must we forget that an animal dying from being thus poisoned, and eaten by another, would prove equally deleterious to the latter; in the same manner that partridges, killed by eating wheat soaked in arsenic, would prove poisonous to man or beast, if eaten.

To the uninitiated we may here observe, that wheat is usually "dressed," as it is termed, with arsenic, as a preventive against smut—a diseased or blighted condition of the grain, by which it is so blackened as closely to resemble smut, or soot. We

have eaten of such black bread, and feel bound to confess that it offends the eye more than the palate.

In the event of any animal dying from eating this paste, *bury the carcass*; don't throw it carelessly away. We cannot advocate this system of poisoning vermin, for several reasons. As to the cruelty of causing a painful and lingering death, we will say nothing. But—and this is important—the poisoned animal frequently crawls away to its hole to die, where its putrefying carcass may, in hot weather, be productive of disagreeable effects in the way of stench, while fever, of a low typhoid, and exceedingly dangerous nature, is often engendered by breathing and living in an atmosphere tainted with decayed animal and vegetable remains.—*Religious Tract Society.*

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 28.)

JOSHUA BROWN.

The following account has been principally abridged from the memoirs, journals and other papers left by our Friend, Joshua Brown. Although not in the exact order as to time, it is now introduced into our series, as the materials for preparing it are complete, whilst some sketches which should precede it, cannot as yet be perfected.

"I was born on the 5th day of the Fifth month, 1717, at West Nottingham, in the county of Chester, and province of Pennsylvania. My parents were religious persons, who professed the Truth, and endeavoured to bring me up in that way. My grandfather, James Brown, came from England, and first settled at Burlington, in New Jersey, and afterwards [about 1683] at Marcus Hook, in Chester county, in Pennsylvania.* There my father was born. When Nottingham was settled, [1702—1703], my grandfather removed there, taking my father with him. My mother was born in Scotland. When twelve to fourteen years of age, she was, with many others, forcibly taken, carried on board a ship, and brought to Pennsylvania. She was here sold as a servant to Caleb Pusey, near Chester, and served her time out. [During this time she probably became convinced of the Truth of the principles professed by Friends, and was received as a member amongst them.] When free, she married William Coles, and settled at Nottingham. [Her husband in a few years died, leaving her a widow with two children.] Some time after my father married her."

From the accounts preserved, it appears that Joshua received a religiously guarded education, and that his father was careful that he should have such instruction in reading, writing and arithmetic, as should qualify him for filling the station in life, for which he was designed. The God of his father watched over him in youth, and the guidance and instruction of the Holy Spirit, were mercifully granted him. He says, "In my tender years, I felt the Lord's goodness in reproving me when I did that which was wrong, even before I distinctly knew what it was, that was working in my mind [to bring into] a conformity to his holy will. One instance I am free to mention. When I was seven or eight years of age, I was sent by my father on an errand to a smith's shop. [Whilst there] I saw a small knife, which pleased me, and I was tempted to take it. I carried it home, and was tempted to conceal how I came by it, and to tell a lie, and

say I found it. Although no one ever discovered or knew anything of it, yet when I came coolly to think of it, the witness of Truth begot such horror of mind in me, I could not sleep, night or day, with any comfort, till I went and carried it back, and left it where I was sure it would be found by the owner. Then I enjoyed comfort for my obedience herein, and [the anguish I had endured] was a warning to me ever afterwards. My father and mother were careful to make me go to meeting, which was never disagreeable to me. Many times beholding the gravity, solid behaviour, and the plainness of garb Friends appeared in, I thought they looked beautiful, even before I was convinced of the necessity of dressing plain, from a religious principle in myself. The Lord who was pleased to preserve me from being guilty of gross evils, favoured me with tenderness of spirit. Though the natural propensities of youth were often seen in me, yet the Lord begot an aversion to drinking to excess, which I saw many guilty of.

"When about sixteen years of age, I had the small-pox, which reduced me very low, so that few expected me to live. The Lord however mercifully preserved me, so that I came to a state of health again. Soon after this, our worthy Friend, Elizabeth Levis, came on a religious visit to Nottingham and the meetings adjacent, and by her labour of gospel love, my mind was much reached, and greatly humbled through the power of truth attending her ministry. I was made sensible of the need I had of knowing a real change from the propensities of nature, and the work of the new birth [going on.] I was much concerned that I might not be deceived in a matter of so great consequence. She was at West Nottingham meeting which I also attended. Her labour there was as the clinching of the nail. Her testimony went forth in life and power, and it brought me into great searching of heart, that I might adopt right principles. Though I had been educated in the way I now profess, yet I was desirous that my religion might be the religion of my judgment. In order that it might be so, I furnished myself with books containing the principles of several other societies, and read them without prejudice. I also got Robert Barclay's Apology, which gave me full satisfaction. I was never more capable of judging of the doctrines of Truth, than in this, the time of my humiliation. I was very desirous I might not receive any point of faith, not consistent with the purity of the doctrine of Christ, delivered in the Holy Scriptures. I much desired to be a true disciple, and in order thereto, I often retired alone, and poured forth many tears with supplications to the Lord, that he would lead me, and direct me aright. In this state I was engaged to attend religious meetings as they came in course, and often found meeting-days long a coming. I always had a love for meetings which now was much increased. In this time of the Lord's favour to me, I had a clear prospect, that if I was faithful, I should be favoured to receive a gift, to minister to others.

"I went on in a very humble manner, and made some improvement for several years, yet afterwards suffered loss, by not living near enough to that, which I knew had convinced me of duty. Thinking all was pretty well with me, I grew more easy, yet my heart was always desirous that I might be a real christian.

"When near the age of twenty, I was married to Hannah, the daughter of Elisha and Rachel Gatehell, of East Nottingham. She proved a tender, affectionate wife, and, in time, became truly a religious woman. At the time I married her, she was much in the air, but abhorred gross evils. My father settling me in West Nottingham, gave me a

piece of land, on which I lived upwards of twenty years. I used industry that I might get an honest livelihood, and was blessed to live well.

"I had suffered loss in my religious progress and it made me a long wilderness travel. But my gracious Father did not forsake me. He again visited me, and made me sensible of my loss, and favoured me with his presence. I all along kept steadily to meetings on First-days and other days of the week, and now again I made some progress in religion."

(To be continued.)

THE BELL AT SEA.

Selected.

The dangerous islet called the Bell Rock, on the coast of Fife, used formerly to be marked only by a bell, which was so placed as to be swung by the motion of the waves, when the tide rose above the rock.

When the tide's billowy swell
Had reached its height,
Then toned the rock's lone bell
Sternly by night.

Far over cliff and surge
Swept the deep sound,
Making each wild wind dirge
Still more profound.

Yet that funereal tone
The sailor blessed,
Steering through darkness on
With fearless breast.

E'en so may we, that float
On life's wild sea,
Welcome each warning note
Stern though it be.

F. Hemans.

Selected.

SOFTLY INTO HEAVEN SHE FADED.

Softly into heaven she faded,
As the star when morn appears,
While we stood in silence round her,
Gazing at her through our tears.
Death, she said, had not a shadow;
All the vale was full of light;
And she left us smiling sweetly,
Bidding us a last good night!
Saying, as she kissed us fondly,
"Do not drop for me one tear,
Jesus, Jesus stands beside me,
I am safe while He is near."

She is gone, and I am lingering
In this weary world of ours,
Bearing on my heart the ashes
Of affection's broken flowers;
Ever longing to be with her,
In that better home above,
Where the heart rejoices ever
In the deathless bonds of love;
For a moment death divides us,
But, when I have crossed its gloom,
I shall then be resting with her,
Ever, evermore at home.

Salem (Mass.) Register.

Minor Effects in Money-Spending.—A correspondent of the *American Agriculturist* writes a follows on a subject of much interest: "There is one thing I would be glad to see more parents understand, namely, that when they spend money judiciously to improve and adorn the house, and the ground around it, they are in effect paying their children a premium to stay at home as much as possible, to enjoy it; but that when they spend money unnecessarily in fine clothing and jewelry for their children, they are paying them a premium to spend their time away from home; that is, in those places where they can attract the most attention, and make the most display."

Be kind to thy friends, that they may continue such; and to thy enemies, that they may become thy friends.

* James Brown was a single man, when he removed from England. He afterwards married Honour Clayton, a daughter of William Clayton.

Selected for "The Friend."

A Testimony from Lewes and Chichester Monthly Meeting, concerning Priscilla Rickman, deceased.

When contemplating the character of those whom we regard as having, through the boundless love and mercy of God in Christ Jesus, passed through death unto life, and who had been in good measure enabled, whilst on earth, to walk worthy of the name of a disciple of Jesus, how forcibly are we reminded of the truth, that by the grace of God they were what they were. We see that they were thereby redeemed from the spirit of the world, led on in their heavenward journey, enabled to overcome their besetting sins and to manifest to all around that they were followers of a crucified Saviour.

Our beloved departed friend was the daughter of John and Sarah Rickman, of Wellingham, near Lewes, in the county of Sussex.

The decease of her last surviving parent occurred only a few months before her own death, and almost her whole life was spent under the paternal roof.

She had the advantage of a very guarded education, under the influence of parents whose care it may truly be said to have been, to educate their children in the nurture and admonition of the Lord.

At about the age of twelve years, it was very perceptible, that her heart was given to the Lord, and her affections set on things above. She sought to commune in secret with her God, and closely to scrutinize her thoughts, words and actions; she observed much simplicity in all things, and as she advanced from childhood to youth, was remarkably preserved in the early warmth of her first love.

She possessed a loving, tender heart, ever ready to extend the hand of help to those who asked or needed it. Self-denying, a true sympathizer with all, she came to esteem it a pleasure and a privilege (using the language of an apostle,) to wash the saints' feet, and to do good unto all men.

Although eminently cheerful in her disposition and deportment, ever ready to enter into all the rational enjoyments of a large and energetic family, and throughout her life an ardent admirer of the beauties of Creation, yet her Bible, and books of a decidedly spiritual character, very early became her favourite study, combined with the practice of daily private retirement to wait upon the Lord.

In her thirty-eighth year, she first appeared as a minister, and in the prospect of this solemn engagement, she was deeply humbled before her Lord, feeling herself as one of the very least in the family of Christ, and many were her fears lest she should enter on the work unbidden; but after obeying what she believed to be the voice of her Master, her mind was relieved, serene and peaceful, nor did He in whom she confided, leave her to herself, or require at her hands what He did not grant strength to perform.

She was frequently engaged in the exercise of her gift, and her words were accompanied with unction and weight, meeting the witness in many hearts.

Whilst she gave clear evidence of the soundness of her faith in the propitiatory sacrifice and atonement made by the Lord Jesus Christ, on the cross, for the sins of the whole world, a more frequent characteristic of her gospel ministry was a very simple and affectionate invitation to her hearers to love him, their dear Redeemer, with the whole heart, and to submit themselves unreservedly to his inward work of grace in the soul.

There are probably none within the limits of this Monthly Meeting who have not, along with many

others beyond our boundary, shared and acknowledged the sweet influence of her cheerful piety, her christian counsel, her faithful yet gentle admonitions, or the lively exhortations in which she was wont in word and doctrine, and also by her life and conversation, to invite all to follow Christ.

An instructive instance of her devotedness and simple dedication once occurred when she was travelling with two of her friends in a railway carriage with a rough and boisterous company, whom she was constrained in the love of the gospel to address, reminding them that whilst they all were travelling together upon the same journey they were also travelling upon another journey of much more importance, and pressing upon them the need of being prepared for its termination. The coarse language which had called forth her exercise, ceased at once, and before separating *each* individual acknowledged with gentleness and gratitude the words which were thus shown to have been fitly spoken.

She visited, with the cordial unity and concurrence of Friends, and generally in company with her sister, Rachel Rickman, many parts of England and Scotland, almost universally including the families as well as the meetings of Friends. She would often say, "If I have a service, it is to individuals, my heart goes out to each;" and many were the precious seasons with very lowly and hidden ones which resulted from her faithfulness to this call.

For several years, Friends in Ireland claimed much of her thought, under an apprehension that a general visit to them would be required of her, and this feeling was confirmed on her attending the Yearly Meeting in Dublin, in 1852, allusion to which is made among her memoranda, as follows:

"I feel inclined here to record an impression that has dwelt upon my mind, that, all unworthy as I am, it may be my call to spend a little time in Ireland, the attraction to my friends in that nation has felt so strong; yet, whether an opening or strength for it, physically or spiritually, may now be granted I cannot see. May the good Shepherd graciously watch over and preserve his flock of every class in that part of the fold, and in an especial manner my heart goes forth to my fellow-members in religious profession. May He keep them as the apple of the eye, may He bind them to a reception of his counsels and his guidance, may He lead them in and out and continually to the place of watering."

Although the fulfilment of this embassy of love was eventually prevented by her declining health, yet it appears from her further memoranda that her heart was completely dedicated to the service, and we trust that her exercise of mind and even this record of her gospel love and solicitude may be grateful and profitable to many of our dear fellow-professors in Ireland.

The few following extracts from her memoranda have been selected as characteristic of the habitual frame of her mind:—

Twelfth mo. 26th, 1840, being about the time of her first speaking as a minister. "Be ye clean that bear the vessels of the Lord," is a command which is often brought to my remembrance, but when I look within and see and painfully feel how much remains that has not passed through the fire, it seems an awful thing to raise a finger in any service, however small, for the dear Master."

First mo. 5th, 1842.—My mind has of late been greatly tried by impatience. O thou Gracious One, who wast meek and lowly, be pleased in thy mercy and power to subdue this evil temper, and to sanctify my vessel, that it may offer up pure incense unto Thee continually. Keep the fire

of thy love always burning on the altar, that all impurities may be consumed, and my whole soul may become a burnt offering to thy praise."

Tenth mo. 20th, 1857.—My spirit craves on behalf of the religious Society of which I am privileged to be a member, that it may be kept in the secret place of the Most High, and thus abide under the shadow of the Almighty. May the principles and testimonies thereof, be upheld in faithfulness and integrity by those who profess them. May they be bowed in true lowliness before the Lord, that through boundless and condescending mercy, it may again become strong for his name and cause, out of the nothingness of the creature, bringing praise unto Him who can enable both to will and to do of his good pleasure."

Her last illness was long, and her decline very gradual. It was borne with great patience and resignation; she felt its termination to be very uncertain until a short time before her decease, and on one occasion, conversing with a friend, she very simply said that it seemed very pleasant to her whichever way it might be.

On another occasion, at much later period of her illness, she repeated, "A foretaste of heaven, how sweet it is;" and upon several messages of love being given her from distant friends, in acknowledging their kindness, she replied, "I would send love to all, for I love every body, but I have not strength to particularize." During a trying paroxysm of her decease, in reply to an expression of sympathy she said, "I am very comfortable, I have nothing left to wish."

A few hours before her death, recurring to her early life, she said, "It was in my thirteenth year I found my Saviour. He has been with me all my life long, and I have loved him, and endeavoured to serve him, and he is with me *now*." She retraced with a heart full of gratitude and praise, and as one *then* unbound in spirit, and on the confines of the eternal world, the numberless mercies vouchsafed to her during her earthly pilgrimage by her never-failing Friend and Almighty Helper.

Her strength gradually declined until the evening of her death, when the family was gathered in her chamber, not at all expecting that the close was so near. A holy solemnity prevailed, reminding those present of the words of the patriarch, "The house of God—the gate of heaven." It was a season of prayer and praise.

During its continuance, and unperceived by all, her purified spirit passed the boundary of earth, to be, we reverently trust, forever with her Lord, another added to the great multitude which no man can number, of all nations and kindreds and tongues, who stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands, crying with a loud voice, and saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb forever and ever.

She died on the 30th of Tenth month, 1859, in the fifty-seventh year of her age, and was buried at Lewes on the 4th of Eleventh month, ensuing.

The Slave Trade.—It is remarkable, if we may believe the current rumours of the day, how the slave trade is progressing. It is stated that a regular fleet of vessels clear from different ports of the United States at the same time, and that distributed among them are stores and water to fit out two or three of them for slavers, and that when the coast is clear, they all combine to aid the selected vessels in receiving stores and slaves with the greatest possible despatch. By these means, seven or eight vessels may be all engaged in the slave trade, without having on board sufficient slave material to convict any one of them.

Druses and Maronites.

The painful interest excited by the butcheries in Syria will naturally give rise to a desire to know something more of the parties engaged in this ferocious internecine warfare. These parties are the Druses and Maronites. Both the origin and the religion of the former are involved in considerable mystery. They derive their name from Mohammed Eben Ismael, surnamed El Drusi, a follower of Hakem, who is supposed to have founded the sect in the eleventh century. To this Hakem they pay supreme homage, as an incarnation of the Deity. They regard him as the Creator of all things, the only Lord of all, and the final Judge of the earth. They practise neither circumcision, praying, nor fasting. They drink wine, eat pork, and allow marriages between near relatives. They have many singular rites, known only to the initiated. And this is about the sum of our knowledge of their religion, which has nothing in common with that of either Mohammedans or Jews. They are governed by an Emir or Prince, chosen by themselves, but approved by the Turkish government. They are an exceedingly brave and warlike people, numbering about one hundred thousand souls. They occupy forty large towns in the southern portion, and on the western slope of Lebanon proper, and eighty villages in Anti-Lebanon. Besides this, there are upwards of two hundred villages occupied by a mixed population of Druses and Christians, and scattered through the mountains.

The Maronites are a sect of Christians which had its origin among the Monothelites, who, having been condemned by the council of Constantinople in the seventh century, found a refuge in Lebanon. They took their name from John Maro, their first bishop. In the twelfth century, they renounced the opinions of the Monothelites, and were received into the church of Rome, making it, however, as a condition of acknowledging the supremacy of the pope, that their religious tenets and rites should be respected. Their Church Constitution resembles that of the old Greek Church. They are still nominally connected with Rome, and the Pope pays the expenses of their public worship. There is also a college at Rome for the education of their clergy. They number about one hundred and eighty thousand. They inhabit (or did inhabit until now) many villages scattered throughout Lebanon, and have two hundred convents for men and women. They are a peaceful, and perhaps we might add, a cowardly people.

Between the Druses and the Maronites there has always existed the most intense hostility. This hostility has frequently broken out into open warfare, which has raged to a greater or less extent and with varying fortunes. But never has a war arisen which has assumed such vast proportions as the present one. It seems to be a war of extermination, and accompanied by atrocities that make the blood run cold. The advantage is altogether on the side of the Druses. They have laid waste the whole country with fire and sword, destroying every Christian village they could find, and murdering indiscriminately even women and children. This completes the destruction of the Christian power, and makes Lebanon truly a desolation. How many mission stations have been swept utterly away, and how much missionary labour has thus been brought to naught, we have not yet learned.

There is one feature of this war which will arrest particular attention, and undoubtedly lead to the gravest consequences. It has been participated in largely by the Moslem authorities, and the Turkish government is directly responsible for

the wide destruction which it has either directed, winked at, or been unable to prevent. We are not among those who have ever believed in the tolerance of the present Sultan, or that Mohammedanism is a whit more liberal now than it ever was. But even supposing this to be the case, ought a government to be longer tolerated that cannot or will not control its own subjects—a government that will permit such atrocities as those we have just witnessed? It is a question of humanity, and not of diplomacy. We believe it was a grand mistake in the Allied powers, to use the mildest possible term, to prop up such a despotism, and then permit it to bear such fruits in Syria. Our own government has an interest here, too. Our missionaries have been insulted and maltreated, and our citizens, who traverse that country more and more every year, are always in danger of their lives. The only way to improve the condition of things is to get rid of the Turk altogether. We hope it will be done, and that the Eastern question will again arise, and this time be settled in the interests of religion and humanity.—*Late Paper.*

For "The Friend."

The Saviour of Life and Gracious Language.

The prevalence of Divine life and love amongst Friends are remarkably enforced in the epistles of George Fox. He was a zealous man against every attempt to disturb the order and harmony, which he sought to build up in the church, but the meekness and gentleness which he inculcated and pressed upon Friends in conducting their meetings for discipline, and with which he desired they should treat one another, when different sentiments appeared, are very conspicuous. In those meetings, when subjects of general interest are introduced for deliberation, and all, who are divinely anointed and put forth in the work by the Head of the church, have the right to speak to the business, it is important to pay christian respect to the feelings of one another, to guard against all interference with the rights of others, and the improper use of the time of the meeting. No safe conclusions can be expected, where attempts to act are made in a wrong spirit and manner. The following conveys an excellent savour, and appropriate counsel to this day.

"*Dear Friends*,—In Christ, in whom we have peace, purity, holiness and righteousness, you must be kept holy and righteous to the glory of God. Righteousness, holiness, and purity must wear and outlive all that is contrary to it; and patience, and meekness, and kindness, and sobriety must wear out passion, envy, strife and wrath, high-mindedness, and loftiness and wilfulness. Therefore consider, the holy men and women must not strive, but be gentle to all; and in that alone keep their dominion. For truly Friends, love gathereth into love, and edifies the body of Christ, and let nothing be done with strife, but in love, to the glory of God, and in the name of Christ, and in his power; so that you all may see and feel Christ among you, ordering you all to his glory with his wisdom, which is pure, peaceable, and easy to be entreated, that none may be burdened nor oppressed in your meetings; but that the Life and Seed may reign in you all, and so the Lord may have the glory of all, and ye may all have comfort in Him your Head. Do not strive much with unruly talkers, but keep your peace in the Spirit and power of Christ, that will overcome and wear out all that is contrary to it. So that all may keep their own habitation in Christ Jesus, who is over all, the first and last. In his power and Spirit live and walk, that you may all be trees with fruit, and wells with water, and have bread in your own tabernacles, and your own

lamps trimmed and burning; and that there be no strife among you, but dwell in love; for he that dwelleth in love, dwelleth in God; so God who is love, is to be your salvation. Condescend to the meek, and to every appearance of the Lord God, and make every one's condition in the Truth your own. In that you will deny yourselves, and become all to all in the Truth, so that none may be hurt in the Truth, nor made to stumble, nor the blind caused to wander, but be directed into the right way; and all as the tender plants may grow together, as the Lord's planting, and he watering them, and giving the increase and growth to his glory, so that the Lord may have the praise and glory of all his works. Amen.

"And be careful in all your meetings, that they may be kept peaceable, in the wisdom of God, that is pure and peaceable, and easy to be entreated, so that wisdom may be justified of her children. That there be no harshness or fierceness, but meekness and mildness, and gracious language, which will edify and season the hearers, and be of a good savour. This will honour the Seed, Christ, from whence grace and truth cometh, and will be to your comfort, and show forth whose children you are; for as Christ said, 'Blessed are the peacemakers, for they are children of God.' Therefore all do this work, that you may have this blessing. And so with my love to you all that are convinced of God's truth, as though I named you all; and all to dwell in love; then you all dwell in God, as I said before; and so the Lord God Almighty preserve you all in Christ your Sanctuary. Amen.

"Kingston, 7th of the Ninth mo., 1683. G. F."

Cattle's Tongues—Curry Combs.—The tongue of a cow or ox is suggestive. It is armed with a compact bed of spines, very rough to the touch, and adapted to a variety of uses. With this pliable member, it draws grass between the teeth for chopping, and all other articles of food when necessary. It comes in play in reaching up into the limbs of trees for fruit, or in reaching over walls and fences after forbidden crops. The tongue is also used in disturbing the hair and skin on all parts of the body within reach, and the inaccessible parts of the head are curried by mutual accommodation. No sight is more common in a herd of cattle, than this reciprocal toilet of the tongue. Here is nature's hint for the use of the card and curry-comb. These tools are especially called for in winter, when cattle are kept in stalls, with their heads confined, so that they cannot use their tongues upon their own skins. It is said by old hostlers, that a good currying, brushing and rubbing down once a day, is equal to a feed of oats for a horse. However this may be, there can be no doubt that it greatly promotes the comfort and health of horses and cattle. It removes all filth from the skin, which is apt to accumulate in stables, unless currying is attended to daily. The skin is constantly throwing off effete matter, which collects around the roots of the hair, and stops up the pores, unless it is in some way removed. The tongue does this partially, but the card and curry-comb do it still better. This office is performed for the horse quite regularly, because he is more frequently exhibited in the presence of his owner, and the cleanliness of the carriage, and of the clothes of the family, depend somewhat upon the condition of the skin of the horse. But the ox, the cow, and the young animals, are sadly neglected. It is not unfrequently that a yoke of oxen will come out of the stable in the spring, with a thick plaster of filth upon their hams, the accumulation of a whole winter—a disgrace to humanity, and to the good husbandry of the owner. All these animals man-

ifest their pleasure at the use of the card and curry-comb upon their skins, and after a little practice the young stock will come as regularly for their carding, as for their food. It is an excellent method to tame heifers that are to bear their first calves in the spring.—*Agriculturist*.

Selected for "The Friend."

Letter of William Grover.

1803, *Sixth mo. 3d.* * * * I have repeatedly had in view the expectation I gave thee of a little explanation of my views concerning the investigation of certain points which have often been considered as mysterious; and which I should gladly express in such a manner as would tend to thy satisfaction.

I am inclined to believe that it is not the design of Unerring Wisdom, that the mind should be satisfied about these things, by the exertions of its own powers; but that He has wisely reserved to himself the communication of this satisfaction, dispensing it to the minds of his creatures, when, how, and in what degree he sees meet, from time to time. It seems that a real progress in divine knowledge is very differently to be attained and experienced, from what may generally be expected and desired by mankind. If any man will do his will, he shall know of the doctrine. (See John vii. 17.)

It is very gratifying to the natural mind, to have a very full and comprehensive view of the subject of religion, at the beginning of the work; but the religion of our Lord and Saviour Jesus Christ appears to be very differently intended to be opened to the mind; beginning, frequently, with a little light or manifestation of the divine will, as to some point or part of duty. And as obedience is yielded to this small manifestation, let it be respecting whatsoever it may, greater and greater degrees of light and of strength are afforded, to follow on to know more and more of the divine will, and of divine things.

This is very humbling to the natural mind, which would willingly be getting on faster; but the real, divine manifestations of light and of life must be humbly waited for, and the mind clothed with reverence and fear, lest it get on in its own wisdom, and mix something of its own with the communications of divine light and life; for it is well to remember that "in Christ (the Word) was light, and that light was the life of men." Now, as the mind is really favoured to believe that all good comes from God, and that its own conceivings and searchings, in its own wisdom and strength, will end in disappointment, and short of that clearness and evidence, which truly satisfies, it is brought into a humble, waiting state; as anything is made known from the source of all true good, I believe a sweet, substantial something will attend it, which all the exertions of the mind, in its own wisdom and activity, cannot afford. And as this comes to be really known and believed, a fear possesses the mind of entering into abstract speculation concerning divine things; preferring rather to wait in humility and reverence upon God; not doubting but He will be pleased, if we yield obedience, day by day, to the manifestations of his light in our minds, to make to us such discoveries as He judges best and most suitable for us.

Now, as the Holy Scriptures are read in this disposition of mind, depending upon God, through the spirit of Christ in the soul, for the opening of them to our understandings, we may, I believe, often be sweetly refreshed, comforted, and edified, even in reading a very few verses. And if we meet with anything which is not quite clear to us, we may rather feel disposed to leave it, than to reason, search, and contrive concerning

it. Thus thou wilt perceive that the religion of Christ to be a religion of faith in Him; and that, as in Him are hid all the treasures of wisdom and knowledge, so, as we are brought into a state of true waiting and dependence upon Him, and upon the manifestations of his spirit on the soul, we are in the way to be rightly introduced, from time to time, into such degrees of knowledge in divine things, as is truly best for us, and best adapted to the state of our minds; and that it is not consistent with divine wisdom to communicate the treasures of heavenly mysteries, but as the mind becomes through true obedience, refined and prepared for the reception of them.

The most insignificant cottage of a true christian may be called a palace, since it is the king's presence which constitutes a court.

THE FRIEND.

TENTH MONTH 6, 1860.

There are perhaps few, if any, who, when looking back over the scenes of their past lives, are not conscious that, in the difficulties they have had to overcome, and the trials they have had to endure, while passing through those scenes, they have felt their native energies cramped, and their capacity for endurance enfeebled, by an early education more or less defective. Experience of the practical business and general aims of the society in which it has been their lot to move and mingle, has shown them how great is the loss they have sustained, for want of the early and more complete development of their intellectual powers and moral faculties, whether that want was owing to their own negligence in improving the opportunities afforded them for learning, or to the injudicious or contracted system of teaching, under which the season of their youth was allowed to pass away.

The extent and scope of all that is truly comprehended by the term education, is too little understood or kept in view. As applied to the training of children, it properly includes the whole system of precept and example, together with the impress, through accidental influences, by which an immortal being, in the earlier stages of its existence, is indoctrinated with the principles, initiated into the knowledge, and moulded into habits, which, by their joint action, are to form his character through all after life. We are hardly aware how little originality belongs to us individually, and how much we are indebted to those above and around us, for the character and tone of our thoughts and feelings. The existence of innate ideas has been a subject for dispute among metaphysicians, and some have contended for a revelation from Omniscience, of the first correct knowledge obtained by his creature man. Be this as it may, it is probable the mind of any one, if left altogether to itself, unaided by anything but the senses connected with his physical organization, would find all its ideas confused and evanescent. The intellectual powers of a mind so situated, unless aided supernaturally, would be developed and directed solely by the impressions made upon it by those objects in the world in which it lived, that forced themselves upon its attention, through the medium of the several senses. Hence, until experience had supplied a criterion or standard, the knowledge supposed to be obtained could not be pronounced true or false. This ignorance and uncertainty would be relieved as the number of observing minds multiplied, and through the medium of language, communicated their thoughts

one to another. Whether this was the origin of all the knowledge acquired, pertaining to this world, or not, we do not pretend to decide, but we may safely say that the benefit of a good education in our day, results from communicating to the mind of a child, as it is capable of receiving them, the correct ideas that have been accumulated and preserved by the minds that have preceded it, and fortifying it with the principles of right and wrong which the All-wise One has himself revealed for the government of his fallible and accountable creatures.

Our words and our actions speak forth the character of the thoughts that occupy the mind; and the principles or feelings that govern the heart; and these external manifestations of what is passing within, impress themselves, more or less, on the minds of those who observe them. Hence the early education of a child has its source in all those of its kind, with whom it is associated. The deepest impressions are made when the observation of what is taught arises spontaneously, without being prompted by authority; and that knowledge is most readily acquired and most tenaciously retained, when the understanding is addressed through the feelings.

If these things are true, and we think they must be admitted, it is easy to perceive how little good is to be anticipated from stated exhortations delivered on set occasions, however fraught they may be with correct sentiments, urged in forcible language, and accompanied with a serious manner, if the child is daily and hourly exposed—at study or at play—to the contaminating influence of corrupt associates when abroad, or to see when at home, in the example of parents or other relatives, the dictates of truth and love, or the lessons of humility and peace, habitually set aside for the indulgence of pride and covetousness, or other selfish passions and pleasures. Where this is the case, the discernment of the child will soon detect the contrast between the instruction he occasionally receives by the book or the lecture, and those lessons taught him by the constant force of example; and will hardly fail to draw the conclusion, that while the lauded truths of the former are very well to put on for show, the practical incitements of the latter, are more applicable to the occurrences of every-day life.

The present age is perhaps not more remarkable for the extraordinary discoveries in science, and the happy application of those discoveries to the improvement and development of domestic and social life, than it is for a general diffusion of scholastic education among the lower classes, in most Protestant countries, and the urging of it in all its higher branches among those who aim at mingling in what is called "refined" society. But while we fully approve of a truly liberal education, we apprehend there is a great fault committed by parents and others having the control of children, in too much forgetting or undervaluing the infinitely important fact, that the ductile and impressible minds entrusted to their training, belong to accountable as well as intellectual beings; and that, therefore, it is of at least as much importance to satisfy themselves whether the system of education by which their characters are to be formed, is in accordance with the principles and precepts of christianity, illustrated in the consistent conduct of christian preceptors, as it is to know that it embraces the means for developing the various faculties of their children, while acquiring a knowledge of sound literature, and the cultivation of a chaste and correct taste.

It is undoubtedly true, that the tendency of knowledge in the several branches of science or

literature, is to enlarge the sphere of intellectual action, to increase habits of reflection, and extend the powers of ratiocination; thus offering the means, and multiplying the opportunities for drawing pleasurable emotions from higher and more refined sources, than those which minister to sensual gratification. This is certainly a great good, and should be highly prized; especially when contrasted with the ignorance that allows the mind to find little or no entertainment at home, and urges the unenlightened sufferer, in seeking relief from mental vacancy and indolence, to plunge into frivolous amusements or degrading dissipation.

But the avocations of life and the interchange of the services and courtesies called for between man and man in his domestic and social relations, are not such as ordinarily make demands for their just and happy performance, upon high mental cultivation and extensive literary knowledge, so much as upon firmly fixed principles of christian love and truth, and a well established habit of conscientiously substituting their requirements, for the promptings of self-indulgence.

We wish not to be understood as depreciating the great value of a liberal education in the common acceptance of the term; nor yet as attributing to religious instruction—invaluable as we think it is—the power of bestowing upon its recipients the capacity rightly to estimate, and consistently to apply on all occasions, the requirements of truth and righteousness; or to clothe them with the beautiful ornament of the christian graces. That Divine grace which bringeth salvation, can alone do this; and by the all-powerful aid of that free gift, children may be preserved in innocency, amid the infectious atmosphere of wicked associations, or brought out of evil, even after its indulgence has been confirmed by the power of habit. But we believe the sober reflection of all rightly minded persons will lead to the conviction, that in the education of the infant man, obliged as he will be, should life be prolonged, to enlist in the harassing warfare incident to it, nothing is of so much importance as to implant in his mind the seeds of virtue, and to cultivate those peace-bearing dispositions, which will prove a strong defence in the hour of combat, and aid him amid the distracting cares of the after-season of his existence, in performing aright the duties which appertain to his condition, as a responsible being.

But cannot the two kinds of education be combined, and cannot the high capacious powers which lie folded up in the mind of the child, be developed and stimulated by the acquisition of a liberal literary education, while at the same time he is trained in a knowledge and practice of the simple truths of the gospel, exemplified by those who are striving to walk consistently with the rules of moral rectitude they teach, and in good measure sheltered from close and hurtful contact with vicious companions? We have no doubt of it; and we think that the children of Friends are pre-eminently blessed with the offer of these advantages. We fear that the peculiar value of the schools provided by the society, or conducted under its auspices and supervision, are not sufficiently estimated by many of its members. Some are caught by show in the variety of branches said to be taught in other seminaries, and some deceived with promises of turning out scholars, proficient in what claims the title par excellence of accomplishments; and which, if acquired at all, are too often obtained at the expense of more substantial and more useful learning, while the children are exposed to the liability of imbibing defective religious opinions.

We fully believe, that were all our members duly impressed with the high objects of education in its

more elevated signification, and with the great responsibility that attaches to them as delegated shepherds of the lambs of the flock, they would not only keep a more vigilant watch over themselves, for the right performance of their own part in its daily progress at home, but they would feel it to be a great privilege to be able to avail themselves of the schools provided in the society, where their offspring, while receiving scholastic instruction, may become theoretically and practically acquainted with the principles and testimonies we profess, and be imbued with a love for them. While wealth, power and distinction are the prizes held up to enlist the energies, and provoke the emulation of all classes, schools of high literary pretension, but exposed to the influence of low-toned morality, may meet the wants of those parents among us, who really appear to admit of no more worthy objects in life; but let those parents once be brought rightly to see and to feel the high and heavenly character offered for attainment to every human being, to which the apostle alluded when he addressed the believers as "called to be saints," and they will be prepared to subscribe to the truth of the opinion, that the wisdom of the schools, with all its true and fancied worth, sinks into insignificance, compared with the possession of those religious principles and virtuous habits, that contribute to the formation of such a character.

We would that these considerations would induce the members of our religious Society universally, to entrust the tuition of their children to the teachers employed in seminaries provided by it, and under the care of their consistent fellow-professors.

SUMMARY OF EVENTS.

EUROPE.—News from England to Ninth mo. 20th. The weather having been more unfavourable for the crops, breadstuffs, which had declined in prices, have again advanced. The Liverpool quotations of American flour were from 28s. 6d. to 31s. 6d. The Manchester advices were favourable. The cotton market was steady. Consols, 93½ a 93¾.

The news from Italy is important. The threatened invasion of the Roman States by the Sardinian army, had taken place. The Sardinians took Perugia after a severe contest, and made fifteen hundred prisoners, including Gen. Schmidt. The citadel of Spoleto had capitulated, and the garrison of 600 men were taken prisoners. The Sardinians had also occupied numerous other places. It was rumored that Gen. Lamoriciere and the Papal troops under his command, have been defeated with great loss by the Sardinians.

It is stated that the Emperor of France had used every exertion to prevent the invasion of the Roman States; the governments of Russia and Prussia had also protested in the strougest terms against the invasion by Sardinia. Count Cavour has issued a note explaining the new attitude of Sardinia. The relations between France and Sardinia are stated to be in a critical condition.

Garibaldi was understood to be exclusively occupied in organizing a large army and navy. There were indications that he contemplated an attack upon Venetia.

A Russian envoy has arrived at Vienna, with a formal invitation to the Emperor of Austria to visit Warsaw, for the purpose of meeting the Emperor of Russia.

Several officers of high rank had been shot at Damascus, for participating in the massacres of Christians.

UNITED STATES.—*California.*—The San Francisco dates are to Ninth mo. 15th. The Washoe mining accounts continue favourable, but are a mere repetition of former accounts.—The receipts of ore at San Francisco continue large, and there seems to be no doubt that when the necessary works are erected for extracting the silver at the mines; the yield will be sufficient to form an important item in the treasure products of the world.—A new woollen factory is nearly completed in San Francisco, being the second establishment of the kind that has been erected within about fifteen months. The manufacture of blankets and other coarse woollen fabrics is proving highly lucrative.—Several apparently well authenticated statements have recently been published in the San Francisco papers, announcing a discovery of a new forest of mammoth trees, on the eastern

borders of Tulassee county. The group is represented to extend a distance of eight miles, embracing a vast number of trees, exceeding thirty feet in diameter, and three hundred feet in height. One tree, supposed to be the largest matured, is one hundred and twenty-three feet in circumference.

New York.—Mortality last week, 413. The assessed valuation of real and personal estate in this city, for the purposes of taxation the present year is \$550,078,778. The taxable property in the entire State, including the city, is valued at \$1,419,155,520.

Philadelphia.—Mortality last week, 206.

Brooklyn.—Mortality last week, 122.

More Annexation.—Late accounts from Jamaica represent the industry of the Island as in a languishing state, and property much depressed in value. The Jamaica papers are discussing the policy of annexing that colony to the United States as a remedy for the social and political evils under which it is suffering.

Miscellaneous.—*The Walker Expedition.*—A British steamer has arrived at New Orleans, with a remnant of Walker's party, and news that he was executed on the 12th inst.

Coal Oil.—The number of coal oil companies and firms in the United States, is said to be fifty-seven, the works being principally situated in New York and Boston, in the valleys of the Ohio and its tributaries. Beside these, there is a number of smaller establishments for its manufacture in Philadelphia, Baltimore and other places. The quantity of coal oil produced is estimated at 30,000 gallons per day, or nine millions per annum. The capital invested in coal oil works and cannal coal mining, is stated to be about \$4,000,000. Beside the oil thus obtained, a large quantity is furnished from the petroleum or oil wells. Extensive as the business appears, it is probably yet quite in its infancy.

Foreign Immigration.—The number of European immigrants landed at New York since the commencement of the year, a period of nine months, is 79,363. In the corresponding portion of 1859, the number was 58,544.

Capture of Slavers.—A brig called the Storm King, was captured off the Congo river by one of the U. S. cruisers, in the Eighth month last. She had 619 negroes on board, who were landed at Monrovia. On the same day the ship Erie was captured by the U. S. steamer Michigan, and taken into Monrovia. The Erie had over 800 slaves on board.

The Weight of Men.—It is stated that 4369 men had been weighed at the Mechanics fair in Boston, and that their average weight was 146 lbs. 13 ounces. The mean weight of men in Belgium is 140½ pounds.

WANTED.

A Female Friend to teach a family school.
Address JOSEPH H. SATTERTHWAITE,
Oxford Valley, Bucks Co., Pa.

WEST-TOWN BOARDING SCHOOL.

The Winter session of the School will commence on Second-day, the 5th of Eleventh month. Parents and others intending to enter their children as pupils, will please make early application to DAVID ROBERTS, Superintendent at the School, or JOSEPH SCATTERGOOD, Treasurer, No. 304, Arch street, Philadelphia.

West-Town, Ninth mo. 4th, 1860.

WEST-TOWN SCHOOL.

A Friend is wanted as Teacher of Reading in the Boys' department of this Institution. Apply to SAMUEL HILLES, Wilmington, Del. JAMES EMLEN, West Chester, Chester Co., Pa. ALFRED COPE, Germantown, Pa.

Sixth mo. 6th, 1860.

WEST-TOWN SCHOOL.

A Friend is wanted to fill the station of Governor in the Boys' department of his Institution. Application may be made to NATHAN SHARPLESS, Concord, Pa.; SAMUEL HILLES, Wilmington, Del.; JAMES EMLEN, West Chester, Pa.; or THOMAS EVANS, Philad. Twelfth mo., 1859.

DIED on the 25th of Ninth month last, after a short though painful illness, JACOB T. LUKENS, in the fifty-fifth year of his age; a member of Horsham Particular and Abington Monthly Meeting.

PILE & MELROY, PRINTERS,
Lodge street, opposite the Pennsylvania Bank.

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Henry Hull.

For "The Friend."

There are probably many of the readers of "The Friend," who will remember the individual, whose name stands at the head of this article. He was indeed a man to be remembered—not for any brilliant or showy accomplishments, but for the rare combination of solid sense and sound judgment, with meekness, humility, and dignified gentleness, which, with other christian graces, adorned his character, and conferred a peculiar attraction upon his society. In his estimate of himself he was specially modest—not in word merely, or from voluntary humility which even the proud heart may assume or put off at pleasure, as suits its aim; but his whole life testified that while honoured and beloved by others for his work's sake, he felt himself an unworthy and unprofitable servant of his Divine Master. Having bought the Truth, he was firm in maintaining it, and devoted much of his time, talents and means to its advancement; yet he was no sectarian or dogmatist; but, clothed with christian charity and forbearance, while he stood unflinchingly for the right, he evinced toward those who differed from him, a spirit of love and tenderness which not only sought to convince and gather them, but won their esteem, and opened their hearts to receive his admonitions, and listen with respect and deference to his arguments. His aim was to convince, not to coerce; and while he wished a candid hearing for his affectionate remonstrance, his entreaty, or his argument, he did not lose sight of the fact that others had a similar claim on him. Steadfast to the end, in showing forth by a consistent life the excellence of the principles and testimonies of the religious Society, of which he was a worthy member, he finished his course in peace, and with a lively hope of everlasting life through Jesus Christ his Lord, saying a little before his death, "I do not trust in a life of dedication, but in the Lord's mercies."

The experience of such a man speaks in authoritative language to survivors, and conveys lessons of instruction, of encouragement, of comfort, or of warning, which have strong claims upon our serious attention. It is of such the apostle says, "Whose faith follow—considering the end of their conversation, Jesus Christ, the same yesterday, to-day, and forever." Amid all the discoveries and inventions of modern times, which have done so much to improve the civil, social and material con-

dition of mankind; the religion of the gospel remains unchanged and unchangeable, having its origin in Him, "with whom is no variableness, nor shadow of turning." Man and his works may be altered and improved, but not so with the religion of the Saviour; it is a finished work, perfect and immutable. This fact gives additional value to the experiences of those who have been its humble, sincere and faithful subjects, and makes them way-marks, which will be useful to the heavenward traveller to the end of time.

I have thought it might be interesting as well as profitable, to bring into notice some of the events in the life of Henry Hull; and to revive his narrative of the baptisms and exercises, by which he was gradually prepared to receive the Lord's gifts, as well as the successive steps in his spiritual progress, by which he grew from the state of a child to that of a young man, and a strong man in Christ, until he became an elder worthy of double honour, and a pillar in the church, to go no more out. He thus prefaces his memorandums, viz. :—

"I have from my early youth derived satisfaction from the perusal of the writings of religious persons, wherein their experiences of the tender dealings of the Almighty by his Holy Spirit, are described, and have thereby received some encouragement to submit to his refining power, by which I have been brought to advocate the cause of religion, and labour for the promotion of Truth and righteousness in the earth. And having found this to be a great work, and the preparation therefor, an humbling operation, I feel willing to transcribe some memorandums and remarks, written at different times, and also to record some occurrences from recollection, with desires that the reading of them may encourage others to pursue the path in which I have endeavoured to walk, and to feel the same tender solicitude for the welfare of those who may come after them. For truly no earthly enjoyment can afford the comfort and satisfaction which is experienced by the humble follower of Jesus, the Lamb of God, who taketh away the sins of the world. Their life and peace are in him, and they are borne up above the hillows of the world; their rejoicing being in the strength and consolation which he affords by his living virtue, witnessing the redemption of their souls, even to a complete overcoming, as he, their blessed Leader, also overcame. Whether this will ever be my happy experience, I know not; but this I know, that as far as I have followed Him, I have found him condescending and just in his commands; and if I am finally enabled to triumph, it must be through my continuance in the highway cast up for the redeemed to walk in."

He thus notices his parentage, viz. :—

"I was born at or near Harrison's Purchase, in Westchester county, State of New York, the 16th of Third month, 1765. My father was Tiddeman Hull, son of John Hull, of Conanicut, Rhode Island; and my mother, Elizabeth, the daughter of Henry Franklin, of the Purchase—all of whom were respectable members of the religious Society of Friends. My paternal grandfather followed the business of a sea-captain, for a livelihood, as did also his father, who had the training of Charles

Wager, afterward, Sir Charles Wager, Vice Admiral in the British navy, who always retained an affectionate regard for his former master, offering to promote any of his children who would enter the king's service; but my grandfather and his sons preferred pursuing their avocation, consistently with the pacific principles which they professed."

When he was about six years old, his father removed into the city of New York, and soon after, being at a meeting for divine worship, where a woman Friend was powerfully engaged in the ministry, Henry's mind was deeply affected. "Her words," says he, "made an impression which has never been effaced; and often has it revived in my remembrance, and been of use to me in my passage through time."

"From this period I date the commencement of my religious experiences, being then probably not more than seven years old; and though my views were imperfect, corresponding to my childish years, yet desires were raised in my heart that I might be better than some I saw, who spoke bad words and behaved naughtily. I loved to attend religious meetings, yet dreaded to go there or to school, as there were then but few Friends in the city, and my garb distinguishing me as one, the boys in the street would call me Quaker, and use other reviling language. This was especially the case when the scholars went to meeting in a body, walking two and two, as was the practice at William Rickman's school, where I attended.

"I would gladly have changed my dress, but my parents would not indulge me in it, they being concerned to keep their children from following the vain fashions of the world. This, I think, was the means of preserving me from improper associations and some idle amusements, which might have been very hurtful to me. I cannot say that I was clear of the company of all, whose example was injurious, nor of indulging myself at times in foolish and extravagant play; yet I was considered an orderly boy, both by my elder friends and my school-fellows. One of the latter being taken sick, and apprehending he would not recover, told his mother as she was watching by his bed-side, that if he was as good a boy as I, he should not be afraid to die. This being reported to me, I was much affected, knowing he was mistaken, and that I was not so good as he thought me, but I resolved to endeavour to do better for the future, than I had done.

"A few days after this, as I was passing through the street, I gave way to some noisy and improper conduct, and looking behind me, I saw the mother of the aforesaid lad near, and thought she observed my foolish conduct, at which I was so distressed, that I sought a place of retirement, and wept bitterly. I mention this occurrence of my childish days, to show that a sense of propriety of conduct is early awakened in the minds of children; and if parents and those who have the care of their tuition, were careful to cherish this feeling, and lead their infant minds into the paths of piety and virtue, there would be more sons and daughters found walking therein. A neglect of this religious

duty leaves them exposed to the force of temptation, liable to be drawn away by the influence of evil example and their own corrupt inclinations, into the broad way that leads down to the chambers of death,—and parents are thus often pierced through with many sorrows."

(To be continued.)

Trade Lies.

It is a vulgar fallacy, that lies are only lies when spoken. Some persons even assume that lies are not lies if uttered to push the sale of merchandise—at least, that they are only "white lies." The essence of a lie consists in the attempt to deceive—in making a false representation. Whatever be the motive, if it involves deception, it is a breach of the moral law.

There can be no doubt that the shopman who asserts that a print will wash, when he knows it will not, utters a deliberate lie. If he make the assertion, with the mental reservation that "all the colours will vanish under the process," it is still a lie; and, even if he is doubtful on the point, it is equally so, because he attempts to make an impression on the mind of his customer that may be adverse to the truth. The tickets, with minute figures and hair like strokes, too often exhibited in windows—the calling prints "Hoyle's" which are not Hoyle's, and flannels "real Welsh" which are not real Welsh, and the like, are lies of too gross a character to require a word of comment.

Concealment of the truth comes under the same category of lying. The publisher who appends critical notices of reviewers to his list of books, leaving out qualifying passages, lies. So does the shopman who purposely conceals defects—the manufacturer who sends a 34 inch cloth for what is usually 36 inches wide—and the shoemaker who supplies Northampton made for "bespoke" boots.

The sale of adulterated goods, or articles with false labels, must be condemned by all as unadulterated lying; but it is said by some whose moral perceptions are not very clear, that to label a 200 yard reel of cotton, "Warranted 300 yards," is not wrong, because it is generally understood not to measure what it is called. Then why is it done? Why not label it 200 yards, which is the truth? Simply because there are those who do not understand it, and, placing reliance on the dealers, purchase it for what it is called. Lies consist, not in the verbal utterance, but in the idea they are intended to convey. The footman, who says that his mistress is "not at home," although he utters a verbal falsehood, is not really guilty of lying, for it is a mere polite form of expressing her wish not to be seen, and is recognized in high life as such. It is, however, an immoral custom, as it familiarizes the servant with a tampering of truth.

It is possible also to speak a verbal truth which is substantially a lie. Horrocks is an eminent manufacturer of calicoes. Another man of the same name might start a manufactory of similar goods, but of an inferior quality; and the tradesman who assured his customer that a roll of his calico was Horrocks's make, would be uttering a lie which at the same time would be verbally true, his intention being to impress the buyer with the idea that it was from the loom of the famous Horrocks—the Horrocks *par excellence*.

Lies may be acted as well as spoken. The wearing of imitation jewelry is a lie; the physician who directs his servant to call him out of church in the middle of the sermon, acts a lie—so does the grocer who has his cart emblazoned with his name, driven hither and thither—without any other object than to lead his neighbours to imagine he is doing a large trade—and the draper, who tickets

goods in his window at fabulously low prices, to induce the supposition that all his wares are sold at similar prices. Indeed, in trade, there are more lies acted than spoken. Placing the best fruit at the top of the basket—turning in the dirty end of a piece of goods—displaying an article in a fictitious light—placing packages outside the door addressed with aristocratic names—and a thousand other false actions which might be cited, are all acted violations of the truth; and although they are looked upon by the commercial world as very venial peccadillos, are really as much lying as the most deliberate verbal falsehoods; and so long as this systematic deceptiveness characterizes the English tradesmen, the sneer which the first Napoleon threw in our teeth, that we were a "nation of shopkeepers," possesses a sting which, without that, would be indicative of our greatest national glory—to wit, universal national industry.—*Lilwall's (British) Mercantile Circular*.

For "The Friend."

Thomas Skillitoe.

Thomas Skillitoe, while travelling on the continent of Europe, met with a woman at Kiel, with whom he had the following conversation, which, I think, may be interesting to the readers of "The Friend":

"Third-day, to comply with the request of an invalid, I ventured to make her and her husband a visit; she spoke English well; with them I spent about two hours, to my own, and, I believe their, satisfaction. It would almost appear as if she had previously known of my intention of coming to Kiel, and as such had been storing up questions to put to me respecting the members of our Society, its practices, and on various religious subjects. Although, in my present state of bodily health, I felt unequal to much exertion of this sort, yet so fully convinced was I of the purity of her motives, that I knew not how to refuse doing my best to answer her inquiries. In many respects, the information she had received respecting our principles and practices, was very erroneous, but which she acknowledged I had been enabled to clear up to her satisfaction; and that I had removed from her mind sentiments which she had imbibed unfavourable to our religious Society; especially an opinion that we had no regular ministers amongst us. On returning me my certificates, she said, she had not only read them with attention, but with pleasure, being fully satisfied that these reports were not correct, and in observing the watchful care, the society exercises over its ministers; she added, 'From the account you have given me of your principles and practices as a society, it appears to me you come the nearest to the first Christians, of any I have heard of in the present day; but when I was visiting at a watering place, I observed the professors of the established religion, who called themselves Protestants, attended play-houses, dance-houses, and card-parties, on the sabbath-day; there was also a settlement of some who called themselves Methodists in this place, who protested against these practices of the members of the establishment; but I observed these Methodists indulged themselves in eating and drinking beyond what I consider true moderation allows, also in dressing themselves, having their houses furnished, and conducting themselves in other respects like the people of the world, aiming at great business to get riches. I also met with some Roman Catholics, who appeared to think much of themselves, because of their abstinence and fasting on certain occasions. As I am persuaded you will give me an honest reply, pray tell me how is it with your Society in these respects. Do they make great entertain-

ments, having many dishes on their tables? Are their houses furnished after the manner of the world? Do they love to get money to keep it? Are they covetous, and do not distribute according to their means, to those who have need?"

"I felt myself brought into a great strait, as my inquirer looked for an honest answer to her plain questions, and for the moment was reduced to a state of awful silence. I however replied, 'I hope I am safe in saying we still have preserved amongst us, as a religious Society, those of whom it may be said, they are endeavouring to be found walking in the path of true self-denial and the daily cross, in these and every other respects; yet there are others amongst us, who are sorrowfully departing from the law and those testimonies which we are called upon to hold up to the world.' To which she again queried, 'Are these departures mostly with those who have joined your Society by what you call conviction, or such as were born members? I did not feel myself under difficulty in making reply, as it is obvious this departure is to be found amongst those who have had a birth-right: this matter being so far set at rest, another query was brought forward more difficult for me to clear up to her full satisfaction: 'But what does your Society do with those who live, and furnish their houses, and dress after the manner of the world and those who aim at doing great business to get rich because they are covetous? Do your meetings for discipline, as you call them, disown such which you say is the ease with other disorderly members; for such I consider them according to the account you have given me of what your principles are, and, if lived up to, will lead to the practice of.' It was trying to me to converse so long together, and I was obliged to return home, having done my best to satisfy her inquiring mind but as her store of inquiry was not yet exhausted she engaged my company for the next day."

Rapid Increase.—Mr. Gallatin, after the most careful researches, makes the whole number of slaves imported into the United States up to the suppression of the slave trade in 1805, not to exceed 300,000, and — Cary, including Louisiana states it at 330,000. In the year 1790, the first census took place:

1790—The slave population then numbered	697,697
“ Free coloured	59,511
Aggregate of African extraction	757,208
1800—Second census gives slave population	896,841
“ Free coloured	110,071
Total	1,006,912
1850—Last census the number of slaves was	2,204,081
“ Free coloured	428,631

Whole number 2,633,712
It is estimated, that the census of 1860 will not give less than 4,500,000 for the coloured population of the United States—an increase perfectly unknown in the history of the race.

An English Mistake.—A very unfounded notion prevails in England that in the New World, brilliant hues of the bird take the place of the power of song. On the contrary, it would appear from Wilson's American Ornithology, that the American song birds are infinitely more numerous than those of Europe, and many of them superior to the most celebrated songsters of the old world.

From Chambers' Journal.

A Bottle Department.

In the month of May, 1859, a South Australian fisherman saw a bottle washed on shore near the mouth of the river Murray. He picked it up, and found it quite incrustated with small shells. On opening the bottle, a piece of paper appeared, on which a few words were written, to the effect that the writer was on board a ship coming from Liverpool; that on the 4th of May, 1857, the ship was near the Cape de Verd Islands; that the paper, enclosed in a bottle, was about to be cast into the sea; and that the finder of the paper, whoever he might be, was requested to send it to the writer's brother at Sheffield.

Let us make the singular voyage of this paper, the text for a brief discourse.

That light, solid bodies, floating on the surface of the ocean, will move hither and thither by the action of ebb and flood tide, we all know; that a strong wind will have the same effect, irrespective of tide, we also know; and sailors know, if landsmen do not, that there are moving currents in the ocean, independent both of winds and tides. But it is not known, until after long-continued and carefully made observations, what is the average amount and direction of movement at any particular place. In all probability, he was no very profound philosopher who first conceived the idea of testing this matter by watching floating bodies on the surface of the water; it was rather the manner of realizing the idea, than the idea itself, that deserves notice. A glass bottle, or a metal vessel shaped like a bottle, will sink in water if left open, because the specific gravity of glass and metal is greater than that of water; but if the bottle be securely corked and sealed, it will float, on account of the interior being filled with air instead of water. Let us suppose that a passenger, on the way to Australia, throws such a bottle overboard: unless it strikes against a rock, it may float about for a long period of time. But how is the thrower ever to know whether the bottle will float, or on what shore it may be thrown? "Well," says some ingenious individual, whose name has not been handed down to posterity, "let us write a few words on a piece of paper, requesting the finder of the bottle to send the paper to some particular address." The right plan is hit upon. If the finder be good-natured enough to respond to the appeal, and, moreover, make a record of the when and the where of the finding, he may render it certain that the bottle has performed a long and curious voyage, although the details of the voyage are yet unknown. Thus the Australian fisherman picked up a bottle which had for two years been knocking about the ocean, and must, under any circumstances, have travelled many thousand miles, let its course have been what it might.

Seventeen years ago, it occurred to Commander Becher that the *Nautical Magazine* might be made the vehicle for a systematic record of these interesting bottle-voyages. For a period of thirty or forty years previously, the newspapers had occasional paragraphs to the effect that a bottle had been "picked up," containing such and such items of information; and the question arose, whether these records, collected and tabulated, might not in time give useful information concerning the currents, tides, and winds of the ocean. Each record, it is true, is subject to possible calamities, numerous and varied. If the bottle be not well corked and sealed, water will enter, and bottle and paper will go to the bottom. If it strikes against a rock, its fate is equally disastrous. If it floats to some shore, it may be at a spot where it escapes human observation for a year or more, or even

forever. If it be really picked up and opened, the contents may be unreadable by the finder; or he may not care about it; or he may be too poor or too ignorant to forward the paper to the required destination. Any one of these contingencies may happen. Still, good may result from a collecting of those papers which *do* come safely to hand, even if they be only one in a hundred. So Commander Becher thought, and he carried out his plan in an ingenious manner. In order to keep his plan within practicable limits at first, he confined his attention to a portion of the Atlantic Ocean. He laid down a chart on Mercator's projection, extending from six degrees south latitude to sixty-three degrees north latitude; and from the coasts of Europe and Africa on the east, to those of North and South America on the west. This chart he caused to be engraved, to the size of about eighteen inches by twelve. On it he laid down a sort of history of every bottle-voyage of which authentic information had come to hand. He made a black spot to denote the place of the ship when the bottle was thrown into the sea; another spot to denote the place where the bottle was picked up; and a straight line connecting the two. He would of course have preferred to trace the crooked route—often, doubtless, a *very* crooked route—which the bottle had really followed; but this was precisely the kind of knowledge which he did not possess, and which, indeed, was the very problem to be ultimately solved. One hundred and nineteen bottles had their voyages and travels put into print in this way. Very curious it is to see the lines of route as thus marked out. Some—let the actual course have been what they may—display a tendency from east to west; others as decided a leaning from west to east; and each is a member of a group pretty constant in its travelling characteristics. For instance, most of those which were thrown into the sea near the north-west coast of Africa were, if found at all, discovered on the shores of some or other among the West India Islands. If set afloat anywhere on the route between England and New York, they have a tendency to effect a landing about the Scilly Islands, or on the Cornwall or Devon coasts. If our arctic explorers launched a bottle when about to enter the stormy seas of Greenland, there was a fair chance that it would land somewhere on the Orkneys or the Hebrides; on the other hand, some of the bottles appear to have made most eccentric voyages; and it was evident that much had yet to be learned, before the varying effects of currents, tides, and winds could be known.

This bottle-chart attracted a good deal of attention among nautical men. It was rendered more useful by several pages of appended text, giving the chief particulars of each bottle-voyage—such as the name of the ship, the signature of the person who cast the bottle into the sea, the date, the latitude and longitude, the place where, and the time when, the bottle was picked up, and the interval which had elapsed between the immersion and the finding of the bottle. A correspondence, which followed the publication of the chart, rendered evident the fact, that large numbers of these erratic bottles are always floating about, having a much greater chance of being lost altogether than of ever coming to hand. A surgeon on board an Indiaman stated that he threw bottles overboard *every day* during the voyage, each bottle containing a paper with a memorandum such as those above averted to; so far as he knew, very few of those bottles reached the hands of persons who took any farther interest in the matter. Sometimes the bottle, or its paper, had much to go through, before the wishes of the writer could be

fulfilled. In one instance, the commander of the *Chanticleer* threw a bottle overboard in the Atlantic; it was picked up by a peasant on the coast of Spain four months afterwards; he kept it two months, not knowing what to make of the matter; it passed into the hands of a more intelligent Spaniard, who sent it to the British consul at Corunna, by whom it was forwarded to the secretary of the admiralty. Sometimes the object of the writer was evidently a useful one—that of contributing his mite towards a history of the winds and waves; while others displayed mere vanity and waggery, the paper being filled with odd scraps of verses and jokes. If there was a request that the paper should be sent to the admiralty, foreign officials displayed readiness in complying with the request; and even if the parties concerned were only moving in private life, the same thing was often courteously done. Thus, a bottle was picked up on the French coast, near Bayonne, which had been thrown into the sea nine months before, by a passenger on board the merchant-ship *Lady Louisa*. The writing within directed that the paper should be sent to the passenger's brother, to a particular address at Woolwich; and after passing through many hands, the paper was transmitted by the minister of marine as directed.

The *Nautical Magazine* became a recognized treasury for narratives of these bottle-voyages; and the number increased so fast, that Commander Becher deemed it desirable to revise in 1852 the chart which he had prepared in 1843. He added sixty-two to the former number, and rendered his chart a much more fully occupied piece of paper than before. Again did the contributions accumulate, and again was the engraver set to work; for in 1856, Commander (now Captain) Becher caused a third edition of the chart to be prepared. A Mediterranean series was also commenced in 1853, and beginnings have been made for an Indian and Pacific series; but for a long time to come the Atlantic will be the chief scene of bottle-voyaging, owing to the large number of ships that are always crossing it.

(To be concluded.)

Let us take heed we do not sometimes call that zeal for God and his gospel, which is nothing else but our own tempestuous and stormy passion. True zeal is a sweet, heavenly, and gentle flame, which maketh us active for God, but always within the sphere of love. It never calls for fire from heaven to consume those that differ a little from us in their apprehensions. True zeal is a loving thing, and makes us always active to edification, and not to destruction. If we keep the fire of zeal within the chimney, in its own proper place, it never doth any hurt, it only warmeth, quickeneth, and enliveneth us; but if once we let it break out, and catch hold of the thatch of our flesh, and kindle our corrupt nature, and set the house of our body on fire, it is no longer zeal—it is no heavenly fire—it is a most destructive and devouring thing.

A Jug an Emblem of the Human Heart.—The jug is a most singular utensil. A pail, tumbler or decanter, may be rinsed, and you may satisfy yourself by optical proof that it is clean: but the jug has a little hole in the top, and the interior is all darkness. No eye penetrates it—no hand moves over the surface. You can clean it only by putting in water, shaking it up and pouring it out. If the water comes out clean, you judge you have succeeded in cleaning the jug, and vice versa. Hence the jug is like the human heart. No mortal eye can look into its recesses, and you can only judge of its purity by what comes out of it.

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 36.)

JOSHUA BROWN.

Joshua Brown being once more earnestly engaged in humbleness of heart to serve his God and Saviour faithfully, soon manifested such consistency of conduct and religious stability, as to justify his friends in placing him on the most important appointments in religious meetings. On the 16th day of the Fourth month, 1744, he was appointed with John Churchman and others, to pay a visit to the families of the Monthly Meeting. This committee stood under appointment for more than three years, visiting as occasion seemed rightly to open for it. Joshua says, "I visited Friends' families pretty generally. It was a time of some improvement to me, and I was sometimes concerned to speak a few words in the families, in great fear and dread." A report of the labours of the committee was made to the Monthly Meeting, Ninth month 16th, 1747. Joshua says, "Soon after this, I was concerned to appear in public meetings with a few words, in great humility of mind. About the same time several others appeared in like manner. It seemed a time of favour to us in East Nottingham Meeting. I continued to speak a few words in public meetings, though I thought I made slow progress. In the Tenth month, 1752, I was again appointed with others on a visit to Friends belonging to East Nottingham. I attended to [the appointment], and went through, to a good degree of satisfaction."

On the 18th day of the Third month, 1753, as he sat in meeting, his mind was baptized into the low condition of things amongst them, and also in other parts of the church militant, and in a sense of the power and subtilty of the unwearied enemy of righteousness, he felt constrained to offer the following prayer:

"Gracious God, thy penetrating eye beholdeth the many snares the adversary hath laid to bring thy spiritual Israel to naught. Grant, O God! that we may often sit at the gate of thy presence, as Mordecai of old did at the king's gate, in humility of mind, waiting for admittance before thee, that we may entreat for preservation. That so in the strength of thy might, we may defeat the counsels of the evil one, who, like proud Haman of old, hath sought the downfall of thy spiritual Israel. Grant that those who are sleeping as in their palaces, like Queen Esther, thinking themselves in safety therein, may be awakened from their lethargic drowsiness, and become petitioners for their own, and our, preservation; so that we, being heard of thee, and preserved by thy power, may, as the Jews of old, ascribe thanksgiving, and honour, might, majesty, and dominion unto thee; to whom be it rendered now and forevermore. Amen!"

"Having felt a draft of love to visit Friends settled about Hopewell, in Virginia, and having the approbation of the Monthly Meeting I belonged to, I set out the 18th day of the Eleventh month, 1756, from my house, in West Nottingham, and rode to Sadsbury week-day meeting. I went that night, and lodged with Joseph Haines, a Dutchman, who had married a kinswoman of mine. On the 19th, went to Lampeter week-day meeting, and sat with Friends mostly in silence.* Rode from Lampeter to Isaac Whitelock's, in Lancaster-town, where I remained all First-day, the 21st, when I

attended meeting there, which was to some satisfaction. Here, Thomas Carleton met me. We had a solid [religious] opportunity in Isaac Whitelock's family, several other Friends being present, after which we left Friends of Lancaster in much affection, Thomas and I travelling on towards Newberry, in York county. That night we lodged at a tavern, and on Second-day, the 22d, we had a meeting among Friends at Newberry. From thence we rode to Thomas Heald's, and lodged. On the 23d, we had a meeting at Warrington, which was satisfactory. We called at William Garretson's, dined, and had a comfortable sitting in his family. From thence we rode to Alexander Underwood's, and lodged. On the 24th, we had a meeting at Huntington, from which we rode to Jacob Beal's, and lodged. On the 25th, we had a meeting at Monallen to some satisfaction, and dined at John Mickle's. That night we rode to John Everitt's, and, on the 26th, had a meeting there, in which we witnessed the Master's kindness. From thence, we rode to Richard Richardson's, near Monaquacy, in Maryland, and, on the 27th, had a meeting there, in which we had some service. Here we met with our Friends, Grace Croasdale and Sarah Keery, and had a meeting together. They were on a religious visit to Friends in this place, and in some parts of Virginia. We rode in company with them to Mary Janney's, in Virginia, where we lodged. On the 28th, we had a meeting at Goose Creek, in which we were favoured. After calling to see William Hatcher, we went and lodged at Jacob Janney's. On the 29th, we had a meeting at David Potts'. From thence we crossed the Shanandoah river to the house of John Vestal. Here my companion and self, with several others, who had accompanied us, lodged on the floor, the Friends having no beds for us.* On the 30th, we rode to Hopewell, and lodged at Isaac Hollingsworth's, near Winchester, in Virginia. There were here seven young men, who had been brought up out of old Virginia, by militia officers under Colonel George Washington, who had been condemned to imprisonment for six months, because they were not free to bear arms. During that time they had suffered much threatening and hard speeches, and, on one or more occasions, had been taken out to be whipped. This was not however done. The great Master had preserved them in faithfulness, and they had thereby gained the favour of the officers, so that they had allowed them to live [the latter part] of their six months amongst their friends. The time that they had been condemned for, was now out, and they requested me and my companion to go with them [Twelfth mo. 1st] to see if Colonel Washington would discharge them. We readily granted the request. Their steadiness and innocent behaviour had gained the favour of the chief officer, so that he was very pleasant, and discharged them. This is great encouragement for any who may meet with the like trials, to stand faithful, and bear a steady testimony to the peaceable doctrine of Christ, which, I believe, will, in the Lord's time, be more generally exalted.

"On the 2d day of the Twelfth month, we had a meeting at Hopewell, and after it, rode in company with Martha Mendenhall and a young woman named Elizabeth Walker, to John Mendenhall's. He had at that time a fort built about his house, it being in the time of the Indian war. As we came from Hopewell, we had ridden by places where the Indians had burnt some houses. We

expected we must lodge in a fort, or lie in the woods. My mind was much distressed about it, and I thought I could much more freely lodge in the woods, than in the fort. When we came to John Mendenhall's house, we met Samuel Stroud coming out of the fort. He had been carrying some people's goods there for safety. He invited us to go and lodge in his house, which offer we readily accepted, and went, hoping it might be better than lodging in a fort. When we came there we found a woman and many children, in a lonesome, distressed condition. I had the same feeling of distress, as I had had before. Although we were not in a fort, we were at a fort-builder's house, who had carried most of his goods to the above-mentioned fort for safety. After some time we went to bed, but my mind was so afflicted and distressed that I did not sleep any that night. In the morning we had a sitting in the family, and a feeling of their situation, which was very afflicting. They with others had dependence on the arm of flesh to support them, and had in some sort, left that holy arm of Power, which ought to be our dependence. We went back to John Mendenhall's and thought to have had a sitting with him and his wife. We did join and sat down with them; but oh, the darkness that seemed about them; darkness that might be felt. As it had the name of a fort, many soldiers were there gathered, drinking and behaving very rudely and wickedly. We called him and wife out of doors, and had something to say to them. We then left them, and rode about twenty-seven miles to Isaac Hollingsworth's, and lodged."

(To be continued.)

The Great Metropolis—London now covers 121 square miles, having increased three-fold since the year 1800; and bricks and mortar still invade and capture the green fields. The population according to the report of the Registrar General augments at the rate of about one thousand per week, half by birth and half by immigration. Notwithstanding the enormous wealth of the metropolis it is recorded in the report of the Registrar General, as a remarkable fact, that "one in six of those who leave the world, die in one of the public institutions—a work house, hospital, asylum or prison. Nearly one in eleven of the deaths, is in a work house." This shows that poverty follows close at the heels of wealth, and fastens on the multitude with relentless grasp. Every sixth person dies a pauper or a criminal! Can this be said of any other city on the globe? And how great a number there must be who barely manage to escape this fate. The severe competition for subsistence and wealth which characterizes London life, is a terrible ordeal for any human being to pass through and thousands fail in the attempt, crushed beneath the golden Juggernaut. It is now notorious, says a London paper, that in the large establishment where some hundreds of assistants are employed the great majority of them are broken down tradesmen, crushed by the competition of capital. Even these occupations are obtained with difficulty, and the less fortunate, gradually sink lower and lower in the scale, till they are driven into the public institutions, where they meet an untimely death. The list is further swelled by that numerous class who, born in a respectable sphere and well educated, sink into degradation from the sheer love of display, and the vanity of living beyond their means. It is on record, that out of 8000 convicts who have passed their probation in Pentonville, 1000 fell through this wretched vice, and it is added that most of this number were "originally respectable in more than ordinary degree."—*Ledger*.

* His rough minutes say, "For the most part, preached silence."

* His original minutes say, "They were very kind, but had no bed for us to lie upon. Some part of the night we lodged in the fodder house, and the rest, by the fire-side. We slept but little; but through mercy, caught no cold, and went cheerfully on the next day."

Liberian Explorations.

In the development of traits which contribute to national greatness, the young Republic of Liberia has manifested several, which have proved eminently significant and useful. Recent intelligence from that prosperous and progressive commonwealth has furnished the reports of the explorations of James L. Sims, who has returned from a journey into the interior east of Liberia, far beyond her territorial and political jurisdictions. He represents the country as beautiful and productive; the climate refreshing and salubrious; the soil as rich and unsurpassed, and the natives peaceful, happy and industrious.

J. L. Sims is a native of Virginia. He removed in 1852, to Liberia, from Manchester, in that State. He became very popular in Africa, and has always been noted for his courtesy and intelligence. At the expiration of a year's residence in his adopted land—during which he was engaged in the grocery business—he returned to the United States. The vessel in which he embarked, was wrecked, but after much delay and trouble, it made St. Thomas, West Indies, whence J. L. Sims took passage in a ship to Newport, R. I., and then to New York, Philadelphia, Baltimore, and to Richmond.

Having settled his father's estate—whose death was the occasion of his visit to America—he purchased a stock of goods, and proceeded to Liberia, landing in July, 1854. The former were despatched by the brig Harp, which went ashore in front of Monrovia, and were lost or much damaged. They were not insured, and his means were thus nearly all swallowed up by the sea.

After a sojourn at Cape Mount, he started from Clay-Ashland, one of the Liberian towns, January, 1858, on a journey into the interior, accompanied by twenty-seven natives, and provided with articles calculated to enable him to travel among the aborigines. He succeeded admirably in his mission, and returned in the following October, in good health. He is now in the service of Vice-President Yates, having charge of one of his farms on the St. Paul's river. J. L. Sims is about twenty-eight years of age, tall and thin, and a dark-brown complexion.

We give an extract from his journal. It is a fair specimen of the style of his entire report, and presents the character of the tribes and country visited by him:

"The most important tribes in the interior of Liberia are the Condors or King Boatswains, Barlains, Bousas, and the Mauni people. As regards the Condors, owing to their savage and warlike mode of life, a careless observer would, without hesitation, pronounce them to be ready and fit only for destruction. But I am of a different opinion. They are a powerful tribe, and are feared and respected for hundreds of miles around. Their present degradation is owing to the avaricious character of some of their chiefs and headmen. The most of them are friendly towards the Liberians, and embrace every opportunity to imitate civilized habits; they are in favour of the Liberians building settlements in their country, and only submit to the rule of their tyrannical chiefs through sheer necessity. Taking all things in consideration, it is my opinion that the Condors will be the first to embrace civilization.

"The Barlains are decidedly a superior tribe to any in the immediate vicinity of the Republic. They are an agricultural people, and punish idleness as a crime. Theft is a capital crime. They, too, are anxious for an American settlement to be established among them; and that a settlement in Barlain could not fail of success, is incontestible, for several reasons. 1. The Barlains and other

tribes in their neighbourhood are in favour of such a scheme. 2. The soil is of extra fertility, well adapted to the raising of sugar-cane, pepper, ginger, ground-peas, and unsurpassed for the production of cotton. 3. One-third, if not more, of the forest of Barlain consists entirely of camwood. 4. Any quantities of iron may be purchased at the market-place at a very reasonable price, and it might be made a special article of trade, and enough might be purchased with ease, to supply the wants of the Republic, at least. With these advantages, I think the settlers would soon find themselves, in a very prosperous condition.

"The Bousas are noted for the immense quantity of cotton raised by them, which is woven into cloth. Cloth is the only article of trade produced by the Bousas. These cloths are brought from Bousa, on the backs of slaves, and are disposed of for calicoes, guns, powder, salt, etc. This is another proof of the advantages an American settlement in the interior would have; for it is hardly to be supposed that the Bousas would prefer going to the trouble of converting their cotton into cloth, carrying it to the beach, a distance of three hundred miles, when, if there was an American settlement in Barlain, they could carry their cotton to the settlement, and dispose of it for the same articles; and, besides, this would be an encouragement to them to enter into the raising of cotton on a larger scale. We have no conception of the amount of cotton that could be purchased in Bousa in one year. The longest tobacco I have ever seen, I saw at Souloang. And as very good tobacco has been produced on the St. Paul's river, I have no doubt but that as good tobacco as any in the world may be raised in the interior.

"The Mauni kingdom is situated about one hundred miles interior of Barlain; I made special inquiries about this place from persons living there, and others who had visited it. Musa-du is the capital; the present king is named Vai-Mami or Vey-Mami. Musa-du is said to be a city several miles in circumference. A Veyman who had visited both Musa-du and Timhu, the capital of Futa, said that Musa-du was the largest. The Mauni people raise a great many horses and cattle, which they bring down to Barlain for sale. There are no trees in Mauni; the whole country is prairie; for firewood the people have to substitute cow-dung, and a kind of moss which grows abundantly in that country."

"As regards the religious and moral character of the interior natives, it is useless to comment. However, I will make a few remarks. About one-third of the population living within five hundred miles of the coast, are Mohammedans, and one-half of that number are hypocrites; the rest are Pagans, all of whom, however, have some idea of a Supreme Being, whose dwelling place is known to Himself alone; and whose anger, when kindled, may be appeased by sacrifices, the shedding of blood, the juice of kola nuts, and penitence; and whose vicegerents or representatives are the greegree men. All this is well known to most people. The morals of the interior natives are far superior to those of the natives living near the beach, who have had intercourse with foreigners.

"In regard to the social intercourse and the every-day habits and customs of the African, I believe the whole continent to be synonymous. From the information given of the moral character, the manners and customs of the people of Africa, by travellers and traders, an unprejudiced person can but allow that Africa is Africa all over—Moors, Arabs and Negroes; and that a Guinea Negro, one free from the contamination of foreigners, is no lower in the scale of humanity than his bro-

thren of the Caucasian; and that there are white men in America and Europe, who can do things with as much brutal apathy as the blackest and most woolly-headed negro that ever sweltered beneath the burning rays of an African sun."—*Ledger.*

Selected.

THE RIVER PATH.

No bird-song floated down the hill,
The tangled bank below was still;
No rustle from the hirschen stem,
No ripple from the water's hem.
The dusk of twilight round us grew,
We felt the falling of the dew;
For, from us, ere the day was done,
The wooded hills shut out the sun.
But on the river's farther side
We saw the hill-tops glorified,—
A tender glow, exceeding fair,
A dream of day, without its glare.
With us the damp, the chill, the gloom;
With them the sunset's rosy bloom;
While dark, through willowy vistas seen,
The river rolled in shade between.
From out the darkness where we trod
We gazed upon those hills of God,
Whose light seemed not of moon or sun.
We spake not, but our thought was one.
We paused, as if from that bright shore
Beckoned our dear ones gone before;
And stilled our beating hearts to hear
The voices lost to mortal ear!
Sudden our pathway turned from night;
The hills swung open to the light;
Through their green gates the sunshine showed
A long, slant splendor downward flowed.
Down glade and glen and bank it rolled;
It bridged the shaded stream with gold;
And, borne on piers of mist, allied
The shadowy with the sunlit side!
"So," pray we, "when our feet draw near
The river, dark with mortal fear,
And the night cometh chill with dew,
O, Father!—let thy light break through!
So let the hills of doubt divide,
So bridge with faith the sunless tide!
So let the eyes that fail on earth
On thy eternal hills look forth;
And in thy beckoning angels know
The dear ones whom we loved below."

J. G. Whittier.

Selected.

CHEER UP.

Never go gloomily, man with a mind!
Hope is a better companion than fear,
Providence, ever benignant and kind!
Gives with a smile what you take with a tear.
All will be right,
Look to the light,—
Morning is ever the daughter of night,
All that was black, will be all that is bright,
Cheerily, cheerily, then! cheer up!
Many a foe is a friend in disguise,
Many a sorrow a blessing most true,
Helping the heart to be happy and wise
With love ever precious, and joys ever new.
Stand in the van,
Strive like a man!
This is the bravest and cleverest plan,
Trusting in God, while you do what you can,
Cheerily, cheerily then! cheer up!

Tupper.

How swift the torrent rolls,
That hastens to the sea;
How strong the tide that bears our souls
On—to Eternity!

Thrilling Scene.

Four Mexican Drivers and their Cattle Surrounded by Fire. Two Men Consumed.—A correspondent writing from Barclay's Fort, New Mexico, under date of Seventh month 9th, says, "A friend, just arrived from Santa Fe, states that four Mexican herders were driving a herd of cattle through the mountains north of that place, a short time since, when the following incident occurred, which I give as I received it.

"The mountains were on fire at the time, but thinking the way clear before them, they proceeded up a valley until they found their way barred by an impenetrable wall of fire; in alarm, they hastily retraced their steps, in the vain hope that escape might still be possible. But alas! they were too late; fire had closed the avenue by which they had entered the valley, and a broad belt of flame encircled them on every side, the area of which was rapidly diminishing every moment. The long drought had rendered the rubbish and undergrowth below as dry as tinder, and the flames licked them up with fearful rapidity, and springing upward, caught the pine leaves above, glossy with rosin, and then leaping from tree to tree, formed a billow of fire awful to behold. The affrighted herd, bellowing with fear, dashed through the flames; the most of them escaped, badly burned, but some perished. Two of the herders attempted to follow them; but who can breathe in such an atmosphere, walk on burning coals, enveloped in flame, and live? A few steps only were taken, when their nerves became contracted with the intense heat, their limbs refused to perform their office, and they sunk shrieking on a bed of fire, never more to rise. Their comrades heard the dying groans of their companions, the wild bellowing of the herd, as they dashed through the sea of fire, and the roaring and crackling of the flames, as they came surging onward, and maddened by despair, they dashed wildly from side to side, eagerly seeking that which they dare not hope to find, and already suffering, in anticipation, the agonies of a death too fearful to think of, when a huge rock barred their way, and they saw with a thrill of joy, that a small spring of water gushed out at its foot. Hope revived within them at the sight, and with an energy, such as the emergency only could inspire, they improved the few remaining moments ere the flames should reach them, in preparing to resist them. Everything combustible was removed, until the increasing heat forced them to desist, then inserting some dry branches in the crevices of the rock above the spring, they saturated their blankets with water, and spread them out upon them, and seating themselves under their shelter, continued to apply the water as fast as their scanty supply permitted.

"Ashes, coals, and burning branches fell thickly around them, and their hopes fluctuated rapidly between hope and despair, as their chances of escape increased or lessened. Moments seemed lengthened into hours, and doubtless more than the agonies of death were passed by these poor herders, ere hope ripened into certainty, and they knew that they were indeed saved as 'brands from the burning.'"—*Late Paper.*

It is said of the well known Richard Cecil, that while he was at college, he had many deep and secret conflicts of mind, and had to meet with many insults which profligate men offer to piety; and that under these trials, he was one day walking in the Physic Gardens, where he observed a very fine pomegranate tree, cut almost through the stem, near the root. "Sir," said the gardener, on his inquiring the reason, "this tree used to shoot so

strong that it bore nothing but leaves. I was therefore obliged to cut it in this manner; and when it was almost cut through, then it began to bear plenty of fruit." This explanation affording a striking illustration to his mind, he went home comforted and instructed; saying he had learned more in these circumstances than from all the books he ever read—"Whom the Lord loveth, he chasteneth."

The Bible in Italy.—At a meeting held in Scotland lately, J. R. Macdougall from Florence, made an interesting statement as to the steps which had been taken to spread the Bible in Italy. He began by noticing the great change which had taken place in Italy—last year, people were imprisoned for reading the Bible, and now they enjoy comparative freedom. The demand for the Bible, and for evangelical treatises in Florence and over the whole country, was so great, that two depots had been opened in that city, and neither the one nor the other had been interfered with by the Government, and privately there had been every encouragement given for the establishment of such things. They had also established two schools, one for boys and another for girls, and this was a most important branch of their work, as all who knew the Italians considered that they would have much more success with the rising than with the adult generation. They employed a number of colporteurs, and they had several gratifying instances of the blessings which had attended the circulation of the Bible. The colporteurs met with no opposition from the people, but only from those dressed in a little brief authority, such as the prefects and delegates. He alluded with regret to the divisions which existed in the Protestant Church at Florence, which had done a great deal to retard its progress, and mentioned that a church on the Presbyterian basis, with elders, deacons, and evangelists, had been established. The statement was listened to with great interest by a numerous audience.—*Late Paper.*

The Amount of Hay Required for Cows—the Cost of Milk.—Otis Brigham, of Westborough, Mass., after seventy years' experience in farming, says, in the *New-England Farmer*, that good cows will eat, on an average, 20 pounds of hay per day, when giving milk, and 15 pounds when dry—not by guess-work but tested by actual weighing for months at a time. Then it is easy to calculate the cost of milk. In the neighbourhood of New York, the average value of hay is one cent a pound, and the quantity of milk not over six quarts. At 5½ cents a quart it will pay the hay bill and one cent a day over. If other feed is given, the increase of milk must pay for that. The manure will be worth at least the cost of attendance and milking. If the milk is worth more than 3½ cents, it gives a profit, and if less, a loss.

The Chinese Language.—Sir John Bowring, at a recent Tract Society meeting, said: "The Chinese are a proud nation, and naturally enough. Their language has existed four thousand five hundred years and everybody reads it. Our language is a language of yesterday. A person who lived in the Island of Great Britain eight hundred years ago could not understand one of us, and we could not make ourselves understood by him. But Confucius wrote six or seven hundred years before Jesus Christ, and his language is read, not by fifty or sixty millions who understand the English language, but by five hundred millions of the human race. What a wonderful power!"

Wild and Tame.

The influence of civilization upon man, is chronicled in the records of history; but the influence of civilization upon certain races of animals is more obscure, and has not been taken cognizance of perhaps so much as it deserves. We all of us know something about the civilization of individual pets: it is not to that class, however, that I direct my remarks. What my observations would especially point to here, is the series of gradual and more occult changes which have been brought about in the course of hundreds, sometimes thousands, of years, and by virtue of which the characteristics of a race are so modified, that we lose all cognizance of the wild progenitors from which the members of it have descended. Already the domestic cat has afforded the readers of "The Leisure Hour" one example of what is meant to be conveyed. Another case of similar import is furnished by the dog. Less obscure, but still well marked, are the cases of modified race, the change due to civilization, furnished by the pig, the sheep, the cow, and, perhaps, more than all, the domestic barn-door fowl.

There are two ways of testing this no less difficult than interesting subject. Firstly, in some cases, historical records exist of what the characteristics of certain animals were, in ancient time, when the process of reclaiming them first began; secondly, the naturalist has it often in his power to appeal to modern records, of what tame animals have become, when allowed once more to run wild. Both these means of investigation are open to us, as respects the common barn-door fowl: suppose, then, we examine them. When barn-door cocks and hens began to be so inconsiderate as to abandon their native forests, and, for the sake of a little good living, to lay eggs and get fat for the benefit of their civilized but gormandizing protectors, is more than naturalists, at this late period of the world's history, are able to determine; however, as regards those pioneers of civilization, the Greeks, testimony enables the inquirer to form a pretty accurate guess. In neither the "Iliad," nor the "Odyssey," does old Homer say anything about cocks and hens, which is strange, if he really was cognizant of their existence. Getting up of mornings by times to mingle in the fray, as the Homeric heroes are represented to have done, what more natural than the assumption that cock-crow should have been the signal. Neither does Hesiod (another very old Greek author) say anything about them; but, in addition to the "Iliad" and the "Odyssey," Homer is the reputed author of another poem, the "Batrachomyomachia." At any rate, whoever the author of it, that poem with a long name is a very old composition. In it domestic fowls are not mentioned.

Next we take a long jump indeed—from Homer and Hesiod to Varro, who wrote about forty-five years before Christ. He gives us some very detailed and particular statements about the cocks and hens of his time; but they are statements so apparently at variance with what the preconceptions of a modern would lead him to, that, were the particulars not established by later observations, made in a very particular way, one might be excused for not believing the Roman historian Fowls, both wild and tame, were known, according to Varro, in the Roman poultry market of his time "Wild fowl," he says, "are rare at Rome, being seldom met with except in cages. They do not crow," he proceeds to remark, "nor do they resemble domestic fowls in appearance, but approach nearer to the African bird.* Many other parti-

* Known to us moderns as the Guinea-fowl, or pintada.

culars respecting these wild fowls does Varro narrate; but the reader will probably have begun to suspect that, by no possibility, could a wild bird, having the characteristics of form as described by Varro, get modified by civilization into an ordinary cock or hen. Yet, curiously enough, the strange testimony of Varro has been confirmed in a very satisfactory manner; the evidence being as follows:—

In the year 1842, Captain William Allen led one of those fatal explorations up the Niger, which cast a blight on the memory of that ill-fated region. The expedition proved mortal to about half those who took part in it; and the survivors were reduced to an almost unexampled condition of suffering and prostration. In order to recruit their strength, the survivors were ordered to the isles of Ascension and St. Helena; but, happening on their way to touch the little volcanic island of Annabono, in the Gulf of Guinea, they not only found a plentiful stock of good poultry, but became acquainted with a fact of great interest to the naturalist; confirming, as it does, the statements handed down by Varro. According to the testimony of the natives of the little volcanic island, at a period of some twenty years before the advent of Captain Allen, a few cocks and hens, escaping from an English ship, took to the woods, and, finding circumstances congenial to their natures, multiplied exceedingly. Now, twenty years is no long time, apparently, to work out changes in the organization of a race; but, strange to say, it was a period long enough to have degraded (if the term may be permitted me) once civilized English barn-door fowls back to the level and the characteristics of the wild fowls described by Varro. Not only had the cocks ceased to crow, having adopted a cry of their own, but, in form as well as colour, the ordinary type of common barn-door fowls had become widely departed from. Fortunately, and to place the testimony beyond any reasonable doubt, Capt. Allen and his surviving associates were accompanied by a naturalist.

In this way Varro and Captain Allen, between them, undoubtedly prove the strutting chanticleers and clucking hens, who go pecking away in modern farm-yards, to trace their pedigree back to the wild fowl common enough in the forests of Bengal. This indeed, is just the pedigree naturalists had made out for them; but so apparently profound are the differences between the form and colour of the two, to say nothing about the fact of tame cocks crowing, and the inability of wild cocks to perform the vocal feat, that ordinary people might have been held excused for not implicitly believing the statements of the naturalists.

And here, writing about the vocal powers of civilized chanticleer, it strikes me as a curious circumstance that he should learn his song in captivity, and that he should forget that accomplishment when consigned to the woods again. Not less curious is it, as well as a matter of precisely similar import, that the barking of dogs is also a language of civilization. The wild dogs of Australia never bark; the half reclaimed dogs of Constantinople do not excel in that line; and, as for the progeny of tame dogs allowed to run wild, they soon lose their barking power altogether. A dog, however, I may here remark, seldom runs wild, if he can help it. To the majority of animals which man reclaims, making them companions of his steps, and denizens of his fields and home, civilization is a lot chequered to them with good and evil. If the horse, wild running in Tartarian steppes, be innocent of bruised oats and bran mashes, physie when he is out of sorts, a stable-roof over his head, and curry-combing o'

mornings; so he escapes a large per contra of equine troubles lain athwart his shoulders, and upon his convenient back, by the perhaps too exacting biped. Then, woe to the civilized bird or beast, good to be cooked and eaten! Dogs, I think, have a particularly happy lot of it. To them the change from savage to civilized life brings with it few or no disagreeables—save, perhaps, when fate may have cast their lot amongst natives of that central flowery land, where puppies are held in culinary repute.

Some of the most interesting changes which time and wildness have wrought out upon animal races, are perceptible in the American continent. I need hardly remark that, before the Spaniards set their conquerors' feet upon American soil, horses, goats, pigs, dogs, sheep and a few other animals, were strangers to that continent. Of these, I believe the dog alone has never totally escaped from man's fellowship and congenial domination. As regards that other companion of man, scarcely less intimate than the dog—the horse, of course, I mean—it is far otherwise. Hundreds of thousands of horses, totally wild, roam at this time over the pampas and llanos of both North and South America. The soil and climate of North America are probably no less congenial to the horse than those extensive plains in Central Asia, from which the equine race is supposed to have ramified. Probably the wild American horse has all the characteristics of the originally wild stock; therefore, any peculiarity of type recognisable in the one, we may expect to be recognisable in the other. Well, what facts does testimony supply in this matter? We will see. Don Felix Azara, I believe, was the first to notice the circumstance that, amongst these wild American horses, there is hardly a black, grey, piebald, or sorrel-coloured individual to be seen. They all present the uniform type of brown short hair and black manes and tails. So far as the testimony of the naturalist just mentioned goes, the presumption is indicated that brown, with black manes and tails, was the colour of original wild horses—the very colour stated by Pallas, as belonging to wild horses of Tartarian steppes.

The American descendants of tame pigs run wild illustrate, in their own personal characteristics, the mutation of type which an animal species may experience. Not only have the wilding porkers lost their slow, slouching gait, and become veritable wild beasts of the forest—that might have been expected—but their colour is invariably black, and their ears, instead of being pendulous, as is the case of tame pigs, prick up and stand well forward. Whilst grunter was a denizen of the farm-yard, with no enemy to fear, save the butcher (whom he never learned to fear,) and having no care for his dinner, a state of blunt hearing was of no particular disadvantage to him. Far otherwise is it with a wild forest pig, having to shift for himself the best way he can, and to whom the ability to hear quickly, and to remain wide awake, is a matter of the utmost consequence. To such a pig, prick-up ears are a sort of necessity, and accordingly God has supplied them.

America presents sheep and bullocks for the naturalist's investigation, under the somewhat rare and very interesting condition, of neither quite wild nor quite tame. In them the mutation of race in passing from civilized back to savage life, is not wrought out, but is yet in a state of transition. Before more specially pointing out what has happened to both these races, I would just, in passing, direct the reader's attention to a series of animals of the sheep tribe, the skins of which are stuffed and preserved in the zoological department of the

British Museum. Without particularizing the animals in question by the hard names which naturalists apply to them, it will be enough for my purpose, if the reader observes that certain sheepy-looking animals are there to be seen, sheep-like in form, face, horns, and, in short, everything save the one characteristic of wool. Glancing now the mental eye far away from the stuffed skins of the British Museum, and contemplating all the solicitudes of which sheep are the objects, by reason of their fleece—considering how those warm coats of theirs have to be bathed, anointed, and otherwise cared for to prevent ill results—a question might arise of the following kind:—How would a wild sheep manage with no kind shepherd at hand to see to the wool toilette? On this point the half-wild sheep of America furnish an instructive lesson. Their lambs have wool like any civilized lambs, and the wool continues growing for a period; but mark now the curious result. If the shearer comes before a certain period, and shears the fleece, well and good: another fleece begins to grow, lengthening to maturity. If, however, the shearer so far neglects this operation, that a certain time, a little too long, elapses, off falls the wool of its own accord, a crop of hair takes its place, and wool never grows on the hairy part again.

What can be more beautiful than this illustration of the way in which the Almighty modifies the characteristics of a race in favour of mankind? The young lamb with woolly fleece would seem to say mutely, and once for all, "Wild or tame? which is it to be? Take your choice, but choose at once."

Passing now from sheep to cows, just contemplate the enormous quantity of cows' milk consumed by human beings, and how freely cows supply it. But this facility of milk-yielding is a characteristic impressed on the species after many centuries of contact with humanity. The half-wild cows of America yield milk, indeed, for their own progeny, but they have very little to spare besides. Neither the Spaniards at home, nor the descendant of Spaniards abroad, are much of a milk-loving people; but whenever a travelling milk-lover wanders amidst the half-wild cows of certain parts of America, he finds it no easy matter to get a little of cows' milk. The animals have lost the function of continuous supply. To finish our account of tame animals run wild in America, I may remark, that only the goat and the donkey have grown handsomer for the change which has come over their fortunes. As to the goat, his head has become smaller, and his eye brighter; and, who would have thought it? the wild donkey actually seeks out the wild horse to do battle with, fighting, I am bound to say, most treacherously—the very reverse of all that is noble and chivalresque—but, for the most part, successfully. In short, the wild donkey seems to be a fellow of more intelligence than the wild horse, but at the same time more treacherous, resentful and unforgiving.—*Religious Tract Society.*

They that soar too high, often fall hard, which makes a low and level dwelling preferable.

THE FRIEND.

TENTH MONTH 13, 1860.

It is particularly gratifying to us to find an increased interest taken in our Journal, by Friends in different parts of our widely extended Society, and to note that whatever fears or doubts may have been in the minds of some, whose good opi-

nion and assistance we value, in relation to its firm and consistent support and defence of the truths of the gospel as held by our religious Society, have passed, or are passing away.

As private emolument is no object in the publication of "The Friend," we may be allowed to say that we think its more widely extended circulation, especially in newly formed families and among the younger members of the Society, is very desirable; and to ask our agents and subscribers to renew their efforts to effect it. It is certainly of importance in this reading age, when the press teems with periodical literature, much of which is of a doubtful, if not a manifestly injurious tendency, that Friends should introduce into their families a weekly visitor, which supplies interesting and instructive reading, and inculcates sound christian morality, and a correct taste. We think we may claim these traits for "The Friend," and appeal to its completed thirty-three volumes, as evidence of the justness of the claim.

There are other considerations which should influence our members to a more general diffusion of such a journal. There is comparatively little now done in bringing forward, and making our young people familiar with the writings of our early Friends, and holding up their clear and evangelical views of the doctrines and testimonies which we, as a Society, and individually, are called upon to maintain. "The Friend," by extracts from, and frequent comments on, portions of these works, contributes to creating and maintaining a knowledge of, and taste for them. There never was a time in the history of our religious Society, when there was a greater necessity to keep its doctrines and testimonies before the members, as set forth in their original purity and integrity, in the works approved by it, and to point out and warn against modifications of, and innovations on them, than the present. Our Society is participating in the spirit of change and unsettlement that pervades all, or nearly all other religious bodies, and which may be said to be one of the characteristics of the age in which we live. Its faith and discipline have been and still are assailed, and it is an indispensable duty resting upon every member, and especially upon those who desire that it may pass through the ordeal without betraying the one, or compromising the other, to give his and her help and strength towards their support and defence.

The Contributors to "The Friend" are desirous to perform their share of this duty, and to prompt and encourage their fellow-members in the good work; and they appeal to their readers everywhere and however situated, to lend a helping hand thereto. These know—many of them from over thirty-three years' observation—in what way and spirit this duty is performed by the contributors, and we trust their common interest in this common cause will unite us together in the support and circulation of our Journal.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to Ninth mo. 27th.

The Queen of England embarked on a visit to Prussia on the 23d ult. She was accompanied by Lord John Russell, who, it is stated, will have a conference on political matters with the Prussian Minister of Foreign Affairs.

The Liverpool market for breadstuffs was firm, with an advancing tendency. The quotations were as follows—American flour, 28s. a 31s. 6d.; red wheat, 11s.; white, 12s. a 13s. 6d.; yellow corn, 36s.; white, 38s. a 39s. Consols, 93½.

Four submarine cables between Valencia and the Islands of Majorca and Minorca, and thence to Barcelona, have been successfully laid.

Italian affairs are unchanged. The Garibaldians had concentrated on the heights of Voltarna, and were pre-

paring to attack the Neapolitan troops. The Sardinians continued their advance in the Papal States. The fortress of Santa Leo had surrendered, after some hours' fighting, and was occupied by the Sardinian troops. The cannonade of Ancona by land and sea, was continued at intervals. The Sardinians had occupied the fortress of Cartilan. The official Roman journal contains a note from Cardinal Antonelli, claiming assistance for the Papal cause from the Catholic Powers. The Garibaldians had met with some reverses near Capua, losing about 200 men. Garibaldi has issued a fresh proclamation, the tone of which indicates that he will join the Sardinian troops at Rome, and begin his march against Venice. Four thousand Papal troops capitulated on the 19th ult., but Garibaldi conceded to them the rights of prisoners of war, and consequently they will all return home. The antagonism between Garibaldi and the Piedmontese government still remained. The King of Naples publishes a decree at Gaeta, ordering a state of siege to be raised in all the provinces where the revolutionary struggle exists, and cashiering all the officers of the marine as guilty of treason, except those on the one vessel which went to Gaeta. The Republicans are gaining ground in Naples and an influence over Garibaldi. Cardinal Sporsa has been expelled from Naples by the dictator's government.

Breadstuffs were advancing in France. The Austrian protest against the invasion of the Roman States had reached Paris. Austria will not interfere at present unless Venetia is attacked, but holds herself free to choose her own time of attacking the revolution.

Military operations in Syria would commence after the hot weather. Achmet Pacha, Osman Bey and Mustapha Bey, who betrayed the Christians at Hasbeja, and Osman Bey, who commanded the troops during the massacres, were shot at Damascus on the 8th.

The French *Moniteur de l'Armée* says, there is nothing in the state of European politics to prevent the usual six months' furlough being given on the 1st of Tenth month.

Considerable uneasiness was felt at Paris, lest a collision should occur between the French troops at Rome and Garibaldi's legion. The hope that more serious complications of the question may be avoided, is chiefly founded on the expectation that the Pope will shortly leave Rome.

The Sacred College is exerting its influence to induce him to seek an asylum in Spain or Austria.

If the Pope departs, and the French follow his example, the Sardinians will at once occupy Rome.

It is said that Victor Emmanuel has determined to proceed to Naples.

UNITED STATES.—*The Slave Trade*.—The fact is notorious, that a great number of American vessels are engaged in this nefarious business, and also that they are generally fitted out in New York, and sail from that port without hindrance or molestation. The United States vessels on the coast of Africa, occasionally capture a slaver. One such, the *Orion*, was recently sent into Boston. The captain (Morgan) was tried, not for the highest penalty punished by death, but he pleaded guilty to a less offence, and was sentenced to a fine of \$2000 and two years' imprisonment. Chamberlain, the mate, was sentenced to two years, and the second mate, Dunham, was sentenced to one year and nine months' imprisonment.

New York.—Mortality last week, 422. Under five years of age, 191. Natives of the United States, 263.

Philadelphia.—Mortality last week, 219. Under five years of age, 105. Natives of the United States, 168. The last weekly statement of the banks of this city presented the following results. Capital stock, \$11,790,675; due depositors, \$16,879,463; circulation, \$3,005,854; specie on hand, \$4,561,947; loans, \$28,113,980.

Schuylkill County, Pa.—The population of Schuylkill county has increased, since 1820, as follows: Population in 1820, 11,339; 1830, 21,744; 1840, 29,053; 1850, 60,713; 1860, 92,002.

The Rocky Mountains.—Captain Reynolds, of the U. S. army, who has just returned from an exploring tour in the Wind river country, reports having discovered a pass, twenty five hundred feet lower than any heretofore known on the line of the Rocky mountains. It is in about the 40th parallel of latitude.

California.—San Francisco dates to Ninth mo. 22d. The steamer *Uncle Sam* sailed for Panama on the previous day, with 204 passengers and \$1,130,000 in treasure. The steamer *John L. Stephens* which left San Francisco on the 11th, had not reached Panama on the 29th ult. It is feared some disaster had befallen her. She had on board 230 passengers and \$1,009,000 in gold.—The barque *Mary Agnes* sailed on the 20th for Sydney, with 600 sacks of wheat and 4000 quarters of

flour. The ship *Locket*, for Melbourne, sailed with 9000 sacks of wheat, 4000 sacks of oats, and 4000 quarters of flour. The barque *What Cheer*, for Melbourne, carried out 6000 sacks of wheat and oats, and 4000 quarters of flour. The barque *Johanna Still* sailed on the 22d for Liverpool, with 15,000 sacks of wheat and 68 bales of wool. The clipper ship *Pamphero* has cleared for New York, with 14,500 sacks of wheat, 9000 hides, 350 bales of wool, and other articles of merchandise. The exports of wheat and flour from San Francisco since Sixth mo. 1st, equal 172,000 barrels of flour. The ship *David Brown* is loading with wheat for Liverpool, and will sail by the close of the week, carrying 1800 tons.

The Markets.—The following were the quotations on the 8th inst. *New York*.—The demand for wheat good; sales of 180,000 bushels, at \$1.45 for prime white Michigan; \$1.37 a \$1.40 for white Ohio, \$1.25 for Milwaukee club, and \$1.18 a \$1.20 for No. 2, Chicago spring; rye, 79 cts.; barley, 84 cts. a 86 cts.; corn, 70 cts. a 71 cts. *Philadelphia*.—White wheat, \$1.45 a \$1.50; Pennsylvania red, \$1.30 a \$1.32; rye, 77 cts. a 85 cts.; corn, 73 cts. a 74 cts.; oats, 36 cts. a 37 cts. The market was well supplied with good fat cattle. The offerings amounted to 2266 head, which brought from \$7.00 to \$9.00 per cwt.; a few extra bringing \$9.25; of sheep, about 6500 were sold, at from 8 cts. to 9 cts. per pound, dressed, and 4½ cts., live weight. Corn-fed hogs sold at \$8.00 a \$8.75. *Baltimore*.—Flour, \$5.62 a \$5.75; red wheat, \$1.30 a \$1.36; white, \$1.40 a \$1.60. *Cincinnati*.—Flour, \$5.00 a \$5.10.

RECEIPTS.

Received from E. Haworth, for J. Ballard, O., \$2, vol. 33; from P. P. Dunn, N. J., \$2, vol. 34; from St. Chadbourne, C. W. \$2, vol. 33; from Joshua B. Pusey, Pa., \$2, vol. 33, and for Sarah Harry, \$2, vol. 33, for Millicu Cooper, T. Cooper, G. W. Cooper, and Thos. H. Whitson, \$2 each, vol. 34; from Ellwood Comfort, Mich., per M. Comfort, \$4, vols. 33 and 34; from S. Hull, Io., \$2, to 27, vol. 34.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 149 N. Tenth street; Charles Ellis, No. 724 Market street; William Bettle, No. 426 N. Sixth street, and No. 26 S. Third street; John C. Allen, No. 335 S. Fifth street, and No. 321 N. Front street; Horatio C. Wood, No. 612 Race street, and No. 117 Chestnut street; John M. Whittall, No. 1317 Filbert street, and No. 410 Race street; Wistar Morris, No. 209 S. Third street; Nathan Hilles, Frankford.

Visiting Managers for the month.—John C. Allen, John M. Whittall, and William Bettle.

Physician and Superintendent.—Joshua H. Worthington, M. D.

WEST-TOWN BOARDING SCHOOL.

The Winter session of the School will commence on Second-day, the 5th of Eleventh month. Parents and others intending to enter their children as pupils, will please make early application to DAVID ROBERTS, Superintendent at the School, or JOSEPH SCATTERGOOD, Treasurer, No. 304, Arch street, Philadelphia.

West-Town, Ninth mo. 4th, 1860.

WEST-TOWN SCHOOL.

A Friend is wanted as Teacher of Reading in the Boys department of this Institution. Apply to SAMUEL HILLES, Wilmington, Del.

JAMES ENLEN, West Chester, Chester Co., Pa.

ALFRED COPE, Germantown, Pa.

Sixth mo. 6th, 1860.

WEST-TOWN SCHOOL.

A Friend is wanted to fill the station of Governor in the Boys' department of this Institution.

Application may be made to NATHAN SHARPLESS, Concord, Pa.; SAMUEL HILLES, Wilmington, Del.; JAMES ENLEN, West Chester, Pa.; or THOMAS EVANS, Philad.

Twelfth mo., 1859.

MARRIED, on Fourth-day, Tenth month 3d, 1860, at Friends' Meeting-house, East Whiteland township, Chester county, Pa., JOSEPH SCATTERGOOD, Jr., of West Goshen, Chester county, to ELIZABETH, daughter of David Cope, of the former place.

PILE & MELROY, PRINTERS,

Lodge street, opposite the Pennsylvania Bank.

THE FRIEND.

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Henry Hull.

(Continued from page 42.)

William Rickman, whose school in New York Henry Hull speaks of attending, was a valued and honourable minister of the gospel, who made a religious visit to Friends in America, in the years 1818, 1819 and 1820, and died in 1840, in the ninety-fourth year of his age. He was born in England, and, when about fourteen years old, was placed apprentice in the city of New York, where he passed about twenty-six years of his life, during a considerable part of which, he taught a school for Friends' children. His humble christian walk, his consistent example and pious care, were blessed to many of his pupils, and to Henry Hull among the number. He was favoured with a peaceful and happy close to his long and useful life, retaining his faculties clear to the last, and with a firm but humble assurance of salvation through Jesus Christ our Lord.

Henry Hull's narrative proceeds, viz:

"The power of heavenly love wrought early upon my mind, begetting a dislike to evil practices and wicked words, whilst I loved good people, and their company was very pleasant to me. About the ninth year of my age, I had a severe illness, by which I was reduced very low. I noticed the anxious solicitude of my parents on my account, and my heart was tendered with the evidences of their love to me, thinking myself unworthy of it. After my recovery, I continued in delicate health, and the air of the city being too oppressive for me in the summer season, I was sent into the country, sometimes to my uncle Matthew Franklin's, at Flushing, and sometimes to my uncle Joseph Hull's, at Peach Pond, in Dutchess county. Here I often rambled alone among the forests and over the green fields, indulging my contemplative turn of mind. The remembrance of these solitary walks is often revived, especially when I behold the places where the groves, and rocks, and birds, were the witnesses of my plaintive soliloquies, whilst viewing the beauties of nature; by which my thoughts were turned to reflect upon the infinite wisdom of the great Creator, and desires increased that I might live in his fear, and partake of his favour.

"Notwithstanding this, the evil example of rude and wicked boys, by degrees, drew me to join with them in folly, and I often sinned, and felt great condemnation, frequently weeping for my miscon-

duct. I heard the doctrine held up by the ministers of our Society, that the grace of God which bringeth salvation appeareth unto all men, and teaches the denying of all ungodliness and worldly lusts. I construed this, as though something would appear to condemn me, and make me unhappy for my evil conduct, and sometimes after I had done wrong, and was willing to think my actions were not very bad, I would presumptuously say to myself, 'now if the Almighty is offended with me, I wish I could feel his inward reproof;' thus willing to justify myself by my own hardness of heart, while at the same time I was afraid my parents should know of my conduct lest they should correct me, for they had taught me to do better. I sought therefore to hide my conduct from them; but knew not that it was indeed the good Spirit of grace who enlightened my understanding, so far to see the evil of my ways, as to make me wish to hide them from man, not considering that the all-seeing Eye continually beheld me.

"Samuel's want of experience caused him to run to Eli when the Lord called him, being a stranger to the Divine voice; and my ignorance left me in a situation somewhat similar, so that I did not consider the uneasiness I felt and the desire to hide my conduct, as proceeding from the reproofs of Divine grace. But, although I long remained in a state of ignorance, yet in process of time I came to know the voice of heavenly Wisdom. Eli instructed Samuel how to answer the Lord's call, and by obedience he became an eminent Seer in his day; and this induces me to think it right for parents and tutors to use great simplicity of language when instructing children, and to teach them to live in the fear of the Lord, though their capacities may not be so matured as to comprehend the sublime doctrines of the gospel.

"For want of this knowledge, many are mere professors of the letter, while they deny the power, the spiritual appearance of Christ to the soul; when as the holy 'Word which is quick and powerful, and sharper than any two-edged sword,' he appears unto them, as he did unto Saul, whilst he was a persecutor of the disciples of our Lord. When Saul knew who it was that thus pierced and smote him, and gave up in obedience to his requirings, He became to him and his fellow labourers, as he expresses himself, 'Christ in you the hope of glory.'

"Nominal christians, while ignorant of his power, may satisfy themselves with a belief in an imputative righteousness, and say much about the merits of the Redeemer; yet if they do not obey him, but live and act in opposition to his teachings, it may be said of them, that they persecute the dear Son of God, as Saul did; who was zealous in his way, yet ignorant that redemption was obtained through faith in Jesus Christ, the Lord from heaven. It is his 'quickening Spirit,' that brings man under condemnation for transgression; and as a faithful witness, teaches children, even in their early days, to know good from evil; and were suitable examples set before them, instead of evil, joined with pious labour by parents and guardians, to train up children in the fear of the Lord, and turn their attention to this inspeaking word of Divine

grace, they would, I believe, be more likely to choose the ways of piety and virtue, than the more frequented ways of the wicked, which lead down to the chambers of death.

"We are the descendants of Adam, who, through disobedience, fell; and 'are by nature children of wrath, even as others;' and if we continue to disobey the voice of the Lord, which teaches us 'to do justly, to love mercy, and to walk humbly with God,' we shall become as some in the apostles' days, who 'were dead in trespasses and sins,' 'walking according to the course of this world, according to the prince of the power of the air, who worketh in the children of disobedience.' From disobedience to Divine instruction, spring all the evils that are in the world, and the prevalence of evil examples is such as to draw away the minds of young people, as with 'cords of vanity;' pressing them onward as a mighty torrent that cannot be resisted by the strength of man. 'But God, who is rich in mercy, for his great love wherewith he loved us, saith the apostle, even when we were dead in sins, hath quickened us together with Christ; by grace ye are saved.'

"Here we see the infinite condescension of Divine Goodness, who declares by his servant, the prophet Ezekiel, 'Have I any pleasure at all that the wicked should die, and not that he should return from his ways and live?' 'The wages of sin is death,' but life is obtained through Jesus Christ, who was sent as a light to enlighten the Gentiles, and for God's salvation to the ends of the earth. But if men hate the light, because their deeds are evil, and will not come to it or have faith in it, but continue in their ways, they are circumstanced as Jerusalem was formerly, when Christ, in his expostulation with her, says, 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not.'

"It is evident, therefore, that those opinions are fallacious and deceiving, which induce people to think that the work is accomplished by Christ's sufferings on the cross merely, without their endeavouring to follow him in the way of redemption, as they have him for an example. Through him, the quickening Spirit, man has access unto the Father, who is 'faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' It is a precious experience to have faith in Jesus Christ, the Son of God, who said 'I and the Father are one;'—and of whom the apostle John saith, 'Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God:' 'He that hath an ear let him hear.'

"It is the Spirit that quickeneth, saith Christ, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.' If our hearts are sincerely directed to him as the Emmanuel, 'God with us,' and living under his government, we shall know by happy experience, that 'God is love, and he that dwelleth in love, dwelleth in God, and God in him.' Christ is then, to us, the way, the truth and the life, and we witness redemption from evil, and receive strength to

walk in the highway of holiness, where the unclean is not found, nor any ravenous beast; a way so plain, that the way-faring man, though a fool, may not err therein; and by which 'the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads—they shall obtain joy and gladness, and sorrow and sighing shall flee away.'

"The condemnation I felt for evil was great, and I clearly saw, that I must forsake evil company if I ever became what I desired to be. Sometimes I left my playmates, and spent my time reading to my aged grandmother, by which means I early read Sewell's History of the rise and progress of Friends, as well as other books of a similar character, which had a good effect upon my mind.

"I was often tendered at the recital of the cruel sufferings, inflicted upon those who stood faithful to the testimonies given them to bear for the Truth on earth. Frequently after reading, my mind would be absorbed in serious meditation, and a belief was gradually settled upon it, that if I lived to be a man, I should espouse the cause for which they suffered. But the instability of human nature was evinced in my subsequent conduct. These seasons of tender visitation were soon forgotten, and by associating with wicked boys, I found my inclination to evade the cross increased, and it became very unpleasant to me to be called a Quaker. I avoided the use of the plain Scripture language of thou and thee, and much wished to change my dress so as to conform to the custom and fashion of the day; but in this I was not indulged by my parents, they being careful to keep their children plain while young, and not to suffer them to attend places of diversion, which care I believe was of use to us, though we thought at the time that we were hardly dealt by."

(To be continued.)

Sea Reckoning.—In a voyage to America some nine years since, on the seventh or eighth day out from Liverpool, Captain L—— came to dinner at eight bells as usual, talked a little to the persons right and left of him, and helped the soup with his accustomed politeness. Then he went on deck and was back in a minute, and operated on the fish, looking rather grave the while. Then he went on deck again; and this time was absent, it may be three or five minutes, during which the fish disappeared, and the *entrées* arrived, and the roast beef. Say ten minutes passed—I can't tell, after nine years. Then L—— came down with a pleased and happy countenance this time, and began to carve the sirloin. "We have seen the light," he said. "Madame, may I help you to a little gravy, or a little horse-radish?" or what not. I forget the name of the light, nor does it matter. It was a point of Newfoundland for which he was on the look-out, and so well did the Canada know where she was, that between soup and beef the captain had sighted the headland by which his course was lying. And so through storm and darkness, through fog and midnight, the ship had pursued her steady way over the pathless ocean and roaring seas so surely, that the officers who sailed her knew her place within a minute or two, and guided us with a wonderful providence safe on our way.

By this little incident (hourly, of course repeated, and trivial to all sea-going people) I own I was immensely moved, and never can think of it but with a heart full of thanks and awe. We trust our lives to these seamen, and how nobly they fulfil the trust! They are, under heaven, as a providence for us. While we sleep, their untiring watch-

fulness keeps guard over us. All night through, that bell sounds at his season, and tells how our sentinels defend us. It rang when the Amazon was on fire, and chimed its heroic signal of duty, and courage, and honour. Think of the dangers these seamen undergo for us, the hourly peril and watch, the familiar storm, the dreadful iceberg, the long winter nights when the decks are as glass, and the sailor has to climb through icicles to bend the stiff sail on the yard. Think of their courage and their kindness in cold, in tempest, in hunger, in wreck.—*Cornhill Mag.*

Selected for "The Friend."

Letter of J. G. Bevan.

"1806. *Eleventh mo. 25th.*—It is indeed no small charge to undertake the direction of the infant mind: but then I believe there will be no small reward for those who faithfully, sedulously, and early endeavour to form it for the reception of the gospel. The gospel, as the word imports, is a system of glad tidings; and doubtless, the less the youthful mind is contaminated with those things, which are opposite to the gospel spirit, the gladder will its tidings be, when it unfolds its treasures, as reason advances. I have no cause to blame any one but myself, for any of my failures; yet, I think, had I always been in very early life, (for I was not under my mother's eye,) with such as themselves lived in the love, and under the power, of the gospel, they might have restrained some propensities, which have caused me much conflict. Anger and impatience are very early discoverable in children. Love and calmness are their natural antidotes; and these may consist, if needful, with sufficient firmness; and firmness, when children see, as they soon can, that it is used in love, tends to increase it in them; whereas, foolish indulgence is the parent of vexation on both sides. The grand thing is, to dwell, (ah! I do not speak as having attained,) in the gospel spirit one's self, and to feel its incalculable benefit; and then, strong will be the motive to cherish it in the lambs under one's care, and fervent the breathing to its divine Author, for assistance to train up minds in which He will delight to dwell." Lines 4 to 8 of page 129, Book of Extracts, express something of the matter. [They are, "There were of old, those who brought children to Christ, in the days of his flesh; and now the religious parent can breathe no warmer aspiration for them than when he spiritually commends his tender offspring to the protection of his Lord.")

Wandering Minds, Drowsiness, and Sleeping in Meetings.—Dear Friends, keep your meetings in the fear and name of the living God; and be very diligent in waiting upon him in his gifts: give not leave for your minds to wander, and none give way to drowsiness and sleeping in meetings; for surely, it is even a shame to us that this thing, to wit, sleeping in the assemblies of the saints, should be found among any of us: truly, Friends, this very thing oftentimes greatly burdens the seed of God in the hearts of many of his children;—wherefore, watch and war against it, and wait to feel him in yourselves, to quicken both soul and body in the work, worship and service of the living God; that a living sacrifice from his own Spirit we may offer unto him. For his worship is a living worship, and performed in and by his living Spirit; in which let us wait diligently upon the Lord, and a preparation we shall witness thereby; and feel and enjoy his presence, and be edified, enlivened, and warmed thereby, though no words be heard amongst us.—*William Bennet. 1668.*

Respiration of Frogs in Winter and Summer—Has it never occurred to you when standing beside a pond in early spring, that there was something paradoxical in the fact of frogs and toads crawling at the bottom, and never once rising to the surface to breathe? They are animals with lungs, and in summer live mostly on land, perishing, indeed, if unable to get out of the water from time to time; yet during the whole winter, late autumn, and early spring, they pass their time under water. Puzzled by this fact, we applied to a zoologist for an explanation, and received in reply one of those explanations with which the majority of mankind are willing to be content, namely a re-statement of the fact in different language. Our own experiments and observations gave no explanation. We found, for instance, the two species of newt—land and water newt—behave very differently. Both have gills when young, and lungs in a more developed condition. When the gills of the land newt disappear, the possibility of living under water disappears; the animal quits the water forever; and you meet him on your stair-case while his companion, the water newt, is still in the aquarium, and only occasionally thrusting his head above water. As the season advances, the water newt also feels the need of occasionally quitting the water, and he will lie basking on the bit of stone or wood for hours together, descending into the water as the coolness of evening descends. To keep him under water for many hours in the hot weather, is to kill him. It is the same with frog and toads; and the reason was made clear to us by the experiments of W. Edwards. He found that as long as the temperature of the water is no more than fifteen or sixteen degrees above freezing point (47°—48°), frogs will live the whole year round, without once rising to the surface. In this condition they breathe only by the skin. He has shown the relation which surface-respiration bears to pulmonary-respiration in these animals and he finds that the skin exhales sufficient carbonic acid, and absorbs sufficient oxygen, to supply all their needs of languid life at this temperature. No sooner does the temperature of the water rise than the vital activity of the frog increases; and with this increase there is a greater need of oxygen, a greater production of carbonic acid—in other words, a greater energy of respiration, for which the skin no longer suffices, the lungs are called upon to do their work; they cannot do this work in the water; and if the frog be prevented from rising to the surface, it is prevented from breathing and it perishes. We see this in spring. The frog or newt occasionally rises, to expire carbonic acid and absorb oxygen by its lungs. It then dives under the surface again. As the season advances the risings become more frequent, till in the hot weather the frog lives chiefly on land, and the newt also is forced to expose itself to the air.—*Physiology of Common Life.*

1705. It is our earnest desire, that above all Friends hold fervent charity in the body, that will keep the members together in a blessed concord and communion, which is esteemed by the apostle the more excellent way, excelling other gifts which pass away; but charity, that is the love of God from which our christian and brotherly affection springs, shall endure forever. This envieth no man, but is patient, beareth all things, suffereth all things, and watcheth not with an evil eye; nor thinketh ill, but is kind; in which blessed love dear friends, hold your fellowship one with another, which was the character of the primitive christians.

For "The Friend."

Extracts from the Letters and Memorandums of our Late Friend, H. Williams.

"Third mo. 8th, 1844.—I feel as if I ought to acknowledge thy visit; it has been seasonable, serviceable and truly acceptable. We ought to be thankful we are helped along, from time to time, as we are such poor unworthy creatures. I want thou should look sharp with thy best eye, and then not be drawn from thy judgment, 'there is that that can direct to a hair's breadth':—so said John Churchman. I do sincerely desire the preservation of all in the right line."

"The time for writing a few lines has again come, and I am quite able, through the kindness of Him who careth for the sparrows, to write myself, which this day a week since, I could not very well, if at all do. . . . Think I can say, I feel a degree of thankfulness to my heavenly Father for all, and as much as any for the 'severe.' If food and raiment and a home of my own be allowed to the end of this life, I ask no more of these things; feel very different about them, to what I used to in gone-by years; am glad I can say I think my faith increases, as nature fails. Any one might say, there was a natural cause for this; well, be it so, it is very comfortable to be easy in our feelings. Beside these outward good things, to have those about me studying my comfort all along; I cannot want more, except a glimpse, now and then, of my good Guide with the 'crook of his love' to steer by, that that which remains of labour, any way, for the best of causes, may be going on, and I found in my allotment, though in a little, simple way, this is the height of my desire."

"There are many wrong things amongst us as a people; 'the golden wedge,' and 'Babylonish garment,' with other wrong things, for which there are mourners, and true watchmen and watchwomen: but the enemy has entered, and will lay waste much good; but, I have a sure hope, I think, that the ruins will be viewed, and strength given to rebuild even through rebuke like this, 'What do these feeble Jews,' &c. So let us not be over-much discouraged; strength for the day, I fully believe, will be furnished for those who are preparing for the work."

The account of dear S. Emlen's exercise was moving; surely not to be lost, but after many days gathered, to the strengthening and help of some poor, untoward, wayward youth. Her way in the ministerial line there at W., of latter days, seems to be generally close and searching; her secret baptisms deep and oft: my whole heart is filled with desire for her help and safe-keeping; her comfort, too, in tribulation. Remember my love to her. If I knew how to write a suitable letter to her, I would, but, I think, I see she has better comfort, and I am measurably satisfied, nay, greatly comforted, in being able to feel where she is, and see her safe, that to write would be a poor substitute for this. This secret unity and sympathy how precious, whether in suffering or rejoicing!"

"13th.—Do send me some good report of matters and things, either in doors or out, of meetings or Friends; should like to hear something from S. H., as well as any one, and her clever sisters and good old-fashioned mother. I had a very good meeting, at their meeting, when last in the city. I thought, though dear T. Scattergood, R. Jones and other valiants were removed long since from the church, yet others were there; and I said in my heart, the Lord continues to be good to his people. I was strengthened and encouraged under dear —'s rightly authorized communication at that time."

"Fifth month.—I feel, my dear friend, as if I wanted to write a line to thee; we have so many things to be thankful for, that the cup overflows; that unworthy as we are, we had such a favoured meeting, so sensible an evidence that the great Head of the church was caring for us. I felt a hope that many solitary and tried souls would be strengthened and encouraged; truly, it is good for us to meet together on these occasions, as well as in our little meetings, and there wait in all humility and lowliness where the food convenient is handed. Amongst our favours, and not the least, was that thou and —, after all you have passed through this long winter, should be permitted to gladden our feelings with your company, a favour we had no right to expect."

"Seventh month.—I have but little time to say thy truly welcome, and for many reasons acceptable, letter was received, when not looking for it. I thought of many things on perusing it; 'As face answers to face,' &c.; 'Deep uttereth unto deep,' &c., &c. It is all comfortable, and like a brook by the way."

"I had a pleasant visit from —, and his two very well-behaved children. Parents cannot begin too early, nor be too vigilant to meet and keep down the evil seed."

"25th.—I can truly say, I feared the great object would not be attained, in going to meeting to-day; so weak, I felt scarcely able to raise a petition for help; yet heavenly regard was near; ability was afforded, and we were favoured with a lively meeting, very quiet indeed. . . . four miles to meeting. It will require faith and patience sometimes to accomplish it, and perseverance too; but He who is strength in weakness, and helps us when we cannot help ourselves, I do hope, will be near."

"29th.—We must all try to do our part to have the dear children rightly instructed; then we may with more confidence hope for help, even for grace. It is a great blessing, 'early grace;' it puts wrong things right."

"There is something very good in — meeting. I never was more sensible of it in any meeting, taking it as a meeting. There is truly a living seed there, and not confined to the aged alone, though a solid few of this class; but young Friends and even children, solid and settled. It is more than a little encouraging, that in *this* day a solid meeting should be held, and not depending on outward ministry; no public Friend belonging to this meeting, I think, since —'s death, now long since."

"Eighth mo. 1st.—Attended Goshen Monthly Meeting; had the company of our friend —, who ministered in Truth's authority. He was favoured with counsel and encouragement, suiting different states, with an affectionate invitation to the young people to come, taste, and see for themselves, that the Lord is good. His first concern was earthly-mindedness, the effect of it justly shown; then the reverse, the effect of that also set forth. On arising a second time, addressed a rightly concerned number; was very encouraging to these; alluded to the 'Lo heres' and 'Lo theres!' but this class moved not; they had built on Christ the Rock, and could not be moved; were enabled to see the snares and the gins, by which our adversary draws away the unwary."

"Ninth mo. 5th.—I received thy truly feeling epistle, but have not yet felt as if there was much to send thee in return, except the above acknowledgment; so low has my spring become, that drought is all around; and I seem moving like a machine out of order, endeavouring to perform, from day to day, yet it is dragging work: how-

ever, we get little for complaining; and when I think of my good-for-nothingness, I say, what could I expect more? When I look around at the state of things in Society and out of it, I say how can any one feel cheery? Truly, the land mourns. But I think, my best friends never felt nearer to me than they do in these days; and I often think it a favour to feel, in the life, a unity with living souls. It makes me care less to live by conversing, visiting, &c.; yet these come in at times, with great propriety, and use and comfort too."

"To-morrow, the sixth of Ninth month, will be thirty years since my dear husband's death; to look back, it seems as if it could not be so long. He escaped from much trouble and suffering by his early removal, and was blessed with a sight and evidence of a safe entering into rest and peace."

"Many conflicts have been mine since that day. If allowed to have admittance where he is, oh, what more need mortal want. Think of me, and desire good for me when able."

Two Swallows, in looking about for a place to build their nests, discovered a cosy little nook in the rear part of the cabin of the steamer Young America, which was lying moored to the old hulk at the corner of K street, and forthwith commenced their labors; the female flying to and fro, carrying straws and sticks and feathers, and the male bird, standing like a master workman, overseeing the job, and lending his aid in placing and completing their tiny homestead. The first day saw the foundation of their home well laid, and the happy birds rested from their labours that night, and finished it, perhaps, in their dreams. The next morning, bright and early, they were again at work as busy as nailers; but, alas! the hour of seven came, the steamer's whistle sounded, and away went the steamer, nest and all, *en route* for Marysville. The frightened birds chirped, chattered, and flew back and forth, but the captain never heeded their cry. On went the boat, and away went their new made home. It was a clear case of squatterism, but they were sensible birds, and knew they would be "plucked" if they went to law, so they quietly submitted to their hard fate, and after following the steamer as far as the Sacramento bridge, they returned to the old hulk. That was a sad day for the little couple, and what thoughts crowded on their little hearts He only knows who "holds the sparrows up."

The next day came, and with it they saw the steamer come back to the landing, and the nest they had partly built still undisturbed. With merry chirpings of delight they began again their task, only to be again anguished on the morrow by the departure of the steamer, and gladdened on the succeeding day by its return. Thus it has continued with them for nearly a fortnight, and the nest is not yet completed. They are kept in a constant flutter of hope and fear, and labor and loss; but they do not despair, nor have they sought another and more secure place for their domicile. But, strange to say, they have actually learned to recognize the steamer, and watch for her coming, and meet her at the bridge above the city, to welcome her back to her old moorings. How it will be when the nest is finished and the eggs are laid, and the time comes for the regular trips—whether the mother will cling to the homestead and take the voyage to Marysville, and the father accompany her, travelling backward and forward as dead heads—or whether theirs will be "broken up" by the "irrepressible" divorce and desertion, as hundreds of other families have been in California, we shall wait to see. The above is a true story.—*Sacramento Bee*.

For "The Friend."

To the Elect Seed of God wherever Scattered.

We live in a day and time of close proving, and of "deep searching of heart," yet I trust that all these things will yet be overruled by the Most High for good; many of those worthies gone before, have left on record many things for our instruction, that we should not faint, nor grow weary, although we may be as "pressed beyond measure." Our valued Friend John Griffith, after alluding to the low state of things in his day, and the exceeding many discouragements of that time, records, (to strengthen our faith,) "I am fully persuaded our Society will not cease to be a people, nor the glory ever depart therefrom wholly, as it did from the Jewish, and in a great degree the lapsed christian church," and that there would always continue to be raised up within our borders, Calebs and Joshuas, Priscillas and Aquilas, to maintain ancient ground, and to expound to the uninitiated, "the way of the Lord more perfectly;" those "to contend for the faith once delivered to the saints, and to maintain the same with the doctrine and principles resulting therefrom, so eminently revived in our predecessors, and most surely believed by us." But, (he adds prophetically,) oh! the bitter cups that must be drank, and the vials of God's wrath that must be poured out upon nations and kingdoms, before mankind in general will submit to the yoke of Christ, and learn of Him who is meek and lowly in heart. To be of the kingdom of Christ we must be meek and lowly, men of sorrows and acquainted with grief, first for ourselves, and then for others, and not as those whose hopes are only for the things of this world. Oh! my Friends, it is *the attraction of the cross, that is so much wanting*. If I be lifted up, (said the Saviour,) I will draw all men unto me." It is the same willingness to be drawn, that Elisha manifested, when the prophet Elijah cast his mantle upon him, and he gave up all and ministered unto him, that is lacking. It is not by austerity, severity or any coercive measures, it is by the drawings and sweet heavenly influences of a dear Saviour's love. Oh! the meltings, the breakings, the drawings of a Saviour's love; may we then, my dear brethren and sisters, seek for this holy influence, this which is sweeter than "the sweet influences of Pleiades," (and stronger than) "the bands of Orion." It was this holy anointing that was so much experienced, by the apostles and disciples of Jesus, immediately after his ascension on high, when so many "*believed*," "were pricked to the heart," and said, "men and brethren, what shall we do?" It was this sacred effusion, that caused all of them, "to be of one heart and of one soul," so much so, that "no man counted aught that he possessed his own," but they "had all things common." Oh, happy days! no grovelling, earthly, nor yet contentious hearts. They were enabled to bear each other up, and to give themselves one for another. And how was this again made manifest in the early days of our predecessors. It was truly this *unction from the Holy One*, that was so eminently the crown of all their assemblies, as well as a ministry of light, life and power, which dispelled the clouds and darkness from the minds of their hearers: and as darkness flees before the sun, and the cold and chill of winter is dispersed thereby, even so now, may each of us wait for, and be faithful to, the light of the Son of God in our own hearts; there is no other way. Satan and all those whom he has darkened, flee before the light of Christ. We have many and repeated testimonies and declarations, by many of our most favoured ministers, that the Lord would frustrate every attempt to draw the Society from its ancient faith and principles. Sarah (Lynes)

Grubb, writing to a Friend, of her visit to London Yearly Meeting, 1838, (immediately after the secession of the Beaconites who had counted greatly on their strength in the Society,) says, "I had to lay things open, as led to it by the gift—that *the great Head of the church would render unavailing every effort to new model us as a Society*," and that He would "*renew us in the original character of our Society*;" her declaration continuing nearly four hours. Also to a Friend in Ireland, who had been one of the chief of a body of separatists, and with whom she had once been "sweetly united" in the cause of Christ, she says, "There is in this Yearly Meeting, much remaining to be done away, before we are prepared to assume the lustre which attracted the minds of many in our early times. I believe the Divine hand is upon us in this day, for the great end of refining the gold that has become dim, and the most fine gold that is changed; may we be willing to bear *our allotted portion of exercise and suffering*, keeping our habitations in the truth," &c. 1839. So that whatever turnings and overturnings may be permitted by the Lord's hand over us, we may rest assured that it will be well in the end for all those who have not swerved from duty in the line east up for them. Oh! then may we be watching as at the gates of wisdom, our minds kept free from care of every kind that might prevent the Most High from using us as his chosen vessels of mercy, love, and grace, to his degenerate, but not cast-off people: for it is only such as have been refined as silver is refined, that have passed through the furnace, and become as gold, pure gold, seven times purified, having passed through the furnace prepared for us, that we are meet for the Master's use. I sometimes fear that many are held by the enemy, and prevented from usefulness in their day and generation, by looking too much at the dark or shady side of things, ready to despair, magnifying the power of the enemy. Are our enemies more numerous than in the day of early Friends? Is not the same strength vouchsafed to us? Was the Captain of our salvation ever foiled in battle? Why was it the apostle said, "If the Lord be for us, who can be against us." Is not the Lord's power infinite? Shall any be too wise for the Truth? that which cannot be gainsaid, nor resisted. The dear Saviour promised his disciples, to give them a power and wisdom which none of their adversaries *should be able "to gainsay or resist."* And has it not been evidenced by thousands in different ages, and is it not the same now as ever? There is also a danger at this time, and I fear many are beguiled by a notion, that the mere belief of certain principles, doctrines and testimonies, is vital christianity; not but that these may be correct; yet it is absolutely necessary that the Spirit of Christ rule within us, that all selfishness and self-will be brought down, and the meek, lowly, gentle spirit, even as that of a little child be put on, which will enable us "to bear all things, believe all things, hope all things," that so we may testify for the Truth in the simplicity of Christ. S. C.

Barre, East Shelby, Ninth mo. 29th, 1860.

Smart Children.—A writer in Blackwood's Magazine thus discourses on the habit of trying to stick "book larin'" in the heads of children while they are yet "babies."

"How have I heard you, Eusebius, pity the poor children! I remember you looking at a group of them and reflecting: 'For of such is the kingdom of heaven;' and turning away thoughtfully and saying, 'Of such is the kingdom of trade.'"

"A child of three years of age! What should a child three years old—nay, five or six years old

—be taught? Strong meats for weak digestions make not bodily strength. Let there be nursery tales and nursery rhymes."

"I would say to every parent, especially to every mother; tell your children pleasant stories. If in the country, be not too careful lest they get a little dirt upon their hands and clothes; earth is very much akin to us all, and in children's out of door play, soils them not inwardly. There is in it a kind of consanguinity between all creatures; by it we touch upon the common sympathy of our first substance, and beget a kindness for our poor relations, the brutes.

"Let children have free open air sport, and fear not though they make acquaintance with the pigs, the donkey, and the chickens; they may form worse friends with wiser looking ones. Encourage familiarity with all that love to court them—dumb animals love children, and children love them.

"There is a language among them which the world's language obliterates in the elders. It is of more importance than that you should make them wise; that is, book-wise.

'Above all things, make them loving, then they will be gentle and obedient; and then also, parents, if you become old and poor, these will be better than friends, and will never neglect you. Children brought up lovingly at your knees, will never shut their doors upon you, and point where they would have you go."

1738. Be careful to avoid all backbitings, whisperings, and tale-bearings; for "the words of the tale-bearer are as wounds," tending to the defamation and lessening the characters, one of another. Be not like those, of whom the prophet complains, "Report say they, and we will report;" but when you hear a thing tending to the defamation of any, inquire of the reporter, whether he has acquainted the person affected thereby with such a report. If not, caution him to forbear spreading the same, lest the reputation of the innocent be injured thereby. Endeavour to put a speedy stop to all such wicked practices and works of darkness, justly condemnable, not only in the authors, but the encouragers thereof. "He that worketh deceit, shall not dwell within my house; he that telleth lies, shall not tarry in my sight."

The Black Fly.—A deadly enemy to the whole race of caterpillars, ever on the alert, winging about in the shape of a small black fly, in search of an exposed and defenceless caterpillar. Having selected her victim, she pierces his body with a sharp cutting instrument she is armed with, and in the wound deposits an egg; the caterpillar winces a little at this treatment, but seems to attach little importance to it. Meanwhile, his enemy repeats her thrusts till some thirty or forty eggs, germs of the destroyers, are safely lodged in his body, and his doom is certain beyond hope. The eggs quickly hatch into grubs, which begin to gnaw away at the unhappy creature's flesh, thus reducing him gradually, but by a profound instinct keeping clear of the vital organs, as if knowing full well that the creature must keep on feeding and digesting too, or their own supply would speedily fail; as usurers while draining a client, keep up his credit with the world as long as they can. Weaker grows the caterpillar, as the gnawing worms within grow stronger and nearer maturity. Sometimes he dies a caterpillar; sometimes he has strength left to take the chrysalis shape, but out of this he never comes a butterfly; the consuming grubs now finish vitals and all, turn to pupæ in his empty skin, and come out soon, black flies like the parent.—*British Butterflies*, by W. S. Coleman.

THE TIDES.

Selected.

The moon is at her full, and, riding high,
Floods the calm fields with light.
The airs that hover in the summer sky
Are all asleep to-night.

There comes no voice from the great woodlands round
That murmured all the day;
Beneath the shadow of their boughs, the ground
Is not more still than they.

But ever heaves and moans the restless Deep;
His rising tides I hear,
Afar I see the glimmering billows leap;
I see them breaking near.

Each wave springs upward, climbing toward the fair
Pure light that sits on high—
Springs eagerly, and faintly sinks to where
The mother waters lie.

Upward again it swells; the moonbeams show,
Again, its glimmering crest;
Again it feels the fatal weight below,
And sinks, but not to rest.

Again and yet again; until the Deep
Recalls its brood of waves;
And, with a sullen moan, abashed, they creep
Back to his inner caves.

Brief respite! they shall rush from that recess
With noise and tumult soon,
And fling themselves, with unavailing stress,
Up toward the placid moon.

O restless Sea! that in thy prison here
Dost struggle and complain;
Through the slow centuries yearning to be near
To that fair orb in vain.

The glorious source of light and heat must warm
Thy bosom with his glow,
And on those mounting waves a nobler form
And freer life bestow.

Then only may they leave the waste of brine
In which they welter here,
And rise above the hills of earth, and shine
In a serener sphere.

W. C. Bryant.

Selected.

O, ye children of affliction! know
Yours is no despicable lot. E'en He
Who died that ye may live, that ye may reign,
Embraced affliction, and conversed with grief;
A servant's form assumed, though Lord of all;
And led to glory, through a suffering path.
If ye wish to share His kingdom's bliss,
See that a portion of His patient mind
Be yours. Let no repinings pass your lips,
Or even enter your well-guarded thoughts;
But take the cup His sovereign wisdom gives,
And say, or strive to say, "Thy will be done."

The Idea of Fire among the Ancients.—According to Pliny, fire was for a long time unknown to some of the ancient Egyptians, and when Euxodus, the celebrated astronomer, showed it to them, they were absolutely in raptures. The Persians, Phœnicians, Greeks, and several other nations, acknowledged that their ancestors were once without the use of fire; and the Chinese profess the same of their progenitors. Pompanius, Mela, Plutarch, and other ancient authors, speak of nations who, at the time they wrote, knew not the use of fire, or had but just learned it. Facts of the same kind are also attested by several modern nations. The inhabitants of the Marian Islands, which were discovered in 1551, had no idea of fire. Never was astonishment greater than theirs, when they saw it on the descent of Magellan on one of their islands. At first they believed it was some kind of animal that fixed to and fed upon wood. The inhabitants of the Philippine and Canary Islands were formerly equally ignorant. Africa presents, even in our own day, some nations in this deplorable state.

From Chambers' Journal.

A Bottle Department.

(Concluded from page 43.)

Some of these bottles make very long voyages, and, considering the circumstances, often in a short space of time, though in other cases the period has extended over several years. As we have already remarked, however, both *time* and *space* are left very vaguely determined, for there is a great doubt whether the bottle will be picked up just when it has concluded its voyage; while the route followed is in almost every instance, much longer than a straight line between the two points. So far as concerns the measured distance in a straight line, we find instances of 690 miles, 2020 miles, 2260 miles, 3600 miles, and 3900 miles. The bottle found on the Australian coast in 1859, adverted to in our opening paragraph, must have made a voyage of very many thousand miles, for the editor of the *Nautical Magazine*, judging from the known directions of currents, inferred that it had been carried from the Cape de Verd Islands eastward or south-east by the Guinea current, then westward by the equatorial current, then along the American coast by the Brazilian current, then across the South Atlantic, eastward towards the Cape of Good Hope, and then across a wide stretch of ocean to Australia. In 1858, a bottle travelled from Manilla to the Moluccas, about 1000 miles, in six months, showing that there are pretty active influences at work in those seas, even without allowing for any unknown sojourn of the bottle on the shore. This sojourn is indeed sometimes a long one. A bottle from the *Thunder*, in 1847, was nearly three years before it was picked up; one from the *Lark*, in 1838, four years; one from the *Manning*, in 1810, five years; one from the *Lady Louisa*, in 1830, nine years; one from the *Symmetry*, in 1825, ten years; one from the *Carshalton Park*, in 1827, eleven years. The most lengthened delay ever recorded, was that of a bottle from the *Blonde*, which, thrown into the sea on the 23d of September, 1826, on a voyage from Liverpool to New York, was picked up on the French coast on the 15th of June, 1842—nearly sixteen years afterwards. How long it had remained in that spot no one can tell.

It has been contended by some persons, seamen, *savans*, and others, that the voyages of the bottles are often too capricious to render much scientific service; and they appeal to the bottle-chart for many curious instances of this. Some authorities assert that there is a current to the east from Labrador and Newfoundland towards the British Islands; yet Sir John Ross asserts, that in 1818, he threw into the sea twenty-five copper cylinders, when his arctic ship was about entering Davis' Strait; and not one of these floating cylinders was ever known to come to hand—a fact which appeared to him somewhat incompatible with received notions. In 1819, two bottles were thrown out on one day from the *Newcastle*; one was picked up on the coast of Ireland, and the other at the far-distant Azores.

But it is very fairly contended, on the other hand, that these so-called "capricious" voyages are not capricious at all; but depend on physical causes which, though not well understood at present, may by and by, be rendered intelligible by these very voyages themselves. One or more of Ross' cylinders may, for aught we know, be at this moment snugly housed in some creek or cove among the scantily inhabited Hebrides. Of the two bottles, one of which travelled to Ireland, and the other to the Azores, both may have travelled together to the last-named place, where one ran ashore, while the other got into another current

which swept it round to Ireland; for it is known that some of the bottles take remarkably circuitous routes, according as they are caught in particular currents. Thus, a bottle was thrown into the sea from the *Prima Donna* ship in 1850, off Cape Coast in Africa; it was picked up on the coast of Cornwall; and from the course of the various currents, it is believed that this bottle had been first carried south by the Guinea current, then west by the equatorial current, then north-west into the Gulf of Mexico, and then by the Gulf Stream to Cornwall. Many singular examples are on record, tending to show that, on an average, there is an eastward movement of the surface-drift in the northern part of the Atlantic, and a westward in the tropical part. The *Corsair* threw out two bottles in 1838; one was picked up 160 miles off, the other 250 miles, but both had followed nearly the same general direction. The *Blonde*, already mentioned, threw out two bottles in 1826, within five days of each other; one was espied fourteen years afterwards, and the other nearly sixteen years, but both nearly on the same part of the French coast. The *Alexander* threw out two bottles on the same day in 1818; both were found fourteen months afterwards on our western coasts. When Captains Collinson and M'Clure started for Behring's Strait in 1850, in search of Sir John Franklin, they both threw bottles into the sea while sailing down the Atlantic: the bottle from the *Investigator* (M'Clure) was launched on the 22d of February, about 600 miles north of the equator; that from the *Enterprise* (Collinson) was launched nearly at the equator, on the 3d of March. After voyages of 186 and 367 days, respectively, these bottles were picked up almost exactly at the same spot on the Honduras coast. The *Wellington* threw out two bottles in 1836, on two consecutive days: one was found nine months afterwards, the other, not till after four years; but this was due to the fact that the second bottle happened to reach the same coast at a spot very little frequented. The direction of the current, or at least of the surface-drift, was very singularly shown by the voyage of a bottle in 1842. A ship left Thurso with Highland emigrants for Canada; when 1500 miles out, a bottle was launched; and this bottle found its way to a part of the coast within two miles of the very port whence the ship had sailed five months before.

Few persons now doubt the usefulness of this system. All we have to guard against is, hasty inferences from the details of any particular voyage. Captain Beecher remarks, in connection with one of his charts: "The uniformity in the direction of the courses between the points of departure and arrival, is very remarkable in most parts of the chart. In the equatorial regions, and in the more northern latitudes, when the effects of the Gulf Stream and westerly winds prevail, this uniformity of direction is remarkable; as also the courses of those few which have been thrown over on the eastern limits of that stream. So that in many parts of the ocean before us, a good guess might be made at the direction which a bottle would take when committed to the sea. So far as the surface-drift is concerned, the experiment has been successful." The admiralty share this opinion; for they have encouraged the officers of the Queen's ships to launch a bottle occasionally.

Of the thousands—nay, millions—of beer-bottles, pale-ale bottles, wine bottles, brandy bottles, pickle bottles which are taken out annually by ships leaving our shores, any one is suitable for this purpose, if properly secured; but Captain Fishbourne, of the hydrographer's department, has suggested a better arrangement for those who really wish to regard this matter as one of scientific interest. He sug-

gests that the bottles should be made white by the introduction of oxide of arsenic into the liquid glass of which they are made, in order that they may be more visible while floating. He also advises that, when a bottle is picked up at sea (not on the shore), it should be opened, the paper read, and another paper inserted with it, stating the particulars of the finding; after which the bottle is to be again sealed, and thrown into the sea at once. If this were done three or four times in succession, three or four points in the track of the bottle would be made known, and a rough approximation to its curve of movement might be made. So far as we can detect, by examining the chart and records, this ingenious suggestion has not yet been acted on.

One of the most remarkable examples on record, not of the voyage, but of the finding, of a floating messenger, occupied the attention of newspaper readers eight or nine years ago. It is known that in 1493, Columbus, when near the Azores, encountered a dreadful storm; and it is stated in an old book of voyages that, on that occasion, being doubtful whether he would live to reach Spain again, he wrote a few particulars of his voyage on a piece of parchment, enclosed it in a keg or small wooden cask, and cast it into the sea—hoping that the document might reach the hands of his joint sovereigns, Ferdinand and Isabella. On the 27th of August, 1851, (so said the *Times*, on the authority of an American newspaper), Captain d'Auberville, in the bark *Chieftain* of Boston, picked up a floating substance on the African coast, opposite Gibraltar. It was so covered with barnacles and sea-shells that its nature could not at first be determined; but on closer scrutiny, it proved to be a small cedar keg. When opened, the keg displayed within it a cocoanut shell, coated with some resinous composition; and within the cocoanut was a piece of parchment covered with very old writing, which none on board could read. A merchant at Gibraltar, however, deciphered it, and found that it purported to be written by Christopher Columbus in 1493; that the ship was in a dreadful storm between Spain and the Azores; and that Christopher Columbus had determined to throw these documents, in three kegs, into the sea, in the hope that one of them, at least, might reach the shore. This story is so interesting, that one yearns to believe it true. A keg *might* have remained for more than three centuries and a half unseen on the African coast; but still, we ask, where is the keg, and where is the parchment? There are persons in Europe who would almost give its weight in gold for such a precious testimony of the great navigator.

Selected for "The Friend."

A Testimony of York Quarterly Meeting, concerning Mary Wright, deceased.

Our late beloved friend, Mary Wright, was the daughter of James and Elizabeth Bishop, of Edinburgh, and was born there on the 31st of the Twelfth month, 1755. Her parents were Presbyterians; and though her father died when she was only nine years old, his devotional spirit and pious instructions made a deep impression on her mind.

When about fourteen, she left home to reside in London, where she obtained a situation as a milliner. During the few succeeding years, her volatile disposition led her to take delight in dress, in attending the theatre, and in the company of young persons as thoughtless as herself; yet she was often favoured with the tendering visitations of her heavenly Father's love, through the convictions of the Holy Spirit.

Whilst in London, she became acquainted with some members of our Society residing in a neighbouring house, and frequently in her leisure, visited

the young people of the family, whom she was accustomed to entertain with songs and the imitation of theatrical performances. When upon one of these errands, she was met by the late Sarah Stephenson, a minister in the Society, who laid her hand upon her arm, and with great solemnity addressed her in these words,—“Be thou faithful unto death, and I will give thee a crown of life.”

Mary Bishop was astonished, and quite unable to understand the meaning of this singular salutation. She had paid so little attention to her Bible as not to know that the words were a text of Scripture, and she was ready to conclude that the person who had so accosted her, was not in her right mind. Nevertheless, an impression remained that she was unable to shake off, and she had no longer the disposition to amuse her young companions as had been her wont.

Shortly afterwards she accepted an invitation to accompany her friends to one of our Meetings for Worship. On this occasion the word preached was closely applicable to her condition, setting before her her state of darkness, and the awfulness of a continuance in sin: this was accompanied with tender exhortations to embrace the mercy offered in Christ Jesus, and faithfully to follow him. Her soul was greatly humbled under a feeling of her sinfulness, and of the goodness and forbearance of the Lord towards her. After a time of severe conflict, she was enabled, with the eye of faith, to “behold the Lamb of God, that taketh away the sin of the world,” and was strengthened to enter into solemn covenant with the Lord.

Although thus awakened to the best interests of her soul, our friend had still much to contend with. She gave up many vain and frivolous pursuits, yet the love of gay attire was still indulged in; but, continuing to be followed by “the reproofs of instruction,” both in her own heart, and under the “ministry of the word,” she was at length enabled to make a final surrender; and it became her earnest and abiding desire “not to be conformed to this world, but to be transformed by the renewing of her mind. She continued to attend our meetings, and, accepting from conviction the christian principles of our religious Society, she was in due time admitted into membership by Devonshire House Monthly Meeting.

In 1779, she was married to John Witchell, and a few years later they settled in Edinburgh. During her residence in Scotland, she was brought into deep exercise of mind, under the belief that it was her duty to speak as a minister; and she was at length enabled to yield to the apprehended requirement, by uttering a few words in a meeting for worship.

In 1802, John and Mary Witchell removed to the United States. The early portion of their sixteen years' residence in America was spent at Frankford, near Philadelphia; and it is believed that there Mary Witchell was recorded as a minister of the Gospel.

In common with other new settlers, our friend had frequent change of residence, and in some of the places where they sojourned, she was instrumental in establishing meetings, where none had previously existed. She performed, with the unity of her friends, more than one extensive visit of Gospel love in North America, and was diligent in attending her Yearly Meeting, not shrinking from the long and difficult journey, on horseback, from Ohio to Baltimore, of which Yearly Meeting the Western States then formed a part.

While residing in America, our friend was subjected to much temporal vicissitude, but through all, maintained great cheerfulness of spirits, and was sweetly prepared to sympathize with, and to

comfort others, with that comfort wherewith she herself had been comforted of God.

Not long after their return to England, in 1811, Mary Witchell was left a widow; but in 1823 she again entered into the married state, with William Wright, of Sheffield. A few years after the death of her second husband, our dear friend removed to Leeds, and during the last eighteen years of her life, resided in a cottage near the meeting-house. She esteemed it a great privilege to be thus enabled to attend meetings with much regularity, and to enjoy frequent opportunities of seeing her friends, whose best welfare lay very near her heart. During her protracted old age she was a bright example of christian cheerfulness of the industrious occupation of her time, of the diligent perusal of the Holy Scriptures, of overflowing sympathy with the poor and afflicted, and of the prevalence of that love which is a distinguishing mark of true discipleship. The chief characteristic of her ministry was love to her heavenly Father, love to Christ, to his cause, to his flock, and to the whole family of man. She had had lengthened experience of the faithfulness of her Lord, and earnestly did she entreat her younger friends to devote themselves to his service. Her memory, which was retentive to the last, was remarkably stored with Scripture, and with devotional poetry, which she had great enjoyment in repeating. She was no stranger, even in advanced age, to inward trial and the assaults of the unwearied enemy of souls; but when, through infirmity or unwatchfulness, a shade passed over her spirit, her contrited heart breathed forth desires for restoration, through her Saviour, to the joys of God's salvation. It was her regular practice, especially in an evening, to wait in retirement upon God for the renewal of her strength. At some of these seasons, her spirit was so closely engaged with her Lord, that she was often not aware when a stranger entered her little parlour; and one who was sometimes privileged to be with her, says that the sense of the overshadowing of the love of God, to be felt on these occasions, was inexpressibly precious. At other times the aged christian had to wait long, and to wrestle earnestly, ere she was permitted to partake sensibly of the fulness of the blessing after which her soul panted.

About three years before her decease, our beloved friend became blind; this affliction she bore with much patience, although she greatly felt the privation, especially as it prevented her reading the Bible; but her hands were still busily employed in knitting various articles, which she sold for the benefit of the poor. She was able to attend our religious meetings and to minister in them, till within about two weeks of her death.

Her last illness was short. During its course she continued to manifest her interest in the eternal welfare of those around her, and on the day previous to its termination, she addressed some of her grand-children at considerable length, in a lively and instructive manner. A few hours before the close, she unexpectedly awoke from a slumber, which it was supposed it would have been her last, and said, “I must wait patiently; I am ready.” And thus, waiting her departure, in humble hope of acceptance with God through the redeeming love of Christ Jesus her Saviour, her purified spirit was gently released from its long probation,—we reverently believe, to join the just of all generations in ascribing everlasting praises to Him who loved them, and redeemed them to God by his blood.

She died on the 14th of Third month, 1859, and was interred in Friends' burial-ground at

Leeds, on the 20th of the same; aged a hundred and three years; an acknowledged minister upwards of fifty years.

Origin and Properties of the Diamond.—The origin of the diamond has been a subject of much curious speculation, inasmuch as the circumstances under which it is found in nature afford no clue to the process of its formation. The structure of the diamond itself, however, furnishes us with some positive information on the subject, and indicates that it is a product, either directly or indirectly, of the vegetable kingdom. Thus, diamonds have been found inclosing vegetable matter, and, when the diamond is burned, a minute yellowish ash is left, which generally possesses a yellowish structure. Sir David Brewster, who has given much attention to the subject, is inclined to the opinion that the diamond is a drop of fossilized gum, analogous in some respects to amber. The diamond is remarkably indestructible, and is not acted upon by any solvent; neither is it affected by heat alone—since it may be heated, when removed from the access of air, to a white heat, without injury. In the open air, it burns at about the melting point of silver, and is converted into coal, or carbonic acid gas. Many attempts have been made to fuse or crystalize some pure form of carbon, or, in other words, to manufacture diamonds, but all without positive success. A French chemist succeeded, after long-continued voltaic action, in depositing at one of the terminal poles of a galvanic battery a quantity of carbon in the form of minute microscopic grains. These grains appeared to be octohedral crystals, and were capable of cutting and polishing diamonds and rubies; hence it has been inferred, though incorrectly, that they were actually themselves diamonds.

Medical Qualities of the Carrot.—Stewart, in his excellent work on Stable Economy, says:—"Not only do carrots give strength and endurance to sound horses, but also give recovery and health to such as are sick. There is nothing better, perhaps none so good. When first given, they are strictly diuretic and laxative, but as the horses become accustomed to them, these effects cease to be produced. They also improve the state of the skin. They form a good substitute for grass, and an excellent alternative for horses out of condition. To sick and idle horses they render corn unnecessary. They are beneficial in all chronic diseases connected with breeding, and have a marked influence on chronic cough and broken wind. They are serviceable in diseases of the skin, and in combination with oats, restore a worn horse much sooner than oats alone."

A Touching Incident.—Incidents are not rare among the poor and down-trodden in society, of the true marks of manhood. Many a poor, bare-footed and ragged boy, carries within his bosom the true elements of affection and kindness; and were these boys allowed a fair opportunity with the more wealthy and favored class of children, they would rise to eminence and renown. The following little incident reveals the real character of true manhood in the little hero of it. May he live to reach a life of honor and usefulness.

"When, three weeks since, some forty of the children in charge of the Children's Aid Society, of New York, were arranging for removal to the West, a boy was observed folding with great care his old cap, having previously taken out of its lining a small piece of faded calico. "John," called a friend, "what are you going to do with that greased calico?" "Please sir it is not greased, it is all that I have to remember my dead mother

by; it's a part of her dress which I cut off when she lay dying in the garret in — street." The question and the answer were too much for the little fellow, and putting the strip under his shirt, next to his breast, he buried his face in his hands, and filled the room with his sobs."

Man! woman! whoever you be, speak tenderly to that boy across the way. He may be an orphan. His mother and father may both be in the graveyard yonder. Dear child! he has nothing but his own little hands by which to work his way in the world. Speak kindly to him. Perhaps some day an orphan may walk the earth whose name and yours shall spell alike.—*Christian Secretary.*

1700. Keep all your meetings, as well those for good order, charity, and christian discipline, as those set apart entirely for the worship of God, in his love and in the name, power, and peaceable Spirit of his dear Son Jesus Christ, which is the *alone true authority* of all our meetings; for *without Him we can do nothing*. And in his blessed power stand fast in righteous judgment over all unruly and disorderly spirits that would break in upon the good order and discipline settled among us, as well as over all those that seek to lay waste the testimony of Truth, and cause the offence of the cross to cease.

Toads Living when Shut in Plaster for Years.—"M. Seguin," says the *Medical Times and Gazette*, "wishing to ascertain what amount of truth there is in the marvellous tales told of batrachians being found living within the substance of stones, has undertaken some experiments upon the matter. He enclosed some toads very firmly in plaster and left them for years in the middle of these blocks of factitious stone. At various intervals he has broken some of these blocks, and has found a certain number of the toads alive. One of the animals had remained thus deprived of air during ten years, another twelve, and a third fifteen years. Two still continue enclosed, and as M. Seguin is very old, and fears that these two blocks may be lost to the purposes of science, he offers them to the Academy of Sciences, in order that it may hereafter test the truth of the phenomenon. M. Flourens announces on the part of the Academy its willingness to accept them, intending, after a verification of the dates of sequestration, to have the plaster broken in presence of a commission *ad hoc*."

THE FRIEND.

TENTH MONTH 20, 1860.

In the convention of the Protestant Episcopal Society of New York, held in the city of New York, in the latter part of last month, John Jay, a grandson of the distinguished John Jay, of the Revolution, brought forward a series of resolutions, to the effect, that their bishop be requested to address a pastoral letter to the members of his diocese, "in reference to the African slave trade, as now prosecuted from the port of New York, within the limits and jurisdiction of this diocese;" warning the people against being engaged in "this wicked traffic;" that the "clergy" be recommended to preach "against the wickedness of the slave trade as now prosecuted in this diocese;" and that the "laity" be recommended to exert their influence to "stay the further prosecution of the traffic within the limits of this diocese."

The reading of the resolutions are represented to have produced great excitement in the convention, and without allowing their author to speak in

explanation or defence of them, they were "laid upon the table" by an unanimous vote. Subsequently, J. Jay brought the subject again before the convention, and availing himself of a previous decision of the body, that a member might speak prior to offering a resolution, he delivered an admirable address to his fellow delegates, from which we take the following extracts relative to the existence of slave-trading from the port of New York:

"In the first place, I ask your attention to proofs of the fact that the slave trade is being actually prosecuted from the port of New York, in this your diocesan limits and jurisdiction.

"*The St. Louis Intelligencer*, published in a slave State, says:

"The re-opening of the slave trade is an accomplished fact. . . . At this very time, cargoes of ignorant, barbarous and heathenish Africans, from Congo and Ashantee, are being landed in the inlets and creek-mouths of the gulf coast of Florida, Alabama, Mississippi, Louisiana and Texas, (I shall refer again to Texas presently,) driven into the interior, and distributed among the cotton plantations. A fleet of vessels, fitted out in the ports of New Orleans and New York, is engaged in the prohibited traffic, and barracoons and depots have been established in the several large towns near the Gulf, where the freshly imported negroes are confined until they can be disposed of to the neighbouring planters."

"A correspondent of *The New York Times*, writing from on board the United States ship Portsmouth, on the coast of Africa, under date of December 20, 1859, says:

"The few months' experience we have had on the coast of Africa, has not been altogether thrown away. It has thoroughly convinced us that *the whole coast is, we may say, lined with slavers, who are generally from New York*, cleared from the Custom House, bringing all the appliances of the trade with them, and manœuvring about on the coast under various pretences and disguises of legal traffic."

"The writer proceeds to give an account of the capture of the brig Tavernier, of New York, by Her Majesty's ship Viper. It affords a glimpse of the character of the traffic, as prosecuted from this diocese. He says:

"The brig Tavernier had nearly 600 slaves on board of her when captured. Most of them were mere children from eight to sixteen years old, with some women—all naked. When visited by the officers of the ship, although in better condition than when captured, the scene was frightful—some were dying, many sick, all miserable and suffering from the effects of cold, damp night-air, producing bronchitis and cough. The officers were so horrified that they desire never again to look upon such a scene."

The *modus operandi* of shipping the negroes is thus described by the same writer:

"On the night determined on, they sail cautiously yet boldly in, anchor, and in two or three hours are filled with negroes, who are carried off to them in canoes. The refractory ones are clapped in irons, or made drunk with rum, and in this stupefied condition they are carried on board, stowed in a sitting position, with the knees drawn up so closely that they can hardly breathe, much less move."

"Now, their sufferings become dreadful, horrible—indeed language is incapable of describing or imagination of sketching even the faint outline of a dimly floating fancy of what their condition is. Home-sick, sea-sick, half-starved, naked, crying for air, for water—the strong killing the weak or dying, in order to make room—the hold becomes a

perfect charnel-house of death and misery. . . . Ophthalmia breaks out—every new case is thrown overboard, under the supposition that the disease is contagious, and those who are dying, meet the same fate. This is no fancy sketch; only the other day a remarkable instance of it came under our own observation."

"The New York *Evening Post* published a list which I hold in my hand, prepared by one of its correspondents, "South Street," under date of July 28, 1860, of eighty-five slavers, under the American flag, from February, 1859, to July, 1860, derived from New York and English journals, a large portion of which sailed from New York. And another city journal, in commenting upon it, said:

"The conclusion is inevitable that this trade is at the present moment more active and more productive of profit to those engaged in it than in any former period, and that its management is concentrated in our own city."

"The New York daily *World*, of July 31, 1860, remarks: 'The fact that nearly a hundred slavers have been fitted out from this port within the last eighteen months, ought to arrest public attention.'

"In the Senate of the United States, Mr. Seward, in a debate on the African slave trade, declared that the trade was 'an American trade, carried on from ports of the United States, acquiring slaves in Africa, and selling them either in the United States or Cuba.' He said further, 'the root of the evil is in great commercial cities, and, I frankly admit, in the city of New York.' And he added, 'I say, also, that the objection I found to that bill (a bill he had introduced for the more effectual suppression of the traffic,) came not so much from the slave States as from the commercial interest of New York'

"Mr. President, I will not pursue this point; I do not suppose there is a sane man in this house, who can doubt, upon the evidence I have adduced, that New York is, as the London *Times* declares, 'the greatest slave-trading mart in the world;' and they have the distinct assurance of our distinguished Senator, that the chief opposition to legislation for its suppression came not from the South, but from the commercial interests of this city—this seat of the Episcopate of New York.

"I repeat his remark, for it disposes at once of the objection that by acting against the slave trade we would be meddling with the institutions of other dioceses, and shows that the African slave trade has become a diocesan institution peculiarly our own.

"I might multiply similar proofs. I might refer you to the almost daily rumors in our papers of the slavers that leave our ports—of the charges of complicity made against the marshal and his aids—of the straw bail accepted by federal commissioners—of constant acquittances of slave traders pronounced by judicial officers. I think it unnecessary, and pass to the question,

"What is the duty of the church touching the New York slave trade?"

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to Tenth mo. 6th.

The chief items of interest relate to Italian affairs. It is stated, via Genoa, that Garibaldi announces a victory along the whole line, and that the royal troops were being pursued. A Naples despatch of the 2d states, that the Papal troops were repulsed from Gasertie, and surrounded. The Garibaldians made 2000 prisoners. It is reported that Garibaldi has invited Victor Emmanuel to Naples, to assume the reins of government, and that he would retire to his home. The Pope has issued an allocation condemning and protesting against the sacrilegious attack made on the property of the Church

by the King and government of Piedmont, and calling on Europeans for assistance. He deprecates the policy of non-intervention, expressing his conviction that the Catholic princes would come to his assistance. Napoleon had replied to the Pope, sustaining the policy of non-intervention.

Spain has proposed the holding of a Congress of Catholic powers. It is stated, that a communication from the Pope has reached Paris, in which he declares that if France does not interfere against Sardinia, he will at once quit Rome. Ancona capitulated on the 29th; Lamoriciere was a prisoner of war with all his troops. Some of these reported victories, it is said, lack confirmation.

There was great dissatisfaction in Naples and Sicily with some of Garibaldi's appointments, and much confusion prevailed.

The cholera in Malaga, Spain, caused 637 deaths, from Eighth mo. 1st to Ninth mo. 5th last. The population of Malaga is about 105,000.

The Liverpool cotton market was buoyant, with a slight advance. Sales of the week, 111,000 bales. Stock in port, 835,000. The Manchester advices continued favourable. The quotations of breadstuffs, as follows. American flour, 29s. 6d. a 31s.; red wheat, 11s. 8d. a 12s. 6d.; white wheat, 12s. 6d. a 14s. per 100 pounds; yellow corn, 36s. 6d. a 37s.; white, 38s. a 40s. 6d. per 480 pounds.

The London money market was unchanged. The hullion in the Bank of England had decreased £387,000 during the week. Consols, 93½ a 93¾.

UNITED STATES.—New York.—Mortality last week, 385. Under five years of age, 181.

Philadelphia.—Mortality last week, 238. The largest vote ever polled in this city was given at the late election. The vote on the Governor's ticket was, for Foster, 42,119; for Curtin, 40,223; total, 82,342.

Louisville, Ky.—The official census returns for this city show a population of 70,172, including 5401 coloured persons.

Annapolis, Md.—The census shows a population of 4658, including 475 slaves and 1056 free coloured persons.

The Elections, in Pennsylvania, Ohio and Indiana, all show Republican majorities in those States. In Pennsylvania, Curtin, the Republican candidate for Governor, has been elected by a majority of over 30,000. The same party has a majority in the State legislature, and has elected at least eighteen out of the twenty-five members of Congress.

Loss of an Ocean Steamer.—On the 6th inst., the steamship Connaught, on her voyage from Europe, when about 150 miles from Boston, sprung a leak in the engine-room, and in spite of the great efforts of all on board, the water gained rapidly; in a short time it was discovered that the vessel was also on fire, and the captain immediately lowered the boats, and filled them with passengers. A small brig, which saw the signals of distress flying, hore down and rescued the entire crew and passengers, about 600 persons in all. The Connaught was an iron steamer of over 4000 tons burden, and nearly new. Vessel and cargo, a total loss.

The Suffering in Kansas.—In consequence of the extreme and wide-spread suffering from the failure of the crops in that territory the last season, the President and Secretary of the Interior have been appealed to, in order to obtain a postponement of the land sales, which were shortly to take place. The subject, it is said, will receive the consideration of the President.

California.—San Francisco dates to Tenth month 3d, have been received. The export demand for wheat continued good; price, \$1.50 per 100 pounds. The steamship Sonora sailed on the 1st, with \$935,000 in gold, and \$24,000 worth of silver ore. The total exports of gold from San Francisco, during the year, and up to the 15th ult., were \$29,681,195, which is \$5,193,179 less than in the corresponding portion of 1859. The steamer John L. Stevens arrived safely at Panama. Her voyage had been delayed by an accident to her machinery.

Miscellaneous.—A Profitable Patent.—Howe's sewing machine patent has been extended by the Commissioner of Patents, for seven years. The value of this extension to the patentee is variously estimated at from \$500,000 to \$700,000 for the whole term.

The Slave Trade.—Late advices from Havana mention that on the 1st inst., a Spanish man-of-war steamer discovered a vessel ashore near Sierra Morena, which proved to be the American screw steamer City of Norfolk. She had landed, on the night previous, 800 negroes from Africa, about half of whom had already been disposed of. The remaining negroes, together with the crew, were captured. The latter were sent to Havana, and confined for a few days in the Navy-yard barracks,

and finally sent by the American Consul to Key West in the U. S. steamer Crusader.

Camels in Texas.—Capt. Eckels, of the Topographic Engineers, has fully tested the fitness of the camel for service in the south-west, by his exploring expedition in north-eastern Texas. The labour was very severe and for six days, in the heat of mid-summer, the camel did not have a drop of water. On the day that water was discovered, they indicated by their increased speed that they were approaching water, though the stream was ten miles distant.

The First Snow.—On the night of the 14th inst., snow fell at Mauch Chunk, Pa., to the depth of two inches. At Binghamton, N. Y., the fall of snow was about three inches in depth.

New Planet.—Chacornai, of Paris, has discovered, in the constellation of the whale, another new planet of the ninth or tenth magnitude, the fifty-ninth of the group of asteroids.

Death of a Tennessee Hermit.—The McMinville (Tenn.) New Era, mentions the death, on the 23d ult., of Daniel West, at the age of seventy-eight. He was a soldier of the war of 1812, but for many years past had lived in the hollow of a large poplar tree, in the opening of which he had fitted a rude door, and supported himself by the manufacture of chairs, hoxes, cider mills, &c.

A Good Law.—The last legislature of New York passed a law that no person having a husband, wife, child or parent, shall, by will, give more than one half of his property to any benevolent, charitable, literary, scientific, religious or missionary society, association or corporation, in trust or otherwise.

RECEIPTS.

Received from Smith Upton, agt., N. Y., \$2, vol. 34 and for P. Upton, A. M. Underhill, Mary Wing, and E. H. Griffen, \$2 each, vol. 34, for H. Bedell, \$2, to 17, vol. 35, for P. Griffen, \$2, to 27, vol. 35; from Mead Atwater, agt., N. Y., \$2, vol. 33, and for A. Boone, William Brownell, and Levi H. Atwater, \$2 each, vol. 33, for H. Fuller, Joshua Haight, Katy Haight, and Abm. Deuel, \$2 each, vol. 34.

WEST-TOWN BOARDING SCHOOL.

The Winter session of the School will commence on Second-day, the 5th of Eleventh month. Parents and others intending to enter their children as pupils, will please make early application to DAVID ROBERTS, Superintendent at the School, or JOSEPH SCATTERGOOD, Treasurer, No. 304, Arch street, Philadelphia.

West-Town, Ninth mo. 4th, 1860.

WEST-TOWN SCHOOL.

A Friend is wanted as Teacher of Reading in the Boys' department of this Institution. Apply to SAMUEL HILLES, Wilmington, Del. JAMES EMLEN, West Chester, Chester Co., Pa. ALFRED COPE, Germantown, Pa.

Sixth mo. 6th, 1860.

WEST-TOWN SCHOOL.

A Friend is wanted to fill the station of Governor in the Boys' department of this Institution. Application may be made to NATHAN SHARPLESS, Concord, Pa.; SAMUEL HILLES, Wilmington, Del.; JAMES EMLEN, West Chester, Pa.; or THOMAS EVANS, Philad. Twelfth mo., 1859.

DIED, on the 13th of the Ninth month, in the eightieth year of his age, JOSEPH RAKESTRAW; an esteemed member and elder of the Monthly Meeting of Friends of Philadelphia for the Northern District. This dear Friend was a diligent attender of meetings both for worship and discipline, and was, it is believed, concerned to be made a true partaker of the benefits thereof. He was a man of an innocent life and conversation, and, by his circumspect walk, had gained the respect of both Friends and others to whom he was known. Though his decline was gradual, he was spared much acute suffering, and we believe he freely resigned himself to the will of the Lord. In this sweet frame of mind, he quietly passed away, thus giving evidence to his bereaved friends that his end was peace.

—, on the morning of the 5th instant, REBECCA G. CRESSON, daughter of Joseph and the late Mercy Cresson; a member of the Monthly Meeting of Friends of Philadelphia.

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Henry Hull.

For "The Friend."

(Continued from page 50.)

There are many others beside Henry Hull, who have experienced that a plain dress and the plain language have proved as a hedge about them, contributing in no small degree to their preservation from evil. Irksome as the parental restraint in these particulars has been at the time to the un-mortified will, years of experience under the teachings of Divine Grace, have changed the whole course of feeling in the matter, and raised a tribute of gratitude to those who would not yield to the praving of the natural mind, but steadfastly stood their ground against indulgence in gay and fashionable attire and address. Many have had occasion to rise up and call those blessed, who thus curbed their wayward inclinations.

It is not unusual to find these testimonies designated as small matters; and we have no disposition to magnify them beyond their proper importance. But the Bible assures us in several places, that they are not too small to claim the notice, and to call forth the commands of the Most High, through his inspired servants, and we have signal proofs of his hot displeasure against those who decked themselves in ornamental apparel. Nothing can be *small*, which the Almighty ordains; and if we disregard the expression of his will in even the least matter, our compliance in greater things will not be likely to meet with acceptance. The simple and seemingly unimportant injunction to Moses, "Put off thy shoes from off thy feet," was from the same source as the command to deliver the Lord's chosen people out of Egyptian bondage, and equally obligatory; and had Moses presumed to disregard it, there is no probability he would ever have been honoured as the servant of the Most High, to stand unawed before the proud despots of the earth, and to become the mighty deliverer of Israel.

It is not for finite reason to presume to argue against these things, and because it has pleased our heavenly Father to reveal the great truths of christian redemption, to diminish by contrast with these, and affect to despise and ridicule, his commands in minor affairs. Such east opprobrium on the Holy Scriptures and their inspired writers, and are in danger of being found "fighters against God."

Those members of our religious Society, who

have been most devoted to do the Lord's will, have found the cross in dress and language, one that must be borne, if they had any hope of wearing the crown; and being faithful in this, has not only yielded them enduring peace, but opened the way for further disclosures of their Lord's will, and He has clothed them with strength, as a fruit of their obedience, by which they have been enabled to run with holy stability and joy in the further ways of his requiring.

Henry Hull writes:—

"The difficulties which preceded the war of the American revolution, had now commenced, and as they increased, our situation became more exposed to danger. My father was extensively engaged in mercantile business, importing goods and selling them to his customers on credit, which was then the usual mode of conducting trade, by which he became involved in difficulties. Being anxious to secure the moneys due to him, in order that he might meet his engagements, his time was so occupied that he had little opportunity to watch over his children; and our mother not having the same authority over us, we took great liberties, going when and where we pleased. The city at this time was crowded with soldiers, newly raised to oppose the British ministry in their attempts to tax the colonies, and I was delighted with the sound of the drum and the martial appearance of the soldiers. I eagerly sought their company, and often spent most of the day in the barracks and encampments. Amid the corrupting examples which I there found, I lost ground in best things, and being fired by the kindling flame of strife, was at times ready to regret that I was too young to take a part with my countrymen, being as thoughtless respecting the unlawfulness of wars and fightings, under the christian dispensation, as the poor soldiers, rioting and living in wantonness, were, of the fate which awaited them. Most of the poor fellows with whose company I was so much taken, were soon after killed in battle, or taken prisoners and thrown into jails, where they died miserably.

"It being apprehended that the British would storm the city of New York, many of the inhabitants retired into the country, among whom were my father and his family. Young as I then was, the situation to which we were reduced, had an humbling effect on my mind. We sailed up the East river to Sawpit, and from thence some of us went on foot to Purchase, where my uncle Joshua Franklin lived; and I well remember the sympathy manifested by some of the inhabitants on the road, who called us into their houses to rest, and offered us refreshments. The recollection of these calamities has often caused tears to flow from my eyes, our flight from New York being but the prelude to greater sufferings.

"At my uncle's we found an asylum for a short time, and then my father hired part of a house, in which we lived but a few months in the year 1776, when a battle was fought by the contending parties at White Plains, and the American forces under General Washington being routed, we were obliged to seek a more retired dwelling-place, our house being so filled with sick and wounded soldiers, that

we were obliged to step over them, as they lay on the floor, in passing about on the common business of the family. We procured an old house at Ridgefield, in Connecticut, which, though built for a dwelling, had been occupied as a barn, and moved there in the fall of the year. Here my mother and seven of her children spent the winter, mostly without the company of my father, who was necessarily absent, attending to his business.

"I was in the twelfth year of my age, and being of a delicate constitution and tenderly brought up, I found the fatigue and hardship we had to endure, very trying to my nature. Although we had the means of purchasing fire-wood, yet the men in the neighbourhood being mostly engaged in the war, we could get little more than what my younger brother and I procured from the forest by our own labour; and not having been accustomed to the use of the axe, we made out but poorly. We struggled along through the winter, and constantly attended Friends' meeting at Peach Pond, which at that time was pretty large on First-days; and before spring, my father purchased a farm and mills in the town now called Stanford, about forty-five miles from Ridgefield, to which we commenced our removal, as soon as the roads became settled.

"A few days before our family were ready to take their departure, the British troops landed and burnt the stores collected by the Americans at Danby, as well as the town, after which they proceeded up the country within a few miles of us, so that we were apprehensive of being prevented from following our goods, which had been sent forward to our new residence. We staid one day, anxiously awaiting the approach of the army, whose progress was marked by rapine and bloodshed; but they took another road, and on the day following we arrived in safety at our proposed habitation. This is a place in which I have seen much to admire, and have passed through many scenes, of a pleasing as well as peculiarly painful nature, and I purpose to record some of these in my simple style, that such of my descendants as survive me, may know how marvellously the Lord hath dealt with me, both in mercy and in judgment.

"In the Fourth month, 1777, I arrived with my father's family at Stanford. The country then presented a wild and uncultivated appearance, only a small part of the land in the neighbourhood being cleared, and many of the fields enclosed with the logs which had been cut off of them. There were but two families of Friends near us, viz., Benjamin Hoag and Paul Hoag from New England, and most of the other inhabitants were of the rougher sort. A small meeting of Friends was held about four miles from us, in a log-house belonging to Paul Upton, who, with his wife, Phebe Upton, have been valuable members of our Society from their first settlement here, and were truly as a nursing father and nursing mother to many who were brought forth in religious services. I can bear testimony to their worth from the fresh remembrance of their pious and affectionate care over me, kindly, though prudently noticing me in my first coming forth in the ministry.

"The meeting was attended by a number of raw, rustic-looking people, most of whom were not Friends; and they would often gather together near the house, before the meeting time, and engage in disputes about the war, sometimes with high words and angry looks; but when the appointed hour came, Phebe Upton would come to the door and inform them; upon which all controversy would cease, and the company sit down with apparent reverence to wait upon the Father of mercies. There is good reason to believe, that many of these persons were sincere-hearted, for some of them who were not then members of our Society, afterward joined in religious fellowship, and became united in bearing a christian testimony against war, by patiently suffering the spoiling of their goods. When I consider that our meeting was then mostly held in silence, and look at the wide spreading of the Society in those parts and elsewhere, and the new meetings set up, I am bound to say, Surely it is the Lord's doings, and marvellous indeed.

"I frequently listened to the disputes I have mentioned, and felt an interest in them, yet the impropriety of such engagements just before sitting down in meeting, appeared great; and although, through adorable mercy, all were not carried away from the fear of the Lord, yet there is reason to apprehend that many were hurt by them. It is but justice to the memory of my father to say, that I never knew him to be present at any of them; he was a man of sound discretion and exemplary in his conduct and conversation, even before he was evidently brought under the government of religious feeling.

"I do not think I derived much benefit for several years from attending meetings, having so lost the precious tender feelings I had been favoured with in former days, that perhaps few went to them in a state more insensible to good than myself, and I was always glad of an opportunity of staying from them, choosing rather to be rambling about with idle boys. The meeting, however, increased, and the house becoming too small to accommodate those who met, it was removed to Elijah Hoag's, and was held in his barn during the summer, and in his dwelling-house through the winter. Soon after this, it increased so rapidly, that Friends built the stone-house now called "the Creek Meeting," which was the first settled in Nine Partners, west of the creek. From this a meeting was set off and held at the house of Obadiah Gifford, at Little Nine Partners, and in a few years, another branch was established at Crum Elbow.

"About the sixteenth year of my age, I was again favoured with serious impressions. My father had come forth in the ministry, and we began to have the company of Friends who were travelling in the service of the Gospel; and beholding the seriousness of their demeanour and the sacrifices they made in these acts of dedication to the cause of religion, together with the great sufferings of Friends, by reason of rapacious men who distrained their property, because they would not violate their peaceable testimony, my heart was deeply affected. I thought of what I had read when a child, of the sufferings of Friends in the beginning, and my judgment was convinced that those who stood faithful now, were upon the same foundation; and that wars and fightings were in opposition to the precepts of the Gospel, which teach us to do unto others as we would have others do to us.

"I now lost that martial spirit which had so much actuated me at the commencement of the war—my love for Friends increased, and I delighted to go to meetings. Several young Friends had lately come forth in the ministry in a lively manner, and others who were more experienced,

travelling to and fro in that work, we often had their company at our meetings, and large numbers of people not of our Society attended them, and the work of Truth prospered. Some who had been oppressors of Friends, and others who had been of bad conduct, became serious, joined the Society, and continued to be useful members.

"In taking a retrospective view of my past life, I saw that I had lost ground, and bewailed myself as one astray in a waste howling wilderness. I was afraid to be alone, or in the company of good people, for I thought they could discern my situation, and would reprove me; and indeed their very looks seemed to administer reproof to me. So sensible was I of the loss I had sustained, that I was ready to conclude I should never obtain forgiveness; but in process of time I felt a secret hope raised in my soul, that, like the prodigal, I should be received into favour, for which I was very thankful, and a belief arose in my heart, that one day I should bear a public testimony to the goodness of Israel's Shepherd, who careth for the lost sheep.

"My love to my friends increased greatly, and I delighted to be in their company, although the natural diffidence of my disposition prevented me from entering into conversation, and I rarely spoke, except to answer a question or to deliver a message; and I now often admire at the confidence of some of the young people, when I observe their forwardness, and their wish to take the lead in conversation. My mind was often filled with the love of God, which overflowed toward my fellow-creatures, so that it seemed as if I could lift up my voice like a trumpet, to declare unto others the goodness of the Lord, and invite them to come and partake thereof.

"Whilst under the preparing hand for the ministry of the Gospel, I was preserved from running before I was sent, and from giving to others what was designed as food for my own soul to live upon, which it is to be feared some have done to their own great hurt, compassing themselves about with sparks of their own kindling, and in the end have had to lie down in sorrow. Such do not profit the people, but run into disorder and cause confusion. God is a God of order, and leads out of all confusion and mixture, into beautiful order and harmony, so that his church becomes 'as a city set upon a hill, which cannot be hid.'"

(To be continued.)

For "The Friend."

[An exchange paper states, that the following account of the Druses—of whose barbarous cruelty to the Maronites and murderous assault upon the missionaries and their families we have had such heart-sickening accounts—is taken from the proof sheets of the forthcoming number of the Cornhill Magazine, published by the Harpers.]

THE DRUSES OF MOUNT LEBANON.

Lebanon or Libanus—signifying white, from snow (the Arabs call milk and curds *leban* to this day)—is the most elevated mountain-chain in Syria, celebrated in all ages for its cedars, which furnished wood for Solomon's temple. The cedar has failed nearly from the land, but the fir-tree is yet a refuge for the stork. Lebanon is the nucleus of all the mountain-ranges which from the north, south, and east, converge towards this point, and it overtops them all. This configuration of the mountain-ridges, and the superior altitude of Lebanon, are particularly striking to travellers approaching either from the Mediterranean in the west, or the desert in the east. The appearance presented is that of a clouded ridge stretching

from north to south as far as the eye can see, the central summits of which are capped with clouds, or tipped with snow. The altitude of Lebanon is so great, that it appears, from the combined reports of travellers, to have snow on its highest mountains all the year round.

No country in the world—not even excepting Switzerland—is more rich in the sublime and the picturesque than the Lebanon. As the traveller mounts higher and higher, the scene opens out a new and magnificent prospect. Ever and anon Druse families or Maronites are seen travelling downwards towards the Beyrout markets, carrying with them the rich produce of the soil; the huge logs of timber which obstruct the mountainous ascent give rise to many unchristian exclamations. Here and there also are Druse ladies, with the preposterous horn on their heads, worn sideways, and which reminds one of the horn of the rhinoceros; indeed, if a Druse lady were spitefully inclined to charge one, ram-fashion, the assault might prove dangerous. When, after hours of toil, the highest summit is attained, then indeed the prospect is sublime. Far as the eye can reach are seen the silvery, calm waters of the Mediterranean, only undulating in little blue curves here and there, where some stray zephyr ruffles the surface. Farther, under the crimson sky of Asia Minor, rises cool-looking Taurus, always crowned with snow. Nearer, is one vast extent of vegetation, plains of emerald, with clusters of fig-trees and wide-spreading apricots, and a dense profusion of mulberry-trees. The ascent from the celebrated cedars is amidst perpetual snows; but once accomplished, we gaze upon a grand panorama, the scene of great events during centuries of past history. Down those rugged declivities the myriads of Sennacherib rushed in tumultuous array, flushed with spoil and victory. Through that defile went the Grecian phalanx laden with the spoils of Issus, and exulting in the promised spoils of Tyre. Through these passes the Crusader chiefs led their deluded hosts; and up them soon may clamber the Zouaves and Chasseurs of France, to revenge the bloodshed of Christians. Stout British arms and hearts, and cordial British sympathy, are there also.

ORIGIN OF THE DRUSES.

The Druses are said to have derived their name from Druzi, who was possibly a tailor, or a *trozee*, as they are now called; many Eastern surnames finding their origin in the occupation or calling of the founder of the family. This personage lived in the eleventh century, and preached the divinity of Hakim, a Caliph, whose reign was long and monstrously iniquitous, but who is adored as a god by the Druses, and looked to as their future deliverer. Like the Jews, they are expecting a Messiah, who is to be this said Hakim the Second, and whose advent will be from China, through India, Beloochistan, Persia, and over Central Asia. They are also said to worship a calf, in remembrance both of the Egyptian god Apis, and of the golden calf worshipped by the Israelites; but they conceal the rites of their religion. This tribe, which was powerful in the last century, was decimated sixty years ago by the celebrated Emir Beghir, a great prince among the Maronites, but an unchristian man. The embers of that long-slumbering feud have now, by some underhand means, been fanned into a flame again.

The Druses are divided into two classes, the Okals and the Jakals—or the learned and the unlearned. To the Okals are intrusted all affairs connected with the political and domestic economy of the mountain territories belonging to that sect. They are essentially the peace-makers between con-

For "The Friend."

tending parties, and go-betweens in negotiations for marriage, or for buying and selling; they are, to a man, bold and venturesome soldiers, always in the van in the battle-field. In former days, this Emir Begchir was wont to invest the most learned of the Okals with a cloak of honour, conferring on him the title of Sheik of the Okals. The Okals were presumed to practise the most strict morality, and their conduct was generally exemplary. They practised the most rigid self-denial; some devoting themselves to celibacy, others turning anchorites, and retiring to secluded *Holowas*, or *Hemuluges*, where, despite the severe cold experienced in winter, a mat was their bed, a stone their pillow, and a coarse woollen garb, girt round the waist with a leathern girdle, their only garment; a little dry bread, twice a day, being their only food. They assume the greatest humility, by returning courteously the salute of the poorest peasants; and they are held in the highest respect by all classes, unwillingly submitting their hands to receive the kiss of veneration. In this respect their humility contrasts not unfavourably with the haughty bearing of the Christian priests, who extort such tokens of respect as their rights. The *Holowas*, inhabited by that sect of Okals devoted to perpetual celibacy, are situated on the summits of some of the loftiest mountains, commanding noble and extensive views; they are surrounded in the immediate vicinity by well cultivated lands, their own property, and the proceeds of which are devoted exclusively to charity. Some of these *Holowas* are dedicated to Job and others of the old prophets; and in one, at a place called Nehor, in the district of Shoof, there is a lamp kept burning night and day.

THEIR RELIGION.

Of the religion of these people little or nothing is known—indeed it is a mystery. Those that have lived longest amongst them have not been able to obtain any satisfactory information on the subject. A Frenchman, who was originally in the household of Lady Hester Stanhope, and had, therefore, many means and opportunities of intercourse with the Okals, was very near acquiring the secret of the Druses' creed. By long and friendly intercourse with one of the Okals, he at last succeeded in persuading him that he was a veritable disciple, thirsting after a knowledge of the mysteries of Hakim, and the day and hour had been appointed when he should be initiated. The weather was unpropitious; but despite of wind and rain, hail and snow, the inquisitive Frenchman started off at midnight on foot, and traversed the mountain-passes alone. Weary, and wet, and nervous, he reached the indicated *Holowa* an hour or so before daybreak, when his spirits revived upon finding the old Okal ready to receive him. His initiation into the deep mysteries of Druseism was about to commence, when the small oil lamp burning dimly, and the Okal's eyesight being bad, he requested his disciple to snuff it with a pair of scissiors; unhappily, in complying with this request, the Frenchman extinguished the light—a terrible omen, in the estimation of the Okal, who at once renounced all former promises, and for no consideration could be induced to initiate the disappointed Frank.

The Druses meet every Thursday evening for devotional purposes at their *Holowas*, on which occasions, during the earlier part of the evening, strangers, and even Europeans, are admitted; the Koran is also read, as a blind to any Mohammedan spy who may chance to be present: sweetmeats and dried figs are ranged in saucers on the floor. But little or no attention is paid to the readers, who are for the most part lounging upon the floor. Con-

versation on common every-day topics never flags; and some walk about, while others are squatted upon the floor, and all keep chatting and laughing incessantly. With the lovely scenery around, the crimson tints of the setting sun reflected on the snow-capped hills, and the varied and picturesque costumes of the different groups, the scene constitutes a strange and striking tableau. At a later hour of the evening, the devotional business commences in earnest. The doors are suddenly closed, all strangers and Jakals ejected, and the Okals enter into the mysteries of their creed—guarding with Freemason-like precaution all avenues leading to the *Holowas*, by sentries well armed and equipped.

ORDER OF OKALS.

It is most remarkable that amongst the Druses, and in a country like Syria, where the generality of native Christian women are almost secluded from society, and held in the utmost contempt, the order of the Okals should be open to persons of both sexes—women as well as men belonging to it. This is so utterly at variance with the practices of all other Oriental people, including Christians and Jews, that it seems like some germ of past civilization still springing up amidst a field of rank superstition and ignorance. Yet such is known to be a fact by those who have resided longest amongst them, and whose position and character are a guarantee as to the truthfulness of the statement. At the Okal meetings the public and private characters of individuals are freely commented upon; indeed they form a kind of Druse senate, for concerting and arranging all things requisite for the general weal of the clan.

Very strict and very rigid are the laws of initiation to Okalship. It is indispensable, as a first step, that the aspirants should leave off all display in apparel, and henceforth be clad only in the roughest material. They must entirely and forever, abandon the use of wines, spirits, and tobacco—the latter a very severe self-denial to a people who, almost from their infancy, are addicted to a free use of the aromatic weed from Latachia—the famous *Abou-Reach*, the father of essences from Gibili. They must undergo a probation of two years, (similar to deacons in the church,) during which interval their behaviour is narrowly watched, to see that they are possessed of firmness and perseverance, and that their moral conduct is irreprehensible. During this period they are inculcated with a profound sense of the immense importance of secrecy in connection with the order. In Oriental metaphor, an Okal will exclaim, whilst presenting one of them with a fig, "This is religion, *not a fig*;" signifying thereby, that as the fruit once swallowed will never come to light again, so they that accept and imbibe Druse secrets, must never suffer them to appear before men, but faithfully conceal them in the recesses of the heart, and treasure them as a gem of priceless value. If at the expiration of the term of probation the Jakals have satisfied the consciences of those who have scrutinized their every action, and secretly dodged their footsteps, they are then permitted to attend the *Holowas*, and remain during the earlier portion of the service. They obtain, however, but a faint notion of what they have yet to learn. On the second year, the men assume the white turban, as the emblem of faith and purity. And so, by degrees—"shua, shua," as the Arabs say—by little and little, according to the zeal displayed and the deportment of the Jakal, he is ultimately metamorphosed into the Okal.

(To be concluded.)

Humility seeks neither the first place, nor the last word.

The remembrance of our late friend, Mary Wright, when in this country, revived by the testimony concerning her in the last number of "The Friend," is particularly pleasant to some, who then had the opportunity of knowing her. Her ministry in which she manifested a lively concern for the spiritual welfare of the flock, in the inward work of Truth upon the heart, by the regenerating power of which they should be made sanctified members of the church and body of Christ, gave evidence of her christian experience, the authority of her services, and of what she believed was indispensable to prepare the soul for union and communion with God through our Lord Jesus Christ. At a meeting in Philadelphia, perhaps towards the close of her tarriance in this country, she was engaged in preaching the gospel, in which she impressively made use of the Psalmist's description of the church of Christ, and the invitation to come unto Him. "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. So shall the King greatly desire thy beauty, for he is thy Lord, and worship thou Him." "The King's daughter is all-glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needle-work."

Her animated countenance and voice, with the solemn, earnest manner in which she addressed the meeting, seemed to carry home the important doctrine of the purity and holiness that Christ's companions and members are to be brought into; the effect of which, enforced by her fervency of spirit, has not been effaced from the memory of one who was present. To have evidence of her preservation in the Truth, to the age of more than a hundred years, is very precious; and while it shows the unfailing mercy of the Lord our God, and the possibility of holding out to the end of a long life, through faith and watchful obedience to his will, it affords encouragement to old and young to keep hold of the shield of faith, and their confidence in Him, who found them in their lost estate, and said unto them, Live. May the humility and perseverance of such a beloved Friend, be an incitement to our dear youth, to choose the Lord for their portion, and to love and serve Him faithfully; and also cheer many aged ones who are patiently waiting for the coming of their Lord, to hope to the end for the crown of life in store for them.

The experience of his preserving power, to guard us from the snares, with which a cruel enemy is constantly seeking to effect our destruction, and to have a place given us in the Lord's house, are among the highest blessings that can be conferred upon an impotent, responsible creature, and which should call forth our watchfulness and prayer, and humble gratitude to our compassionate Father in heaven. The inspired prophet says, "Behold, O God, our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and shield. The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee."

The Bishop of Ripon, of the English church, objects to professional singing in churches. He has just addressed a letter of remonstrance to an incumbent in whose parish the announcement had been made that a professional singer had been engaged to sing on the re-opening of his church. He writes strongly against the practice.

For "The Friend."

Photographic Printing.

In the Scientific American of Ninth month 8th, it is stated that G. H. Babcock recently read a paper before the American Photographical Society, describing a remarkable machine, the invention of Charles Fontayne, of Cincinnati, which produced photographic pictures with a rapidity, exceeding even the "lightning" printing press.

In the first place, a photographic *negative* is produced on a glass plate. Against this, a slip of prepared paper is closely pressed, on which the light shining through the negative, almost instantaneously impresses a *positive* picture. The machine, by the turning of a crank, immediately removes this, replacing it with another blank to be acted on in the same manner. G. H. Babcock exhibited to the society a sheet, containing about three hundred pictures, produced by this machine at the rate of twelve thousand an hour. This was done by means of concentrated light—twenty-five hundred an hour, being the rate under the direct rays of the sun. "This," observes the writer, "opens a field for photography hitherto impracticable, in consequence of the time and expense of printing, as ordinarily practised. The illustrations for a book, having all the exquisite beauty and perfection of the photograph, may be turned out by the use of this machine, with a rapidity wholly undreamed of either, in plate-printing or lithography. The expense of engraving may be dispensed with, and the negative come direct from the artist's hands, (or from nature, through the camera,) drawn upon a prepared glass, from which, in the course of a few hours, the plates for a large edition may be printed, each one a perfect duplicate of the original drawing."

The Commerce of the East.

The second course of lectures under the direction of the Kane Monument Association, was delivered by Captain W. F. Lynch, United States Navy. His subject was "The Commerce of the East, its Developments, and the probable Effect of these Developments on the Great Future of the Holy Land." The lecturer, in introducing his subject, gave a very interesting account of the origin of the art of navigation, traced up from the floating tree of the Phœnician, to the raft, the galley manned with oarsmen, and the ship propelled by sails, to the maritime commerce which sprung from the art of navigation. He traced the progress of that commerce with the East; the Arabian caravan in the dawn of history, the trade carried on by the Phœnicians via the Euxine Gulf of the Red Sea, the change effected by the founding of Alexandria, the shortest route from the Red Sea to India, discovered by the daring of Hippalus, the commander of the Egyptian vessel; the route through the desert by the Romans, who extended it to China. The vast territorial resources, commerce, and commercial importance of China; its immense population of 350,000,000; the restless activity and industry of the people; their proneness to traffic, and who give employment to more than 150,000 tons of American shipping, and from whom in 1856 we bought 40,000,000 pounds of tea. He then referred to the efforts of Russia to divert the Chinese trade, and those of England to monopolize it. England, he said, commands the south-west and eastern gate of the China Sea, by her possessions of Singapore and a part of the magnificent island of Borneo. Hong Kong, an island at the entrance of Canton river, is a part of the English domain. England has been successful in monopolizing the trade of Canton river. In the rivalry between Russia and England, our sym-

thics should be with the latter power in her efforts to break down commercial restrictions in China; in doing this, she has sought no immunities for herself, but claimed and obtained an equal participation for all.

The approaches made by Russia toward India.—During the last fifteen years, that power has seized upon and obtained Manchuria, which in territorial extent is equal to Great Britain, France, Germany, including Austria and Turkey in Europe, all put together. Russia has built her Pacific railroad, connected by railroad and canal to the Mediterranean and the Black Sea with the Sea of Azov and the Caspian seas, and placed herself within striking distance of Erzeroum. By the improvement of the Araxes, and by founding Cossack settlements, and the building of wells in the desert of Tartary, Russia has laid the foundation for connecting Balk or the Oxus with Cabul, one of the principal tributaries to the Indus. The lecturer then noticed the great wealth and wonderful resources of Hindostan, its fast increasing commerce, its 900,000 tons of shipping in the coasting trade, its 300,000 men employed in the navigation of the Ganges, its four thousand miles in operation, and under contract its twelve thousand miles of railroad, contracted for by seven chartered companies, under the guarantee of the government, at an estimated cost of \$200,000,000; and its canals, one of them the Grand Ganges, eight hundred and ninety miles in length. Attention was then called to the markets of immense extent being opened just when the supply by manufacturing skill far exceeds every present demand, and requires just such resources as China, India, and Persia are bringing forward. The central portion of the Persian Gulf, bisected by the east and west lines from New York to Shanghai by the eastern route, why not now a mart of commerce with which New York would be brought as near the cape of eastern commerce as San Francisco is to Shanghai? The speaker made a comparison of the air lines east and west from London to Sydney, and from San Francisco to Shanghai—the last by much the longest—the probability of the Asiatic trade of Europe passing directly over this continent; for if the western route were adopted, European trade with Asia would proceed via Panama. The speaker then referred to the steamer Spread Eagle having, last summer, ascended the Missouri river upward of three thousand miles, to within a short distance of the navigable waters of the Columbia; that by the last accounts a wagon road from stream to stream was nearly completed. He asked how long before the wagon road would be succeeded by a railroad; and how long, therefore, before the Missouri would be the transportation route for merchandise to the Pacific? He then called attention to the rivers of China and India; the Yangtse Kiang rising in Thibet, passing near the Irawady and the Pegu, which flows south through Siam and Burmah; and the sources of the last interlacing with those of the Brahmapootra, which empties into the Bay of Bengal, side by side with the river Ganges. The speaker asked how long before produce instead of descending will ascend the Yangtse Kiang, the Irawady, and the Pegu, and, crossing the navigable waters of India, be conveyed to the Bay of Bengal or the Arabian Sea? He spoke of Kurachee, its selection by England as its commercial *entrepot*, the lines of telegraph and railways, completed and in progress, leading to it. He also urged the necessity of Eastern commerce ascending the Persian Gulf. When, he asked, reaching the head of the gulf, shall it continue up the circuitous channel of the Euphrates, or, turning to the left, be disembarked at Grane, and, crossing Arabia in a direct

line, be embarked at El Arish, or Jaffa, for London, Liverpool, or New York? He then alluded to Grane, its commercial position and its deep and capacious harbour, equal in extent and facilities to that of New York. He also alluded to the certainty of a line from San Francisco to Japan and China, and in connection with it a Pacific railroad. He urged the necessity of further exploration in Arabia, with a view to develop its resources and commerce; to search out the ruined cities and the line of ancient wells which marked out each day's journey of the pilgrim caravans. He spoke of the success of French engineers in digging artesian wells in the Arabian desert, the character of the Arabs, and alluded to the fact that the Jew is destined to be the first agent in the civilization of them; the Jewish villages in Arabia, their influence on its trade, the reviving energies of Palestine, the increase of the population in Jerusalem, the measures taken by the Turkish government for the security of travel and commerce in Palestine, the efforts of Protestant associations for the restoration of the Jews to the latter place, the remarkable points of the Holy Land, and the connection of present and coming events with the prophecies of the Bible. In the development of commerce, the great East is to be reconstituted. He closed his lecture with an earnest appeal to American enterprise to engage in this work, and thus add new luster and new honours to our national character.

The lecture was replete with valuable information to the extending commerce of the world; added to this, the fact that the illustrations and remarks were from the lips of one who had travelled over the greater part of the countries alluded to, rendered the lecture at once interesting and familiar.

The lecture was illustrated by a large Oriental map, twenty-seven by twenty feet, on which were drawn the established and projected routes to India by railroad, with a line of proposed exploration from the Mediterranean to the Persian Gulf.

Remission and Justification from Sin.—As we are only justified from the guilt of sin, by Christ the propitiation, and not by works of righteousness that we have done; so there is an absolute necessity that we receive and obey, to unfeigned repentance and amendment of life, the holy light and Spirit of Jesus Christ, in order to obtain that remission and justification from sin: since no man can be justified by Christ, who walks not after the Spirit, but after the flesh; for whom he sanctifies, them he also justifies. And if we walk in the light, as he is in the light, his precious blood cleanseth us from all sin; as well from the pollution as from the guilt of sin. (Rom. iii. 22-26; chap. viii. 1, 2, 3, 4; 1 John v. 7.)—*William Penn's Gospel Truths.*

1734. We earnestly exhort all Friends and brethren, that under a living concern of spirit for the honour of God and welfare of his people, they diligently watch over one another for good; and where any weakness or unfaithfulness, touching any branch of our christian testimony, appears in any making profession with us, let such be timely and tenderly advised, and in the wisdom of Truth stirred up to their duty.

Bird's Nest in a Letter-Box.—A bird has built its nest, and reared its young in the letter-box of the parish of Sparham, Norfolk, England. Notwithstanding the frequent approach of the public to deposit letters, and the postman's daily calls to take them, the bird is not disturbed. Sometimes the postman has taken the letters from the bird's back.

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 44.)

JOSHUA BROWN.

From Isaac Hollingsworth's, they rode to Joseph Lupton's, where, on First-day, the 5th of Twelfth month, 1756, they had a meeting. From thence they rode to Hopewell, and attended the Monthly Meeting, where some service fell to their share. Joshua writes thus, "Whilst I was at Hopewell settlement, I was much exercised, and it often opened in my mind to visit the families of Friends in that place. I could see no way open to have it, and seemed to be hedged in as between mountains, and yet at meetings I was favoured. I informed my companion, Thomas Carleton, how I felt. He said, if I believed it *my* duty, he would bear me company, but the weight of such a service did not so much lie on him. As he was older and much more experienced than I was, his remark much discouraged me. I also informed Isaac Hollingsworth, an experienced minister, who lived there, of my exercise of mind, and he rather discouraged it. So we came away without engaging in that service. I was fearful of entering on so weighty a service on the feeling I had of it, [without the fellow feeling of these Friends.]

"On the 7th of the Twelfth month, we rode to Abraham Haines', about sixteen miles, and, on the 8th, rode twenty-six miles to John Hough's. On the 9th we attended Fairfax meeting, and at John Hough's, after dinner, had a satisfactory time in the family, and with others who were present. We then went to widow Mary Janney's, one mile, where we lodged, and had a sitting in her family to satisfaction, some others being present, and she having some hopeful children. On the 10th, we set out for Monoquasy, fifteen miles, and reached it by meeting time. After sitting with Friends there, we went on to William Ballinger's, and lodged. On the 11th, we had a meeting at Bush Creek, twelve miles from Monoquasy. My mind was exceedingly distressed in this meeting, and I could see nothing but the mountains behind me. I remembered the prospect I had at Hopewell, and felt the terrors of the Lord for disobedience. That afternoon we went to William Farquhar's at Pipe Creek, seventeen miles. On the 12th, being Seventh-day, we rested. My mind continued exceedingly distressed, so I spent that day as much alone as I could, walking by myself in the woods, considering what I had better do; I was fully convinced that I ought to have staid and visited the families of Friends at Hopewell, but knew not now what was best to do. That night I slept little, and whilst in bed, told my companion my situation. We concluded to go back to Hopewell, and engage in the family visit. When I had given up to perform the service, my mind was relieved, and in the morning we went to the meeting at Pipe Creek, which was satisfactory."

Finding his mind continued easy, notwithstanding all he had suffered about Hopewell, he the next day set off homeward, hoping that he might be excused, and the surrender of the will be accepted for the deed. On Second-day night they lodged at Mordecai Prie's, and on Third-day, the 15th, they reached his residence in West Nottingham. He says, "we found my wife and family well, which was cause of thankfulness to the Author of all good. My not performing a visit to the families of Friends at Hopewell, was an exercise to my mind, and I was not clear thereof, until about two years after, when I paid them a visit.

"After this, I continued at home, attending meetings for worship and discipline as they came in course, and minded my business and outward calling, that I might support my family reputably. My endeavours herein were blessed. On the 7th day of the Twelfth month, 1758, I left home in company with Richard Buller, of Londongrove, we having been appointed by our Quarterly Meeting to pay a visit to Friends at Hopewell, in Virginia. It was a difficult time with Friends at that place, yet as I still felt an engagement to visit their families, I gladly closed in with the request of the Quarterly Meeting. We went the First-day to Henry Wilson's, in Baltimore county, Maryland, where we lodged. The next day, the 8th, we rode to Thomas Matthews' at Patapasco falls, and lodged. On the 9th, we reached William Farquhar's at Pipe Creek, and the 10th, attended meeting there. On the 11th, we went to John Hough's at Fairfax, and, on the 12th, rode to William Jolliff's at Hopewell. I informed William what I had in view in coming there. He rather discouraged it, saying, they had lately had a visit, and that it would take me a long time to perform it. I told him I had come a great way in a belief of duty, and if he would be so kind as to give me a plan how Friends lay, and we could get any one to show us the way from house to house, we were willing to make trial. He gave us the account, and on the 13th, we began our visit at George Ross' family, he undertaking to show us where Friends lived. We that day visited Samuel Littler's, Thomas Berry's, and Henry Reece's. At this last place, we met with several Friends belonging to Hopewell meeting, with whom we had a solemn uniting season together. We lodged that night at James Wright's, and visited his family. We met with encouragement at each place, the Master being pleased to favour us measurably with his presence from house to house, enabling me to speak to the states of the families. On the 14th day we visited George Hollingsworth's family, and attended Hopewell week-day meeting. After this, we visited the families of James Barrett and John Barrett, and then went to lodge with Benjamin Barrett. On the 15th we had a sitting in the family, and then visited the families of Jacob Barrett, David Ruble, Nicholas Hanshaw, Thomas Reece, John Hanshaw and Jeremiah Archer. That night we lodged at John Ridgway's. On the 16th, after a sitting in his family, we visited the families of George Follis, the widow Merchant, William Hiatt, Jacob Chandler and Robert Stewart. We lodged at George Ross'. On the 17th, being the first day of the week, we sat in Mary Littler's family, and then attended Hopewell meeting. We dined at Mary Ballinger's, and then crossed the North mountain to the house of Sarah Howard, a widow. On the 18th, we had a sitting in her family, and those of William Pearson, Jesse Pugh, Thomas Pugh, John Rogers, and Azariah Pugh, and then we returned over the mountain to Mary Ballinger's. On the 19th, we visited her family and those of Jacob Jenkins, Thomas Batt, Philip Batt, Edward Messer, William Lupton, and John Lupton, with the last of whom we lodged. On the 20th, after visiting Richard Fawcett and John Fawcett, we rode twelve miles to Crooked Run, where we visited Thomas Sharp's family, and then lodged at the house of Mary Haines. On the 21st, visited her family and those of Alexander Ogilby, William Branson, Robert McCoy and John Painter, and returned to her house to lodge. Here I was obliged to leave my companion, who, by a fall, was disabled from travelling. Benjamin Thornberry, who had been in company with us as pilot since we left Mary Ballinger's, continued with me. On the 22d we

visited the families of Thomas Ellis, Jonathan Perkins and Simeon Taylor, and went to widow Brook's, near Hopewell, where we lodged. On the 23d, we visited the families of Thomas Taylor, Anthony Moore, Hugh Haines, Lewis Neale, Joseph Lupton, and lodged at Jonathan Perkins. On the 24th, First-day, we visited the families of Charles Perkins and John Milborn, and then attended their meeting held at John Lupton's. On the 25th, I attended Hopewell Monthly Meeting, where were several Friends from Fairfax Monthly Meeting, who had come to assist them in the management of the affairs of Truth. I lodged at William Jolliff's, after visiting his family. On the 26th, John Hough accompanying me, we visited the families of Evan Thomas, Edward Dodd, widow Southerling and Jonathan Taylor, and then after a ride of fifteen miles, Samuel Pearson's, at whose house we lodged. On the 27th, crossing the Shenandoah, we visited Samuel Brittain's family on our way to John Hough's.

"Now I can say with thankfulness, that though I had to pass through various trying dispensations in performing this visit, having to beg entrance from house to house, yet the great Master was pleased to favour me with faith and patience in passing along, and resignation to his Divine will; praised be his holy Name forevermore.

"On the 28th, in company with Francis Hage, I went to Goose Creek meeting, and thence to his house. The 29th, was spent in visiting Friends about Fairfax. On the 30th, my companion, Richard Buller, met me at Fairfax Monthly Meeting, which was a comfortable season. We, from thence, turned homeward, four miles, to John Poulteny's. On the 31st, crossed the Potomac, and attended Monoquasy meeting, after which rode twenty-eight miles to William Farquhar's. The next day, First mo. 1st, 1759, we rode to Yorktown. Here we met Israel Pemberton, who had been industriously employed in getting goods over the Susquehanna on the ice, in order to create a friendly correspondence with the Indians, who had been killing the back inhabitants; came over the Susquehanna on the ice; called at Isaac Whitelock's at Lancaster, and thence to a house in Little Britain, where some of my family lived. The next day I rode home."

(To be continued.)

The Red Sea.—Dr. Baist has lately communicated to the Geographical Society of Bombay, some careful observations on the temperature of the Red Sea, without doubt the warmest body of water of its size, on the earth. We are told that exactly in its centre lies a watery region of terrible heat. This seat of high temperature is situated in a tract rich in volcanic indications, and between 14° and 21° north latitude. Even in the winter months, the water is seldom less than 80°, reaches 84° in March and April, and in May sometimes attains to 90°. September, however, is the season of greatest warmth, the temperature of both air and water rising in that month above blood-heat. At this time, a person leaning over the bulwarks of a vessel whose deck has been lately cooled by a shower of rain, experiences a feeling like that of holding the head above a kettle of boiling water. In November, 1836, the temperature of the atmosphere being 82°, that of the water between 17° and 23', north latitude, on one occasion reached 106°.

Not the Heir.—That which can talk and not walk, and can profess and not suffer, is not the heir, nor must be respected as the heir: for all respect shown to that birth, puffeth it; but the true birth is low in heart.—*Stephen Crisp.*

The Currant.—Propagation.—The currant-bush is a shrub easily propagated from cuttings, or short pieces cut in the spring from shoots of the last year, and in most cases it is preferable to have a joint or two of the former year's wood at the bottom of them. A proper situation for planting them is the borders of a garden, where they may have the benefit of the manure and culture annually bestowed upon that part, which will make the berries large and the juice rich. Take the most luxuriant slips or shoots of a year's growth, set them singly in the ground about eight inches deep, and not less than twenty-four inches distant from each other. They never fail of taking root, and generally begin to bear in two years. They should be so trimmed that no limbs be allowed to branch out nearer the ground than six inches. An acre planted with currants, and well cultivated, would probably yield on an average a quantity of fruit sufficient to make several hundred gallons of wine.

They require an improved soil, clayey, and somewhat moist. It should be well dug up two feet deep; then set the thrifty sprouts of last year's growth at the depth and distance apart already mentioned, and cutting off the tops so as to leave but three or four buds above the ground. The cuts should be performed with a sharp knife, so that there may be nothing ragged or bruised about either wood or bark, and a good time for taking off cuttings is that of the breaking up of the frosts. They should be planted where the region is very hot, in a shady place, and watered with rain water in dry weather, until they have got shoots several inches long. A common practice is to take a bush that has stood in the nursery two years, and plant it where it is to stand, taking care that it has only one stem, and allowing no limbs to grow nearer than six inches of the ground. The bush is pruned every year, so as to be kept thin of wood, the middle being kept open, and the limbs extended, and when these get to about three feet in length, all the last year's shoots are at the proper season cut off.

On account of their hardness, currants are commonly too much neglected in culture, and are suffered to be overrun with grass and weeds, and to become crowded with suckers and numerous branches. Inferior fruit is always the result. Instead of allowing numerous shoots to spring up from each root, it is a frequent and successful practice to train them to a single upright stem, to the height of a foot, at which point the branches are made to radiate on all sides, in an upward direction, so as to form a handsome spreading top. In this way, air and light are freely admitted, and the fruit is not too much crowded upon the bushes. Another plan has been pursued by an eminent grower of fruit, and which is said to have resulted in the production of currants of very superior quality. As a good deal is known to depend on the manner in which the bushes are treated, especially during the ripening of the fruit, the bushes are pruned at the usual season of midwinter, shortening the last year's shoots to an inch or an inch and a half. Next summer the plants show plenty of fruit, and at the same time throw out strong shoots. As soon as the berries begin to colour, the summer shoots are cut off to within five or six inches above the fruit. Sun and air thus get free access, and more of the vigour of the plant is directed to the fruit, the berries being found to be not only of higher flavour, but of extra large size.—*N. Am.*

1710. Let the christian duty of visiting the sick be timely remembered and practised; it having often left comfort, ease, and sweetness upon the spirits of many to their very end.

For "The Friend."

Although no christian doctrine is more plainly asserted in the Holy Scriptures, than the immediate revelation and guidance of the Spirit of Truth, yet nothing is more disregarded and even ridiculed by some professors. How many consider themselves christians, who are evidently strangers to it, and appear to disbelieve its existence at this day, though in the primitive church, none were judged christians but such as had the Spirit of Christ, and lived under its teachings and preserving power. The apostle says, "But ye are not in the flesh, but in the Spirit; if so be, the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his." "For as many as are led by the Spirit of God, they are the sons of God." Many, in these days, who make high profession of belief in Christ as their Saviour, plainly show that they are not daily actuated and led by his Spirit. They shut their ears from hearing, and their eyes from seeing this inward guide, for fear of the yoke and cross which he requires to be borne, and are therefore strangers to it. Such must be ignorant of the true and saving knowledge of God, and of Jesus Christ whom he has sent, or this knowledge is acquired without immediate revelation. But there is an impassable distinction between the spiritual knowledge and the literal, the heart-saving and the head-knowledge. The last may be obtained divers ways, but the first in no other way than by the immediate manifestation and revelation of God's Spirit, shining in and operating on the heart, enlightening and opening the understanding, purifying the soul that it may see God, and know Him to dwell there.

Testimonies of ancient writers confirm this essential doctrine. Hierom says, "The law is spiritual, and there is need of a revelation to understand it." "So great things," says Athanasius, "doth our Saviour daily; he draws us to piety, persuades unto virtue, teaches immortality, excites to the desire of heavenly things, reveals the knowledge of the Father, inspires power against death, and shows himself unto every one." Cyrillus Alexandrinus plainly affirms, "That men know that Jesus is the Lord by the Holy Ghost, no otherwise than they who taste honey, know that it is sweet, even by its proper quality." Luther avers, "This is certain, that no man can make himself a teacher of the Holy Scriptures, but the Holy Spirit alone." "No man can rightly know God, or understand the word of God, unless he immediately receive it from the Holy Spirit. Neither can any one receive it from the Holy Spirit, except he find it by experience in himself; and in this experience the Holy Ghost teacheth as in his proper school, out of which school, nothing is taught but mere talk." Melancthon says, "Those who hear only an outward and bodily voice, hear the creature. But God is a Spirit, and is neither discerned, nor known, nor heard, but by the Spirit; and therefore to hear the voice of God, to see God, is to know and hear the Spirit. By the Spirit alone, God is known and perceived."

A writer concerning book-divinity, says, "To seek our divinity merely in books and writings, is to seek the living among the dead; we do but in vain many times seek God in these, where his truth is too often not so much enshrined as entombed. Seek God within thy own soul. He is best discerned, as Plotinus phraseth it, by an intellectual touch of Him. We must see with our eyes, and hear with our ears, and our hands must handle the Word of life—to express it in John's words. The soul itself hath its sense as well as the body. Therefore, David, when he would teach us to know what the divine goodness

is, calls not for speculation, but sensation: "Taste and see that the Lord is good." That is not the best and truest knowledge of God, which is wrought out by the labour and sweat of the brain, but that which is kindled within us, by an heavenly warmth in our hearts." "There is a knowing the truth as it is in Jesus, as it is in a Christ-like nature, as it is in that sweet, mild, humble, loving Spirit of Jesus, which spreads itself, like a morning sun upon the souls of good men, full of light and life. It profits little to know Christ himself after the flesh; but He gives his Spirit to good men, that searches the deep things of God." Again, "It is but a thin airy knowledge that is got by mere speculation, which is ushered in by syllogisms and demonstrations; but that which springs forth from true goodness, as Origen speaks, brings such a divine light into the soul, as is more clear and convincing than any demonstration."

After the darkness of the apostacy from spiritual christianity, Friends were raised up to call the people to the light and Spirit of Christ revealed in the heart, that they might be made by obedience to it, true disciples and followers of the Lord Jesus, and many were gathered to his inward teaching, and made an army in his cause. But have not the world, the lust of the flesh, the lust of the eye and the pride of life, eclipsed the brightness of that day amongst us, and settled hundreds upon their lees, so that they reject the light, and are now practical unbelievers in the immediate revelation of the Holy Spirit; and though unsubjected by its crucifying power, think they believe in Christ as their Saviour. All of us have need to search and see in the light what manner of men we are. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Fearful condition for any to be in, when the end comes.

The Auburn (N. Y.) State Prison.—Its enclosure now embraces 10 acres of ground, being 1000 feet by 500 in extent; the massive walls enclosing the grounds are built of limestone, and are 20 feet in height, by 3 feet thick, within which are the buildings where branches of industry are carried on by contractors, with the labor of the convicts. There are now 860 convicts engaged in the service of the State, of which 139 are employed in the manufacture of carpets, 103 manufacture saddlery hardware, 57 making various kinds of machinery, including steam engines, 38 coopers, 54 cabinetmakers, 67 making tools of various description, 108 in the manufacture of Buckeye mowing machines, cradles, rakes, &c., and 138 in the shoe department.

Powerful Burning-glass.—An Islington artisan has contrived a burning-glass of such extraordinary power, that it has not only served to concentrate the rays of the sun, but the attention of the learned societies in England. Its diameter is three feet, and the hardest and most solid substances, such as steel, flint, and even platina, are melted by it in a few seconds. Nor is the diamond able to resist it. One weighing ten grains, after having been exposed to the lens for half an hour, was reduced to six grains. During this time, it opened and foiled like the leaves of a flower, and emitted whitish fumes. When closed again it retained its form and polish.

Blanching Celery with Sawdust.—A correspondent of the *London Gardeners' Chronicle* recommends the use of sawdust for blanching celery, as he finds it to answer the purpose better than any other material, and is especially valuable for the late crops, to be kept during the winter. He says: "Having had some trouble in the winter of 1857 in keeping late celery from rotting in a new kitchen garden, where the soil was very retentive and damp, and the plants earthed up in the usual manner, I have since used sawdust for the purpose, and find that it answers perfectly. Last winter, all the late celery was earthed up with sawdust, and kept quite sound till the Fourth month, and no fungi or insects attacked it under ground, the heads being very solid, clear, and crisp, and well-flavoured. I had some doubts that the sawdust from resinous trees might give the celery a disagreeable flavour, but on trial I found this not to be the case, and the sawdust is now taken indiscriminately from the saw-pits, where different kinds of trees are sawn up. Before the late severe frost occurred in the Tenth month, I had just finished the earthing up of all the late celery with sawdust, and I find it is now wonderfully fresh, the frost not having penetrated far through the surface to the hearts." Another correspondent recommends charred earth in preference to sawdust, "as it will not only answer the purpose as well, but will allow the rain water to percolate more freely to the roots of the plants, and be of infinite service to a soil of a damp, retentive nature." The sawdust, he thinks, will induce an injurious growth of fungi in the soil.

Many contentions arise out of sheer misunderstanding. Disputants often become metaphysical according to the explanation given by the Scotchman, who said:

"Why, ye see, metaphysics is when twa men are talking thegither, and the 'ane of them dinna ken what he is talking aboot, and the ither canna understand him."

Drs. Chalmers and Stuart must have been "wee" metaphysical that day they got into a controversy about the nature of faith. Chalmers, compelled at length to leave his friend, said:

"I have time to say no more; but you will find my views fully and well put in a recent tract, called *Difficulties in the way of believing*"

"Why," exclaimed the astonished Dr. Stuart, "that is my own tract! I published it myself!"

That man was surely wise who prefaced every debate with, "Gentlemen, define your terms."

During the peninsular war, an officer of artillery had just served a gun with fatal precision against a body of men posted in a wood to his left. When the Duke rode up, after turning his glass for a moment in the direction of the shot, he said, in his cool way:

"Well aimed, captain; but no more; they are our own 39th!"

This sad blunder has been repeated too often in the armies of Jesus. With what fatal frequency have great guns of the church, which might have battered down citadels of Satan, been misdirected against christian brethren! There are surely levities enough in the world to shoot at, without firing into each other.—*S. Colley.*

There is not a nobler sight in the world than an aged and experienced christian, who, having been sifted in the sieve of temptation, stands forth as a confirmer of the assaulted—testifying, from his own trials, the reality of religion; and meeting by his warnings, and directions, and consolations, the cases of all who may be tempted to doubt it.

Rules For Using the Tongue.

The tongue is called in the Bible "an unruly member." Our own experience accords perfectly with the statement, and observations on the tongues of others have satisfied us of the fact. We think the following rules, if carefully followed, will be found of great use in taming that which has not yet been perfectly tamed:

1. *Never use your tongue in speaking anything but the truth.* The God of Truth who made the tongue, did not intend it for any other use. It will not work well in falsehood—it will run into such inconsistencies as to detect itself. To use the organ for publishing falsehood, is as congruous as the use of the eye for hearing, or the ear for smelling.

2. *Do not use your tongue too much.* It is a kind of a waste-gate to let off the thoughts as they collect and expand the mind; but if the waste-gate is always open, the water will soon run shallow. Many people use their tongues too much. Shut the gate, and let streams of thought flow in till the mind is full, and then you may let off with some effect.

3. *Never let the stream of passion move the tongue.* Some people, when they are about to put this member in motion, hoist the wrong gate—they let out Passion, instead of Reason. The tongue then makes a great noise—disturbs the quiet of the neighbours, exhausts the persons' strength, but does no good. The whirlwind has ceased, but what is the benefit?

4. *Look into the pond, and see if there is water enough to move the wheel to any purpose, before you open the gate; or, plainly, think before you speak.*

5. *Never put the tongue in motion while your respondent has his in motion.* The two streams will meet, and the reaction will be so great, the words of neither will reach the other, but come back in a blinding sprinkle upon himself.

6. *See that your tongue is hung true before using it.* Some tongues, we have observed, are so hung, that they sometimes *equivocate* considerably. Let the owners of such turn the screw of conscience until the tongue moves true.

7. *Expect that others will use their tongues for what you do yours.* Some claim the privilege of reporting all the news, and charge others not to do so. Your neighbor will not allow you to monopolize the business. If you have anything to be kept secret, keep it yourself.

1676. Let none strive nor covet to be rich in this world, in these changeable things that will pass away; but let your faith stand in the Lord God, who changes not, that created all, and gives the increase of all.

THE FRIEND.

TENTH MONTH 27, 1860.

Two short obituary notices, received ten days ago, have been mislaid at the printer's office, and cannot be found. We would be obliged by the parties interested forwarding us other copies.

OHIO YEARLY MEETING.

From different sources, we have received information respecting Ohio Yearly Meeting, and rejoice to learn that it was held to satisfaction. Both sittings of the Meeting of Ministers and Elders are represented to have been "seasons of the extension of divine regard, and through its solemnizing influence, Friends were comforted together."

A correspondent says, "The Yearly Meeting

opened on Second-day, the 8th of the present month. It was thought to be not quite so largely attended as last year, owing, in part, to the prevalence of epidemical disease in some portions of the country; and a few of the younger members may have remained at home, on account of its being the week of the State election. The Representatives all answered to the call of the clerk."

In addition to the usual routine business transacted at the first sitting, a communication from one of the Quarterly Meetings was read, calling the attention of the Yearly Meeting to the isolated condition of its members settled in the more western States, in reference to the location of their right of membership. The subject was given to a committee to report to a future meeting.

The former clerk and assistant, were continued in their respective stations; and after giving solid attention to the state of the subordinate meetings and members, as represented by the answers to the Queries; a communication, which had been laid upon the table, was given in charge to a few Friends, who, after examination, reported it might be read, which was accordingly done. A correspondent says, "The communication was signed by forty men and women, most of whom had separated from Red Cedar Monthly Meeting in Iowa, on account of the proceedings of that meeting in the disownment of a Friend, condemnatory of the course then taken by them.* The most or all of these had been disowned. Although they had become sensible that the course then pursued by them was not justifiable, yet as Indiana Yearly Meeting had become identified with the separatists in Ohio, they did not think it right to look towards a reunion with that body, and asked the Yearly Meeting of Ohio to take their situation into consideration. Much feeling on their account was elicited by the reading of their paper, but the meeting did not see its way to move further in the case at this time."

A proposition was made, that the Yearly Meeting should issue a minute, advising its subordinate meetings to proceed in treating with, and if they persisted, in disowning those who separated from it in 1854; but after a full and free discussion, it was evident that the meeting was not prepared to take such a step.

The reading of the Report of the Boarding-School Committee brought the meeting under exercise on the subject of the education of the children of Friends, and that that interesting institution should receive the fostering care of the members of that meeting; it being remarked by one who had had considerable acquaintance with the subject, and had made close observation, "that where any of our members had gone to other seminaries, not under the care of Friends to finish their studies," he did not remember an instance in which they "had retained an attachment to the principles of our religious Society." The meeting closed its session on Fifth-day evening.

Our correspondent remarks, "Friends generally parted under an increase of the feeling of brotherly love one towards another, having cause to acknowledge that it was 'good for us to be here.' It was very evident that the spirit of separation is much declining, and we think the number that would now look towards such a measure, is very limited," and that he would be deficient in performing his duty, did he not acknowledge his conviction "that unworthy as we are of the least of the Lord's mercies, the ancient wing of his goodness was mercifully

* We understand the charge against the Friend disowned was based upon his expressing unity with the "smaller body," in New England.—*Ed. Friend.*

fully spread over the meeting during our being together. To Him only be ascribed the praise."

On the receipt of the printed minutes, we will lay such parts of them before our readers as are of general interest.

SUMMARY OF EVENTS.

UNITED STATES.—*The Ten Million Loan.*—The bids for the new loan of ten millions of dollars were opened on the 22d instant. There were about forty-six bidders for various amounts. The aggregate of the offers exceeding the ten millions by about half a million. The premiums offered are much smaller than heretofore. They were from par up to 1.45 premium.

New York.—Mortality last week, 414. Natives of the United States, 270.

Philadelphia.—Mortality last week, 202. Natives of the United States, 144. The cattle market, the last week, was dull. Bees sold at from \$7.00 to \$8.50 per cwt.; sheep, 8 cts. to 9 cts. a pound, and hogs, 8 cts. to 9 cts.

Richmond, Va.—The late census shows a population of 37,968. This is an increase of 10,398 since 1850, when the population was 27,570.

Charleston, S. C.—The census returns makes the number of white inhabitants amount to 23,327—an increase in the last ten years of 3315; the number of slaves, to 13,606—a decrease of 5926; and of free coloured, 3257, a decrease of 184; total of white and black, 40,848.

Pennsylvania.—At the late election for Governor of the State, 492,606 votes were polled, which is the largest aggregate vote ever given in Pennsylvania. The largest previous vote was at the Presidential election in 1856, as follows: Buchanan, 230,710; Fremont, 147,510; Fillmore, 82,175; total, 460,395. In the next Legislature, the House of Representatives will consist of 71 Republicans, and 29 Democrats; the Senate, of 27 Republicans, and 6 Democrats. The Congressional delegation consists of 20 Republicans and 5 Democrats. The Republican majority in the State on the vote for members of Congress is 48,825; on the vote for Governor, it is 32,092.

Oregon.—On the 2d inst., the Legislature elected two United States Senators. J. Nesmith and E. D. Baker were chosen; the former for six years, and the latter for five years. Nesmith is called a Douglas Democrat, and Baker a Republican. An emigrant train of 19 men and 27 women and children, was attacked by the Snake Indians, in the neighbourhood of the Salmon Falls, and the entire party, it is believed, were killed, except one man, who effected his escape.

California.—San Francisco dates to the 10th, by the overland route. On the 8th, the telegraphic communication between San Francisco and Los Angeles was inaugurated. The line is to be continued further east, as fast as practicable. The ship *Hornet* cleared for New York on the 9th. Her freight consisted of quicksilver, wool, hides, and 21,000 sacks of wheat.

Miscellaneous.—*Earthquake in Canada.*—About ten minutes before six o'clock, on the morning of the 17th, an earthquake occasioned alarm over a large part of Canada. It was also felt in the State of Maine. No serious damage was done by it, but the motion was sufficient to shake down old chimneys, and cause the fall of plastering in many of the houses.

Even Handed Justice.—According to late Russia "Criminal Returns," it seems no less than twenty-three hereditary nobles, thirty-nine persons of rank, enjoying what is called "personal nobility," and twenty-two ecclesiastics, were among the convicts of last year, and they were punished as though they had been the meanest villains in the land, so impartially are the scales of justice held in that despotic realm.

The Tea Trade.—During the year ending Fourth mo. 30th, 1860, there were exported from China to the United States, 31,661,426 pounds of tea; the export to Great Britain, for the same period, was 78,416,052 pounds.

The Survivors of the Revolutionary Army.—A late letter from the U. S. Commissioner of Pensions says, there are now but eighty-nine survivors of the army of the Revolution, whose names were placed upon the rolls for pensions.

Egyptian Metal Foundry Brought to Light.—Mariette, an eminent Egyptian antiquary, says: "The excavation made at Memphis has brought to light a metal founder's work-shop. We have already discovered his tools, about forty pounds of unrefined silver, gold medals, twenty silver medals never seen before, and other objects destined to the crucible."

A Noble Park.—Gen. Harding, a wealthy man, residing near Nashville, Tenn., has a park of 800 acres, in which are 300 deer, 30 buffaloes, and a herd of elk.

A Swift Boat.—The steamer *Daniel Drew*, a few days since, ran from New York to Albany, a distance of 156 miles, in 6 hours 50 minutes, actual running time. This shows a sustained speed of nearly 22½ miles per hour.

RECEIPTS.

Received from John King, N. Y., \$2, vol. 34, and for Saml. Simkin, jr., and Francis Armistead, \$2 each, vol. 34.

WEST-TOWN BOARDING-SCHOOL.

The Winter session of the school will commence on Second-day, the 5th of the Eleventh month. Pupils will be conveyed from the city to the Street Road station on the new Philadelphia and West Chester railroad, where conveyances will be in waiting to take them to the school, on the arrival of the 7.45, 10, and 2.30 trains on Second-day, the 5th, and Third-day, the 6th. The passenger depot is at the corner of Thirty-first and Market streets, West Philadelphia. The Market street passenger railroad cars pass the depot. Baggage may be sent to the depot, corner of Eighteenth and Market streets, or to the passenger depot, West Philadelphia. If sent to the depot at Eighteenth and Market streets, it should be there an hour before the departure of the trains. Tickets will be furnished by the ticket agent at the depot, to such pupils as have been regularly entered, which with the stage fare from the station, will be charged to the pupil at the school.

The stage will connect with the early morning train from the city daily, (except First-day,) and also with the 1.45 train to the city, if there are passengers.

Small packages for the pupils and others left at Friends' bookstore, No. 304 Arch street, before twelve o'clock on Sixth-days, will be forwarded to the school. Letters are to be forwarded through the post-office, directed to West-town Boarding-School, Street Road P. O., Chester Co., Pa.

Tenth mo. 23d, 1860.

WEST-TOWN SCHOOL.

A Friend is wanted as Teacher of Reading in the Boys department of this Institution. Apply to

SAMUEL HILLES, Wilmington, Del.
JAMES EMLEN, West Chester, Chester Co., Pa.
ALFRED COPE, Germantown, Pa.

Sixth mo. 6th, 1860.

WEST-TOWN SCHOOL.

A Friend is wanted to fill the station of Governor in the Boys' department of this Institution.

Application may be made to NATHAN SHARPLESS, Concord, Pa.; SAMUEL HILLES, Wilmington, Del.; JAMES EMLEN, West Chester, Pa.; or THOMAS EVANS, Philad.

Twelfth mo., 1859.

DIED, at her residence in Westmoreland, Oneida Co., N. Y., on the 20th of Fourth month, 1860, ELEANOR M. PECKHAM, wife of Samuel Peckham; an esteemed member of New Hartford Monthly Meeting, in the forty-ninth year of her age. She was early made acquainted with the workings of Divine grace, and as she yielded thereto, she experienced its blessed and peaceful fruits; being preserved from falling into many of the snares and temptations incident to youth. As she continued faithful to the manifestations of Truth, with which she was favoured, she found it her religious duty, to adopt the plain Scripture language, about the fifteenth year of her age, while attending school with those who knew but little about such exercises. The cross was great, but as she yielded obedience, great was the peace she enjoyed. She also felt constrained to lay aside all superfluity of apparel, believing that Truth leads its followers into plainness, simplicity, and circumspection of dress and manners. Continuing faithful to the requisitions of the Holy Spirit, as manifested in the secret of her soul, she united in religious fellowship with the Society of Friends, about the twenty-third year of her age, and was enabled to live a careful and inoffensive life, clothed with a meek and quiet spirit. She was a firm believer and supporter of the ancient principles and testimonies of the Society of Friends, was exemplary in the attendance of religious meetings, and in her solid, quiet waiting therein. She was several years afflicted with a hard cough, and at times suffered greatly from soreness and oppression, which terminated in consumption. As the earthly house of this tabernacle gradually gave way, she felt an increasing concern to know of having a building of God, not made with hands, eternal in the heavens.

At one time, when speaking of the approaching change, she said, "If I knew I should be happy, if I could feel the assurance I want to feel, if I knew *every thing* was ready, I should not care how soon the time comes. I have nothing to trust to but the Lord's mercy." On getting up on the morning of the 15th of Fourth month, she was much exhausted, and said, "I cannot last long if I do not get better; I may not live a week." Her husband being much affected, she said, "Don't mourn for me, but give me up, and be company for each other, (meaning her husband and only surviving daughter;) these are strong ties; we have lived together, (referring to her husband,) nearly thirty years, and Samuel, [her husband,] has done all he could for me." She expressed much feeling for him, and gratitude for what had been done for her. At another time she said, "The Saviour knows what is best for us. He is all love; he knows our weaknesses and infirmities; he knows our sincerity. I am willing to suffer until it is enough; I desire not to complain." 16th. Feeling herself fast sinking, she said, "This is a solemn time; there are many strong ties; and then to think 'as the tree falls, so it lies;' to be ready, this is the greatest of all. I have desired, from my youth, to do right, to live as I ought; but in looking back, I can see many misses; our Saviour is able, and, I hope, willing to forgive. 'He will eth not that any should perish, but that all should return, repent and live.' He is all goodness and mercy; without him we can do nothing; he is all in all." On the 17th, being very weak and oppressed for breath, she said, "When the right time comes, I am willing to go. I hope there is nothing in my way; if there is, I don't see it. I hope my work has kept pace with the day. It is a great thing to be prepared to die. I don't want any to think I am better than I am. I am a poor, weak creature; it is all of his mercy; all good comes from him. He gives the ability; He looks at the sincerity and tenderness of the heart; He is just and holy; He is all love and mercy. I can resign all to him. I am willing to go at any time; his time is the right time." After many other expressions, she observed, "I see my Saviour coming nearer and nearer. His love is great; it fills my heart; I am a poor creature, all weakness; I never was more sensible of it, although I have often felt it so; it is all mercy; I have no merit of my own; I take nothing to myself; let him have all the praise." A little after, "I feel such love in my heart; I believe it is a little taste of what is to come. I long to go and be at rest; I long more and more to go. Oh, the Saviour's love. I love my friends; oh, I love my friends; but there is a love beyond this. I want to be remembered to all my absent friends wherever scattered, that inquire after me, and tell them I hope to meet them in that better land. I want every thing done, that I may not have anything to do, but to die. I have nothing of my own to depend upon; it is all through Christ. When I was a child, reading of the sufferings of the Saviour on Calvary, for us, interested me very much, and often, through life, in reading the Scriptures of Truth, I have felt that love to flow in my heart, that I never felt in reading any other writings. I believe it was a measure of that love that gave them forth; they are a dead letter of themselves; but if we lived close to the mark, and looked to that Spirit which gave them forth, when we read them, we should understand them to our profit." She bore her sufferings, which were great, with christian patience and resignation; often saying, "I am willing to suffer; I feel no disposition to be impatient." Thus she continued, until the 20th, when she gently passed away, leaving to survivors the consoling belief, that she has entered into a glorious immortality.

—, at the residence of his son-in-law, David Peckham, in the town of Westmoreland, Oneida county, N. Y., on the 24th of Fifth month, 1860, JOSEPH POWELL, in the eighty-second year of his age. He was a member of Western Monthly Meeting and Le Ray Quarterly Meeting, and for many years stood in the station of an elder. He was an example of christian simplicity, plainness and meekness, and was concerned to uphold the doctrines and testimonies of our religious Society, in their simplicity and purity. Without much disease, he gradually wasted away, and quietly breathed his last, retaining his mental faculties to the end. In the decease of this dear Friend, the society of which he was a member, has lost a pillar, that will not readily be supplied; his family, a kind and affectionate husband and father, and the community in which he lived, a good neighbour and friend. "Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours and their works do follow them."

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Henry Hull.

For "The Friend."

(Continued from page 58.)

The religious experience of Henry Hull, in his youthful days, is much like that of many others. The grace of God begins to work in the heart at a very early period, resisting the indulgence of the wayward and corrupt propensities and passions of fallen nature, reproving and condemning their indulgence, and encouraging and comforting the mind in well doing. This is the commencement of the work of restoration, and many have felt it when too young to know who it was that was thus dealing with them.

An attentive and pious observer will often perceive seasons when the Divine Witness is thus pleading with the little ones; and, by seeking for best help, may be made useful in encouraging the mind to give diligent heed to Him, who is at work in it, and implicitly to obey His leadings. When we remember that we cannot of ourselves think a good thought, or breathe a holy desire, and that the things of God cannot be perceived by the natural man, but are foolishness unto him; it is plain that whatever that is really good, we are enabled to sink, or say, or do, must be the work of the Holy Spirit in us; who is given to lead into all truth.

How important then that children should, from infancy, be taught to give the most scrupulous attention to these inward manifestations, and implicitly to obey them, as the tender pleadings of a Saviour's love, and the only way in which they can grow in vital practical religion. It is equally important that no course of instruction in religious things should be adopted, the tendency of which would be to substitute something else for these teachings of the Holy Spirit, and to turn away the attention of the child to some other and inferior standard.

The truly pious parent can desire nothing more earnestly for his child than that it may be brought to Christ. It was the concern of some of old, and the Saviour owned it, and put his hands on the children, and blessed them. But He is no longer visibly present in his bodily appearance among men, and the only way in which the little ones can now be brought to Him, is by turning to and abiding with his spiritual manifestation in the heart. There they must find and know Him, if ever He is known by them, and as they diligently strive to cultivate an acquaintance with him there,

He will reveal himself more and more fully, take them in his arms, and bless them, and lead them safely in the pathway of peace.

We have no disposition to undervalue human instrumentality in the religious training of the youth. It is the duty of parents earnestly enjoined in our excellent discipline, diligently to instruct their offspring in the doctrines and precepts of religion as set forth in the Holy Scriptures, and in the approved writings of the society. When this is properly done, it is a great blessing, to the children; and we would encourage all heads of families in so good a work, and to seek for divine ability to do it rightly.

In the performance of this great duty, however, let none overlook the important fact that the agency of man alone cannot do the work, let him be ever so full of Biblical knowledge. If our children have any true religion, it must be the work of the Holy Spirit in them, and care is necessary that we do not in any way draw them from His teachings to ours, and substitute a system of knowledge of sacred things acquired by study and human efforts, for His living heart-changing work in the soul. In this day when literature and science are making great advances, and men are cultivating their minds to an extent heretofore unparalleled, while the things which please and develop the imagination and the tastes, are multiplying around us, it becomes the christian to be especially and diligently watchful, lest, by little and little, a mere intellectual and sentimental religion, beautiful in appearance, and speciously attractive in its forms, but destitute of vital power, should push aside, and take the place of, that humbling self-denying, and heart-changing religion, which only is the fruit of the Spirit of God, and alone will find acceptance in his sight. The narrative proceeds:

"The revolutionary war continuing, the sufferings of Friends greatly increased. They were stripped of nearly all their personal property, and sometimes where they had large herds of cattle, the last cow was driven away. But even wicked men respect consistency; and those who suffered most were such as had indulged too freely in political disputes and conversation, while the oppressors were evidently more favourable toward those who meddled not with the prevailing contentions, but patiently and quietly suffered as the peaceable followers of Him, who said, 'My kingdom is not of this world.'" The collectors would frequently go away without taking anything from such; and when compelled to distraint, they manifested much reluctance.

"My father built a fulling-mill, in order to furnish me with employment; and with a view of having me instructed in the business, engaged a man who understood it; but there being little opportunity of choice, the person he hired was very objectionable in point of morals, and I was greatly exposed in his company. He was, however, soon dismissed, and I was thrown into other company. The man who next took the mill, had an interest in the proceeds of my labour, and kept me very closely at work, early and late, to which I quietly submitted, being desirous to learn the business.

His unwillingness to permit my attendance at week-day meetings, was the only difficulty I met with from him.

"The practice of employing immoral or irreligious persons in families where there are young children, is often attended with very injurious consequences to their tender minds. Parents who are desirous of training up their offspring in the fear of the Lord, should exercise great care as regards those they employ. I well remember the corrupting conversation and conduct of some who were engaged in my father's business, when he was altogether ignorant of what was passing. The sons of farmers who are left to labour with the workmen, without the presence of their parents, are in a particular manner exposed to contamination, many of that class being of the lowest grade, and hardened in wickedness.

"It is no less important that in the education of children, suitable teachers should be sought for. Greatly have the children, in many parts of the country, suffered from the want of this care; too many being more anxious to obtain a teacher at a low rate, than to get one of good character, whose services may cost a little more; and hence some persons, who would rank among the dregs of mankind, have been entrusted with the oversight and tuition of tender children. One of this description, who had been a soldier in the British army, was employed in the neighbourhood where I lived, and from him I derived much of my small share of school learning. He would often leave his pupils under the care of one of the elder boys while he spent his time at a tippling-house with his drunken companions, and returning to the school intoxicated, would beat the boys unmercifully, while his own face bore the marks of the blows he had received from his quarrelsome and inebriated associates. This, however, is a strong case, and I believe Friends are now more careful; and the concern to have suitable teachers, appears to be generally gaining ground.

"While at work one evening in the cloth-mill, word was sent to me, that my father wished me to come to the house. I immediately went, and found several Friends there, who proposed a religious opportunity with the family. When I found what I was wanted for, I felt disturbed in my mind, that my father should call me from my work, upon what I then thought, such a trifling occasion, and I could scarcely speak pleasantly to the Friends. But soon after we sat down together, the power of Truth spread over us, and the Friends were enabled to speak so plainly to my situation, that my spirit was broken into tenderness, and when I left the house, tears flowed from my eyes. Reflecting on the solicitude of my dear father for my everlasting welfare, and on the goodness of the Ancient of days, in that he did not leave me in the hardened state of mind I was in, when I went into the room, my heart was humbled; and I entered into solemn covenant with the Lord, that if he would pass by my offences, I would endeavour to be mindful of his favours, and walk more worthily. At another time, my mother reproving me for levity, I replied to her in rather unhandsome

terms, at which I saw she was grieved. This affected me much, so that I wept to think how thoughtless I was, fearing I should be cast off by the Almighty, for my ingratitude to her who had done so much for me.

"From the time of the afore-mentioned opportunity in the family, the work of religion seemed to take root in my mind. I could not take the liberties I had formerly done in vain and idle conversation, but seriousness covered my mind for many months, and I was glad when the meeting-day came. I remembered my former covenants, and wept in secret at the remembrance of how often I had broken them. Frequently, in the silent hours of night, when all nature seemed slumbering, I sat ruminating on my sad situation, thinking no poor mortal was so miserable as myself. Yet I had none but myself to blame for it, knowing I had very often been favoured with the sweet incomes of heavenly love, which I had slighted, running after the follies incident to youth. At other seasons, the Beloved of souls was pleased to renew the offers of his love in my heart, and I was filled with joy and rejoicing. Thus I continued through the time of my apprenticeship, which being expired, I undertook the management of the business myself, diligently attending meetings, sometimes walking four miles over the mountain; and I was often much comforted while we sat together, and could return to my employment rejoicing.

"In the eighteenth year of my age, I became acquainted with Sarah, daughter of Edward Hallock, of Marlborough. The first time I saw her, I thought she was the person with whom I should be willing to spend my days, but being young, I was not hasty to move in the matter, but frequently contemplated upon it, and at times felt humble desires, that if it was right, I might have her for my companion, and that the Lord would prosper us in the undertaking. In the year 1785, we took each other in marriage, under a sense, I trust, of the importance of the solemn compact; the meeting being favoured with the overshadowing of Divine goodness.

"For nearly two years after our marriage, I was greatly tried with a spirit of unbelief, and sometimes was near giving up to close in therewith, but being blessed with a pious wife, she proved a true help-meet to me, both in my religious progress and in the cares of life. Few men have been more blest in this respect than I was."

(To be continued.)

For "The Friend."

Druse Sheiks.

(Concluded from page 59.)

The habitations of the Sheiks of the Lebanon consist of large masses of buildings, erected upon a somewhat similar principle to the model lodging-houses in London, and with an eye to mutual security, comfort, and protection. They are, in short, ranges of barracks, wherein each Sheik occupies two or more apartments according to his means, and he dwells there with his wife and family. Happily for themselves, they are a people wholly unacquainted with the European luxury of suites of elegantly furnished apartments. The boudoir of the Sheik's wife is the family sleeping apartment, where, in the absence of anything more elegant, a pile of mattresses and pillows (which will be spread out upon the floor to sleep on at night) serve as a substitute for more costly divans or chairs. The Sheik himself holds his morning levée out in the open court-yard opposite his house in fine weather; and in winter, within the single *salle de reception*, where the visitors congregate round a brasier of burning charcoal, looking like

so many witches round a mystic incense-pot, and discussing more tobacco-smoke than anything else. Opposite to these dwellings are their respective Meidans or "lunge" for horse exercise, where the very favourite game of the djereed is practised. To the gateway, in summer, as in the days of Job and David, resort the great, the wealthy, and the indolent, accompanied by their male children; for these are a glory and a pride in their eyes, and blessed is that man supposed to be, even to this day, who has his quiver full of them. Amongst a people that are continually at feud with their neighbours, or with aggressors from the plains, every additional arm that can wield a weapon, offensive or defensive, is, as a matter of course, an acquisition, whereas a poor girl is more likely to prove an innumbrance and a source of anxiety, than a solace or comfort in times of trouble. This has been sadly illustrated during the recent massacres, for the assassins made a point of destroying every male adult and infant, while the women were left to perish by starvation.

Lounging in their gateways, the Sheiks accost every passer-by, their conversation being chiefly limited to agricultural matters; for both Druses and Maronites are, strictly speaking, an agricultural people and hewers of timber, though they certainly have not yet beaten their swords into plowshares. Resembling as they do, in some respects, the Highlanders of Scotland, with their clans and mountain homes, it is not very singular that they themselves should be imbued with notions that the Scotch are mystically related to them, and profess the same secret faith. Another curious fact that it is well to bear in mind, is the unchecked disgust and horror the Druses displayed on hearing of the atrocities committed by the Indian sepoys: one chieftain even went so far as to volunteer his services to help in quelling the rebellion; yet to these people are attributed crimes equally revolting. When casual European travellers stumble across them, their conversation takes a wider range, and the new comer is nearly questioned to death by the more inquiring and enlightened Sheiks. The Druses have a decided preference for the British, and openly express their gratitude; many of them having been in former times saved from exile and death through British agency.

SHEIK GAMES AND HORSEMANSHIP.

The Druse Sheiks are noted for their breed of horses, to the rearing and training of which they devote great skill and pains; and they treat them with the utmost kindness and consideration. They use little of the whip, and less of the spur; and never goad their steeds to vain exertion, nor unnecessarily expose them to damp or cold. Indeed, they are essentially a horse-loving people; and of all the manly games in which cavaliers delight, none surpasses the Meidan.

The Meidan is usually opposite to the entrances to these Sheiks' houses; and few things can present a more picturesque or striking tableau than the gathering of these mountain chiefs and their followers. The sublime mountain scenery around; the snow-capped hills gleaming with gold and scarlet in the sun's bright rays; the purple and crimson hues of the firmament flecked with silvery clouds; the azure tint of the distant mountains contrasting with the deep brown hue of the nearer hills and the emerald carpet spread over the Meidan by the ever-bountiful hand of nature—all these combined form a beautiful picture; which is rendered more brilliant and animated by the groups of richly dressed horsemen, and superbly caparisoned steeds—the handsomest of men and the noblest of steeds—curvetting and prancing to and fro

in the pride of strength and health, and the full enjoyment of the exhilarating breeze, which cooled by the snow, and rendered fragrant with the scents of the wild shrubs and flowers. All these combined render the scene a magnificent and spirit-stirring spectacle.

The Sheiks and their principal attendants who intend to take part in the sports, congregate here at an early hour; and though the sight is a common one to the natives, it invariably attracts crowds of spectators. The horses are put into the requisite paces to get them into good breath, the riders poising their djereeds, and practising the fling of the arm, to prepare for the contest. After about a quarter of an hour's practice, the horsemen divide into two parties, stationing themselves at opposite extremities of the Meidan, about a dozen opponents on either side being on the field, and the sport of the day commences. The djereed is a long stick, about an inch in diameter, and a yard and a half in length, but blunt and round at both ends. Armed with this, and skilfully poising it in his hand, the Sheik himself is not more impatient for the commencement of the game than is the fiercest he bestrides, who paws the earth, and sniffs the air with dilated nostrils. Suddenly there ride forth from the ranks a challenger, who leans slightly backwards in his saddle, his right arm carried below his waist, grasping the djereed in the centre and with the clasped fingers uppermost. After traversing about two-thirds of the Meidan, he abruptly wheels his horse to the left, without sensibly checking its speed, and in the act of wheeling, throws the djereed with his full force at the opponent he has selected, and immediately afterwards putting his horse to its utmost speed, gallops back to his own party, pursued by some other opponent. The djereed thus delivered, derives additional impetus from the swift curve made by the horse in wheeling abruptly round, and it cuts through the air with a whiff like that of a shot. The pursuing horseman from the opposite side in his turn aims at the fugitive, and the greatest agility and skill are displayed by the retreating parties, who avoid the blows aimed at them, by feats of dexterity that would do credit to any acrobat hanging over by the horse's neck, and dodging from one side to the other, so that sometimes nothing more than the rider's foot presents itself to his opponent. Sometimes the pursued will suddenly wheel round, and with consummate address, seize the djereed by the left hand in the full velocity of its flight. Soon the mêlée becomes general, and presents a most exciting spectacle to those not actively engaged in it. Men on foot find ample and fatiguing occupation in supplying the riders with djereeds.

In this game of the Meidan, severe and dangerous blows are sometimes exchanged; the combatants get angry, and throwing away their djereeds, draw their swords, and fall to fighting in earnest. On such occasions, however, prompt interference prevents bloodshed. After about three hours, both horses and men are fairly knocked up; and obliged to relinquish the sport. There are many anecdotes of the strength and dexterity of their celebrated djereed-throwers. One, named Sheik Hottar Amul, is said to have sent a djereed through a two-inch deal-board. His father was the best horseman in all Syria, and it is told of him, that on one occasion, being present at a Meidan at Grand Cairo, Mahomet Ali bantered him about a certain favourite black eunuch, of enormous strength, who was the champion of the Meidan, and challenged him to enter the lists with the negro. The Sheik accepted the challenge, stipulating, however, that he should not be held responsible for

any consequences; and then riding boldly into the affray, after a few harmless passes that were skillfully parried, he delivered his djereed with such force at the retreating eunuch, that it entered his back between the shoulders, and came out at his breast. There is rarely a Meidan without some wound or other being inflicted, and the horses are oftentimes greater sufferers than the men; a riderless and half-frantic steed has been seen tearing across the Meidan with a djereed sticking up from its haunches like a signal-staff.

For "The Friend."

Extracts from the Letters and Memorandums of our Late Friend, H. Williams.

"Tenth mo. 13th.—Thou hast been so very kind since my indisposition, in putting pen to paper with intelligence of your welfare, and informing how your afflicted parent is faring, that I am much indebted. This is truly a season of proving; no doubt but that those of his children who watch with him, feel the necessity of lending the aid of their spirits, that his faith fail not; according to my measure, my sympathy is awakened, and desires raised that he may be supported to the end.

"To-day, our meeting rather fuller than often. The account was set before us of the disciples being tossed with tempestuous seas, and the Master being seen walking on the waters; Peter desiring he would bid him to come unto him, which he did, but assaying to go unto the Master, and seeing the waves boisterous, he began to sink; here faith failed; but in great kindness a helping hand was lent; with this query, 'wherefore didst thou doubt?' The opening of the passage afforded relief to me, and some encouragement, who have lately had too much of an eye to the boisterous waves; if sinking be the consequence, great need to look to the great Helper of all. There are so many discouraging things in our poor little meeting and circles, that my mind has not been high nor proud; trust am willing to be low, 'if so be, there may be hope.'

"Beside what strength I found at meeting, I was comforted to-day in reading Francis Howgill's prediction in the last number of 'The Friend': it is seasonable; and then those accounts of Thomas Nicholson, of Perquimon Co., N. C., which have been inserted from week to week.

"So if a little is gained here and there, so that with a little sense remaining of good at home, maybe, I may be sustained to the end, that I die not."

"19th.—I received thy welcome communication whereby I felt again introduced into some sense of your situation, on account of your father's [J. H.] protracted illness, my sympathy for him and those about him is awake. That light and peace should be his experience after desertion and a withdrawing of light, (as I understand thee has been the case,) is a great favour; we have known similar instances; so it was with J. W. When that season passed away, all was peace and assurance of being received into glory,—waited patiently through the remaining conflict of nature. I seemed to read and thought I could see clearly how it was with J. H.; patiently waiting: no doubt with me, but a safe entry into the port of rest will be granted, when a little more bodily suffering is over. I seem to think it very desirable you should be there now, to witness the close, and receive what he might have to say, at last, if only a final 'Farewell.' If convenient, let me hear when the change takes place, that, at least, I may think of you."

"27th.—I was greatly comforted to receive a letter from —, last evening. Says, 'she has to struggle hard for her life;' 'her enemies are lively

and many:' better so, said I, than to be lukewarm."

"Eleventh month.—Our Quarterly Meeting—no strangers; we are weak, when left to ourselves: two gone, who helped bear the burden. It is a low time in Society; there is need for every one to look to the principle, or they will certainly be blown away: to find ourselves rooted and grounded in that, we need not fear storms nor any assaults of the cunning adversary, trying to deceive; so let us see to it. Time is precious; we all stand accountable. When I think of these things, other business seems small and of less moment. I would be glad to send you some good tidings, but have none just now.

"I have often recurred to our conversation a little before I left thy room to set out home, where we were speaking of the 'fancy-work' made by the girls at West-Town.

"The specimens thou showed me were moderate; thou thought it better to let them do it than excite feelings which did more harm than the 'little foxes.' I thought it over and over, and if I had written under the fresh feeling, it would have been better done. Thy view of the subject, I appreciated, but have not been able to make it fit in with that restraint over inconsistencies, which Friends recommend. I would by no means lay rude hands on these (as many would think) innocent pastimes, and excite feelings worse than the 'little foxes.' Yet dear —, is there not a way to do right things rightly, preserve the feeling, and yet convince the judgment. Thou doubtless remembers the conversation; look it over, and please call to mind, that if the 'little foxes' are suffered to hurt the tender vines, there will be no fruit.

"I want us in our different allotments, and very especially at West-Town, not to get into an easy, clever, well to look at, way of doing; keeping alive something which ought to die; and the sooner the better for us, if prepared we see to it.

"The heads of our mothers in the Truth, are now laid low, who did faithfully stand against the showy fancy work at West-Town; that I remember, and we yielded, no doubt for our good. . . . Thou wilt not love me, if I continue this strain and lay burdens."

"Dear Friends,—To all the rightly-exercised teachers and care-takers of the scholar girls at West-Town. I feel concerned for the right setting in of the present session, and would encourage you in your great charge, to endeavour to join hand and heart in laying hold on wrong things; all such things as are not proper and suitable to be allowed at West-Town. You will have some women Friends with you; they will help, and it will be best to mention to them such things, one and all, that have crept in through some of the girls, such as plaiting of the hair, combing and fixing each other's hair; the bead and worsted work, and whatever else may have felt to you a burden. Do, dear Friends, try to seek for the right way, from time to time, to have wrong things stopped. . . . Do all you can now, while the committee are with you, and during the session, as wrong things appear, at once call on the girls, and with the help of dear —, in a proper manner, have it put away; it will save much trouble, and the comfort you will have in this honest discharge of duty, as faithful watch-women, over a very precious part of the Lord's heritage, will be a reward.

"These creeping things, fashions, unsuitable fashions, may indeed be compared to the 'foxes' which spoil the tender vines."

"29th.—At our Monthly Meeting yesterday, received an acknowledgment from —; there seemed a good deal of feeling in the meeting on

the occasion, and it appeared to be received freely, and, I believe, it was honestly offered. But we have, as a meeting, many low, poor times. If the young people do not get ready to come up to our help, the cause will suffer, and others will take our places and our crowns; and we be altogether left in weakness, darkness and dismay: for these things, I feel truly sad often, and want we may lay hold of the little strength left."

"Twelfth mo. 13th.—I was glad to see —, and to get thy letter, also to hear you all keep well, it is the greatest thing next to the immediate presence of best help, which, I trust thou hast a share of, though the path is so closely beset with cares. . . . Under the proving dispensations allotted, I do sympathise with thee, and desire patience may continue to abound, and that thy head may be kept above the waves, 'then thou wilt never drown.' Continue to 'bake the little cake first,' then good feelings and good fruits will follow.

"The School Committee met to-day. That is an interesting concern; if well managed, it will prove a blessing to our children. I look back with great comfort to the days, when I was a child there."

"The account of the Yearly Meeting in 1844, omitted in its proper place.

"Left home on Sixth-day morning the 12th of Fourth month; felt as if many home-cares were wrapped about me, though disposed of them so as to feel pretty easy. Came safely to brother B's. After dinner, I took up the fourth number of 'Friends' Library,' containing the account of our dear departed Friend, Thomas Scattergood, and read with interest his deep wading and trials in and around London, where he had been a long time. I was glad of having the back-parlour pretty much to myself, while the front one was occupied by many Friends, who had come to attend the Yearly Meeting. I was thoughtful whether it appeared selfish to sit thus alone; soon found it needful to retire to my bed to rest; there I remained till near evening; my mind very quiet and thoughtful on my own account, respecting attending this annual meeting, solicitous not to forget myself, not even for a moment.

"In the evening, attended the School Committee. . . . An exercise pervaded, on account of the use of the plural language among some of the scholars; also the dress of some of them not being as Friends' children ought to be dressed. It was believed that this of drawing little by little into the ways and manners of the world at that school, would, if not discouraged, be a real hurt to the Society, eventually; but I hope that a concern will be cherished by those alive in the Truth, and the school retained on its original ground.

"At our afternoon meeting Seventh-day, our dear friend, Sarah Emlen brought her concern before the meeting, (which, no doubt, was generally known,) under a baptizing feeling afresh extended to her, of which the meeting largely partook. She arose and opened it with these words:—'I may say as a servant formerly, "Unless the Lord had been my help, my soul had almost dwelt in silence," "When I said my foot slippeth, thy mercy, O Lord, held me up." Had this not been the case, I should not care to tell my friends that a concern which was left nine years ago in the bosom of the church, has rested with weight, now for several years, inducing a belief that it would be required of me to visit in the love of the gospel the isles afar off,' and that she apprehended the 'full time' had come. She alluded to the deep baptisms and close provings, and how low she had been brought; said too, her family was poor in Manasseh, and she, the least in her father's house, yet through mercy had been

sustained. It left a precious feeling over the meeting, under which much unity and sympathy was felt and expressed very generally, so much so, that our friend — compared it to a sky without a cloud. After full time allowed for Friends to express themselves, a committee was appointed to prepare her a certificate."

The Physical Effects of a Total Eclipse.

The aspect that nature puts on is remarkable. The distant prospect becomes contracted considerably, the sky assumes various colours, the landscape has an unnatural, gloomy look, whilst the darkness is totally different from that at night. Every thing appears to change its colour and appearance. In the animal kingdom, cattle return home or congregate together in the fields; horses in vehicles have been recorded to have remained motionless, and could not be induced to stir; dogs howl, fowls return to roost, bees return to their hives, birds cease singing, and rooks fly back to their rookeries, animals and birds being evidently terrified, and conceive that night has suddenly returned upon them. On the reappearance of the sun, the birds resume their songs, and cocks crow incessantly as in early morning. During the eclipse of March, 1858, I witnessed, on the central line of eclipse at Isham—the position which I selected for observing this eclipse from—rooks returning in pairs, one after the other; and on the increase of light, those that had not reached the rookery were seen to turn round abruptly in the air and retrace their flight to the fields they had previously left. The telegraph posts on the railway were not visible at the distance of a quarter of a mile; whitewashed houses had a decidedly warm yellow look, and the people, who were congregated together in great numbers, did not speak a single word, a death-like stillness prevailing. Crocuses closed their blossoms, the air became cold and more humid, and the wind, which was blowing briskly, became almost motionless. To ascertain the direction of the wind, I had taken a light silk flag which was flying at full length until the time of greatest obscuration, when it was observed to be lying close to the flag-pole. Many of these particulars were further verified in the neighbourhood of the Highland House Observatory, by those whom I had left in charge. Flowers closed, turkeys ran home from the fields, fowls went to roost, peacocks flew into the trees, cows came to the gates of the field awaiting to be fetched home, and ducks wandered about the grass in search of snails, as they do at dusk hour, whilst hares rose from their forms. A person ploughing could not see the end of the furrow one hundred yards off, and another who had tried ineffectually to light his pipe with a common match on account of the strength of the wind, said that at the time of greatest darkness he had not the slightest difficulty. A fox-hunter described that he was hunting, and the scent very good until the centre of the eclipse, when all scent vanished, and the sport had to be relinquished. In the eclipse of 1858, at the time of the greatest obscuration, the darkness was not felt to be nearly as great as was expected, especially to those who had no means of testing it accurately, and the reason of this is very easily explained. The sky was overcast, consequently the pupil of the eye was much dilated, and therefore enabled to take in a much larger surface of what small amount of light remained; and it must be borne in mind that this was an annular eclipse. Had the sky been cloudless, the pupil would have contracted, and the loss of light consequently rendered much more perceptible. As a practical proof that there was a considerable amount of darkness, the indices of some delicate thermometers could not be read without the aid of a lamp;

and again, on a subsequent date, during a thunder-storm, when it was remarked by several persons that the darkness was greater than in the eclipse (and indeed it really appeared to be so,) nevertheless the delicate instruments could be read without any difficulty.—*Recreative Science.*

How guarded should we be when we speak to the unhappy, whose sorrow and dejection are apt to interpret into an unkind and bitter sense, every expression that does not breathe the greatest gentleness and affection.

AN ORIENTAL SCENE.

While "Fanny Forester" sat by the bedside of her dying husband in India, she composed a poem entitled "Watching." It is one of the most exquisite pictures of an Oriental scene ever painted.

Sleep, love, sleep!
The dusty day is done.
Lo! from afar the freshening breezes sweep,
Wide over groves of balm,
Down from the towering palm,
In at the open casement cooling run,
And round thy lowly bed,
Thy bed of pain,
Bathing thy patient head,
Like grateful showers of rain,
They come;
While the white curtains, waving to and fro,
Fan the sick air;
And pityingly the shadows come and go,
With gentle human care,
Compassionate and dumb.

The dusty day is done,
The night begun;
While prayerful watch I keep,
Sleep, love, sleep!
Is there no magic in the touch
Of fingers thou dost love so much?
Fain would they scatter poppies o'er thee now;
Or, with its mute caress,
The tremulous lip some soft nepenthe press
Upon thy weary lid and aching brow;
While prayerful watch I keep,
Sleep, love, sleep!

On the pagoda spire
The bells are swinging,
Their little golden circlet in a flutter
With tales the wooing winds have dared to utter,
Till all are ringing,
As if a choir
Of golden-nested birds in heaven were singing;
And with a lulling sound
The music floats around,
And drops like balm into the drowsy ear;
Commingling with the hum
Of the Sepoy's distant drum,
And lazy beetle ever droning near,
Sounds these of deepest silence born,
Like night made visible by morn;
So silent that I sometimes start,
To hear the throbings of my heart,
And watch with shivering sense of pain,
To see thy pale lids lift again.

The lizard with his mouse-like eyes,
Peeps from the mortise in surprise
At such strange quiet after day's harsh din;
Then boldly ventures out,
And looks about,
And with his hollow feet
Treads his small evening beat,
Darting upon his prey,
In such a tricky, winsome sort of way,
His delicate marauding seems no sin.
And still the curtains swing,
But noiselessly;
The bells a melancholy murmur ring,
As tears were in the sky:
More heavily the shadows fall,
Like the black foldings of a pall,
Where juts the rough beam from the wall;
The candles flare
With fresher gusts of air;
The beetle's drone
Turns to a dirge-like, solitary moan;
Night deepens, and I sit, in cheerless doubt, alone.

Selected.

"I WILL BLESS THE LORD AT ALL TIMES."

O thou whose bounty fills my cup
With every blessing meet,
I give thee thanks for every drop,
The bitter, and the sweet.

I praise thee for the desert road,
And for the river side,
For all thy goodness hath bestowed,
And all thy grace denied.

I thank thee both for smile and frown,
Both for the gain and loss;
I praise thee for the future crown,
And for the present cross.

I thank thee for the rod of love,
Which stirred my worldly nest,
And for the stormy cloud that drove
The flutterer to thy breast.

I bless thee for the glad increase,
And for the waning joy,
And for this calm and settled peace,
Which nothing can destroy.

Restoring the Soil.—Among the mysteries of Nature's work, an incident of Cheshire farming, related at the meeting of the New York State Agricultural Society, by J. Stanton Gould, is of exceeding interest.

Cheshire, as everybody knows, is the most distinguished in the kingdom for the richness of its dairy products, and the farmers believe it is owing to the fact that they returned to the earth all that the earth gave, as the reward of culture, except the milk. Of that they formed the delicious product so identified with their name all over the world of good eating. Superb, indeed, were their fields. They looked like the plains of the land that spread out to sight when the river was passed.

But with all this richness of appearance, the dairy product of Cheshire grew less, and as in England the aid of science to agriculture is not deemed unworthy, the savans were consulted. They, like sensible men, looked closest at that which was taken away, and they discovered in this that which the milk needed—the phosphates—and they recommended an application of bone dust to the lands. Then orders went out for the terrible riches of battle-fields, and the bones that whitened them—monuments of great men, as the world calls them—were brought over to England, peaceful England over whose Edge Hill and Marston Moor the deep grass had grown.

And those bones anticipated their destiny of dust, and were scattered over the meadows of Cheshire, and in a short time the riches of that country was the fat of land. Then some men thought of the strange steps in that history—of the food that when those bones were knit together in all the parts of the human structure caused their increase, and by what wild war of endurance and death they came to be the source of that which had been their own formation. Thus in the circle, the man living and dead, goes from participation in the life above the earth to the scarcely less mysterious life beneath the earth.

Profitable and Safe.—To be bowed down under a sense of our infirmities, is profitable to the best, and safe at seasons for all; and whilst we may look upon these dispensations, as some small proof that we are not left without chastisement and fatherly correction; they turn out not unfrequently, to be the forerunners of further displays of mercy, and wholesome preparatives for usefulness and enlargement. We often mar the benefits that are in store for us, and the intended effects of our trials, by too great eagerness for deliverance.—*John Barclay.*

For "The Friend."

Wherever a diminution takes place of the religiously experienced members of a meeting, it must naturally affect with sadness, those who are left, if they retain a love for the cause of truth and righteousness, and are properly sensible of the greatness of the work of salvation. The society of similar purified spirits, has a cheering influence upon each other. The recollection of beloved Friends residing within convenient reach, having constantly in view the glory of their great Creator, walking by the same rule, and minding the same thing, is a source of comfort and support, often without any outward channel of knowing one another's thoughts. There is a communion in spirit, and a strength in the remembrance that they have the same cup of suffering to partake of, the same constant need of keeping a single eye to the Rock of defence, the same divine love at times shed abroad in their hearts, and access to the same river that makes glad the city of God. In these reflections there is consolation, and the recollection that association with each other is easily attained at any time, often satisfies the mind without immediate intercourse. This is a fellowship which true Friends enjoy, known by the sanctified in Christ Jesus in precious degrees; but where the number of this character is few, and they are necessarily far distant, the strength and comfort derived from the countenance and religious help of such, must be much withdrawn. While we mourn to see our beloved Society diminishing in number in any place, we greatly want to see those we have in membership, more redeemed from the world, becoming more deeply interested in their own salvation, more weighty in spirit, more expanded by experience in divine things, and preparing to be pillars in the church; so that they may be fitted for judges and counsellors, elders and overseers, and ministers of the word of life, as the Head of the church may see fit to call and anoint for the work to which He allots them. In how many meetings is it difficult to find those, who have been made wise in the things of the heavenly kingdom by obedience to the Truth, ready to be placed in the stations of elders and overseers where they are wanted.

The Hicksite separation drew off many young members, who, had not that heresy divided and scattered the Society, might have been planted in the house of the Lord, and flourished in the courts of our God. Not only have they been scattered, but it is to be feared that not a few have been almost irretrievably poisoned in their principles. Before Elias Hicks could make a thorough inroad on the peace and harmony of the Society, many of the substantial ministers and elders had been removed by death. Emigration to the west had also thinned out the members in some places, and as the aged and experienced ones died, the rising generation were left more exposed to his sophistry, to the love of novelty and change, and the desire to throw off the restraints, maintained by the faithful adherents to the christian principles and order, which had existed from the rise of the Society. They then wanted a government of their own, with an "unshackled ministry," and liberty unrestrained to hold and advocate such opinions as they might choose, and a course of conduct that would accord with their inclination, without being subject to disciplinary restrictions. This libertinism gave a great shock to the society, which had for nearly two hundred years been almost universally bound together in unity of faith, and a general diffusion of love and kindness towards one another. Some other doctrines were also spread, which those who stood upon the ancient ground, could not approve, so that the society was still further divided; while

a spiritual exercise for preservation on the immovable Rock, was greatly lessened in many. Adverse opinions on the subjects of worship, ministry and prayer, have been latterly set afloat, and a constant practical reliance upon the guidance of the Holy Spirit in the decisions of the church, and in the administration of the discipline, have been, it is to be feared, much lost sight of, in many places. Different views of proposed measures have been taken by members, who profess the original faith, which have produced alienation, and abated the love which ought to subsist among brethren, and has become another cause of weakness in the society.

Although there are evidences that not a few are increasingly alive to all these causes of difficulty, and are gathering more into the quiet habitation, from the strife of tongues, being brought to see that all must come back to the only safe ground of reliance upon the Lord alone, to know Him to rule and reign in his church, and in his people individually, yet much unsettlement remains. Self-confidence, the pride of man, and a disregard of the exercise and judgment of sound, experienced members, are too much indulged by some, affecting their vision and safety, and standing in the way of our restoration to peace and harmony, and the right support of our ancient testimonies. Have not the results of divisions of meetings been sufficiently tested to show, that instead of refining the Society, and enabling it to uphold with more effect the doctrines of Truth, and the fruits of a gospel spirit, every additional division weakens it, and those engaged in producing them; and puts further off the probability of recovering its former strength, and the sweet unity and fellowship it mostly enjoyed, before any attempts, either by Elias Hicks or any other, since his death, were made, to change the compact of gospel principles, which held it together as an outward bond.

If the love of the world, its maxims and honours have blinded its members, so as to disable them from seeing the heavenly excellency of the Truth, and of walking in the pathway of holiness, and prepared them to adopt strange views, it is plain, that before the Society is restored, the causes of our degeneracy must be removed, and the members individually must come back to the true faith and foundation; not in opinion only, but in bringing forth the fruits of the Spirit, and fulfilling the great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thou shalt love thy neighbour as thyself;" which can only be done through obedience to the manifestations of the Holy Spirit in the heart, and the offers of saving help from it to the soul. When all are brought and abide here, the doctrines which the Lord opened to Friends in the beginning, will be made plain, and accepted, and defended, and lived up to, in the love of Christ and by the obedience of faith. Then the same christian unity and love will be restored amongst us universally; the healing waters will close up the wounds which the world and the devices of Satan, and the deceitfulness of unrighteousness, operating through pretended reformers of faith and practice, have effected upon us.

No contrivances of man whatever, will restore health and brotherly union to the diseased body. He who brought us together out of various denominations, can alone do it by the working of his mighty power; as the prophet saw in the vision of the dry bones, representing the condition of the house of Israel; when "the bones came together, bone to his bone, and the sinews and the flesh came upon them, the skin covered them above; and as

he prophesied, the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." Those who wish to see the Society renewed and re-established in its former vigour and beauty, must come to the light of Christ, wait upon the Lord to show them their condition, whether they have forsaken the Fountain of living waters, and have hewn to themselves broken cisterns that can hold no water: whether they have been attempting to steady the ark, or to defend the Truth in their own wills and strength; or whether they have been despising the just conclusions of the body, and the men-servants and maid-servants who have patiently borne suffering for their Lord and his cause, in conscientiously adhering to all our religious principles. All that have departed from a humble abiding in Christ, not taking up the cross, even to what worldly wise men esteem little things, and denying self, must renounce their own will and imaginary wisdom, and by the transforming power of Divine grace, be changed into the state of a little child; led about by the hand of the Shepherd, and taught and fed and defended by Him, that they may grow to the stature of a perfect man in Christ Jesus.

We believe there are spread through all parts of our religious Society, living members, many of whom are plunged at times into great distress for the degeneracy of their people; and the Lord is enabling them to put up their prayers to Him for themselves and their brethren. And we trust that He has, in his mercy, begun once more to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captive, the opening of the prison to them that are bound. He will comfort all that mourn, give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. In his time, these shall build the old wastes, they shall raise up the former desolations; and strangers shall be brought in to feed the flocks, and the sons of the alien shall be ploughmen and vine-dressers.

Apple-Tree Roots.—Farmers ought to know more of the spread of apple tree roots. We sometimes hear people say that these roots spread out as far as the limbs. Therefore, when they set a tree, they dig around it, and cultivate the soil as far from the trunk as the roots are supposed to extend. We have heard old farmers assert that, in their opinion, the roots of the apple-tree extend out as far from the trunk as do the limbs of the tree. This is admitting a great deal, for many farmers go on the supposition that the roots are not half as long as the branches; therefore they dig a small hole in a grass field, as large as a wash-tub, and expect a tree to thrive and make limbs, when the roots have no chance to extend and obtain nourishment from the soil. We find in our own orchard, set out but seven years ago, that the roots of the trees now extend from tree to tree, twenty-five feet apart. The ground has been tilled ever since the trees were set; therefore, the roots have not been obliged to contend with the green sward. It is folly to set trees of any kind in sward land. Digging around the trees a few feet will not answer the purpose. When you set a tree, let the roots have a chance to spread, or you lose your labour.—*Ploughman.*

It is not right to judge of another by thine own pattern. Art thou a warm and active christian? condemn not him whose endowments may be more placid and contemplative than thine. He who now creeps as a snail, in humble silence, may by one lift of divine power, be raised higher than thou art. "Many that are first, shall be last."

The Poisonous Winds of India.—At the last meeting of the Meteorological Society of London, a paper was read on dust storms and dust columns, and the simoon, or poisonous winds of India, by H. Cook, M. D. The author remarked that there are certain days in which, however hard and violent the wind may blow, little or no dust accompanies it; while at other times every little puff of air or current of wind raises up and carries with it clouds of dust, and at these times the individual particles of sand appear to be in such an electrified condition that they are ever ready to repel each other, and are consequently disturbed from their position, and carried up into the air with the slightest current. To so great an extent does this sometimes exist, that the atmosphere is positively filled with dust, and when accompanied by a strong wind nothing is visible at a few yards, and the sun at noon-day is obscured. This condition of the atmosphere is evidently accumulative, it increases by degrees till the climax is reached, when, after a certain time, usually about twenty-four hours, the atmosphere is cleared, and equanimity is restored.

Dust columns appear under a similar condition of electrical disturbance or intensity. On calm, quiet days, when hardly a breath of air is stirring, and the sun pours down his heating rays with full force, little circular eddies are seen to arise in the atmosphere near the surface of the ground. These increase in force and diameter, till a column is formed of great height and diameter, which usually remains stationary for some time, and then sweeps away across the country at great speed, and ultimately, losing the velocity of its circular movement, dissolves and disappears. The author had seen in the valley of Mingoohay, which is only a few miles across, and surrounded by high hills, on a day when not a breath of air stirred, twenty of these columns. These seldom changed their places, or but slowly moved across the level tract, and they never interfered with each other.

The author then spoke of the simoon, that deadly wind, which occasionally visits the deserts of Cutchee and Upper Scinde, which is sudden and singularly fatal in its occurrence, invisible, intangible, and mysterious. Its nature alike unknown, as far as the author is aware—to the wild, untutored inhabitants of the country which it frequents, as to the European man of science, its effects only are visible—its presence made manifest in the sudden extinction of life, whether of animal or vegetable, over which its influence has extended. The author gives the results of his information respecting the simoon as follows:

1. It is sudden in its attack.
2. It is sometimes preceded by a cold current of air.
3. It occurs in the hot months—usually June and July.
4. It takes place by night as well as day.
5. Its course is straight and defined.
6. Its passage leaves a narrow “knife-like” tract.
7. It burns up or destroys the vitality of animal and vegetable existence in its path.
8. It is attended by a well-marked sulphurous odour.
9. It is described as being like the blast of a furnace, and the current of air in which it passes is evidently greatly heated.
10. It is not accompanied by dust, thunder, or lightning.

1757. Those in affluence especially ought ever to bear in mind, that none are intrusted with riches that they may indulge themselves in pleasures, or for the gratification of luxury, ambition, or vain glory, but to do good and to communicate

thereof; by which the afflictions of the distressed will be mitigated, and even outward substance rendered a means of laying up a good foundation against the time to come: “For he that hath pity upon the poor, lendeth to the Lord, and that which he hath given, will he pay him again.”

Summary Punishment.—While Howard was in the Dardanelles, on his way to Constantinople, an instance of this kind occurred, and it formed one of the topics of conversation for some time after. One day, the grand chamberlain, the functionary charged with the supply of bread to the capital, received a summons to attend the grand vizier; and surrounding himself with all the pomp and circumstance of his office, he repaired to the palace of the latter.

“Why is the bread so bad?” asked the great Turk, with the laconism of his race.

“Because the harvest has been bad,” was the prompt reply.

Apparently satisfied with this answer the first speaker continued: “Why is the weight so short?”

On this point the answer was not so ready; indeed, a good excuse was impossible. The minister did not dare to deny the fact, and tried the policy of extenuation.

“That,” he said, “may have happened in one or two instances out of the immense number of loaves required for so large a city; but care shall be taken that it does not occur again.”

No more was said. The grand chamberlain, dismissed, left the palace with his train, and was returning home in great state, when an executioner, sent after him from the vizier, overtook him in the street, and without a word of parley, struck off his head, in the midst of his followers. For three days his body lay in the public thoroughfare where it had fallen, to satisfy the people of his death: and three light loaves were placed beside it, to denote the crime for which he had suffered so severe a penalty.

1723. As parents have a natural right to approve of and consent to the marriage of their children, so this meeting doth earnestly desire that Friends’ children would consult and advise with their parents and guardians, in that great and weighty point so essential to their happiness and comfort, before they let out their minds, or do entangle their affections. The too frequent examples that have happened to the contrary, have caused lamentation in honest parents, and great affliction to themselves.

THE FRIEND.

ELEVENTH MONTH 3, 1860.

When recurring to the beautiful harmony and christian zeal which characterized the religious Society of Friends, in its earlier days, and contrasting its then flourishing condition with its present broken ranks and isolated members, and the great lapse, in many places, from a faithful support of the doctrines and testimonies it is its duty to maintain, it is very natural for its sincere lovers to feel, as though nothing but increased degeneracy could be anticipated, as the final result. But there are considerations which ought to modify such a conclusion, and to console the true mourner for the afflictions of his people; while they animate him to renewed dedication in the labour and suffering necessary to bring about the good, designed to be accomplished thereby, by Him whose mercy is over all his works.

We think that the history of our religious Society, for some years back, strikingly illustrates two effects resulting from the love of wealth and the prevalence of a worldly spirit within its borders. The first is the benumbing, paralyzing influence they have had upon very many, who were thereby rendered unfit for, and indifferent to the performance of the duties that would have been rightly laid upon them, had they become true members of the militant church; and the other is the ambition they have finally awakened in the hearts of many, claiming to be interested in the Society’s welfare, to make it rank high among the denominational churches, by an increase of its power through numbers and mental culture.

In proportion as the members have approximated to the world, in their habits and associations, and accustomed themselves to draw their strength and enjoyment from its turbid streams, the deceiving spirit has led them to conclude that the ability of the Society, and its opportunity to do good, would be consonant with the position for respectability and learning it could assume in the world; and that this is to be attained, by the multiplication of means for enlisting the members in so-called religious activity, in diffusing a knowledge of the Scriptures, and labouring in the cause of philanthropy and benevolence. As this delusion has gained ground, the doctrine of the immediate guidance of the Holy Spirit, and the absolute necessity for its qualifying power in every act of worship, and for conducting the affairs of the church, has been more or less rejected or lost sight of, and many of the humbling, self-denying testimonies which Friends were raised up to maintain, have been lightly esteemed or entirely disregarded.

It is very natural for us all to desire, that the religious Society to which we belong, and to which our forefathers have belonged, should stand high in the estimation of all men, and be considered as influential for good in the world. But let us not forget, that a church may be apparently strong from the number of its adherents, and the men of intellect and learning, and the men of wealth, it may number among its members; and it may be largely engaged in building up a system of religion that will enable it to maintain an imposing array of works, and so far accord with the maxims and fashions of the world, as to make it popular among a class, that would be christians without bearing the daily cross; so that it may suppose itself to be “rich and increased with goods, and to have need of nothing,” and yet, in the sight of Him who “walks in the midst of the golden candlesticks,” it may be “wretched and miserable, and poor and blind and naked.”

How far this may have been, or now is the condition of the religious Society of Friends, it is not for us to say; but we think it must be granted by all, that it has not kept faithfully in the “good old way,” in which it ran with alacrity, when blessed with the dew of its youth, and its dependence for strength and guidance was more continually and unreservedly upon the secret revelations of the will of its Almighty and Omniscient Head and High Priest. In those days, it was poor, comparatively illiterate, despised, and without worldly polish or influence. Its most zealous and highly gifted members, were often shut up for months and years in noisome dungeons and prison-houses, while their families were obliged to struggle for the bread necessary to support life; so greedy were the ruthless hands stretched forth to despoil them. But they were an upright, a spiritually-minded, a zealous, and a humble people, living in watchfulness and prayer; and in their assemblies for divine

worship and for transacting the affairs of the church, the power and presence of their great Lawgiver and King were patiently waited for, and sensibly known and felt. Here was the secret of the great influence they obtained, notwithstanding the world heaped upon them persecution and contempt. Keeping close to their crucified but all-conquering Captain, and bearing his cross daily, He made them "the light of the world;" and as a city set upon a hill, that could not be hid.

But how is the gold become dim! how is the most fine gold changed!

However, many may seem disposed to doubt or to deny it, or may glory in the cunning workmanship of their own hands as the means of restoration, there is but one way, by which the Society can be brought back to its original standing and harmony; and that is "not by might or by power, but by my Spirit, saith the Lord of hosts." All other means, however specious their appearance to the eye of human wisdom, and however plausible the reasoning, by which they may be recommended as adapted to the circumstances of the times, or the peculiar condition of the members or meetings, will no more bring us back to original purity, and genuine religious exercise and authority, than the waters of Damascus would have washed away the leprosy of Naaman, and restored his flesh like unto that of a little child.

May not then the present divided condition of the Society, if allowed to have its proper effect upon the members who are really attached to its doctrines and testimonies, in turning them to the Lord, help in bringing it back to a state of more fervent piety and religious watchfulness, more godly zeal, and a more practical adherence to its cardinal doctrine of the absolute necessity for the direction, the authority and the help of the Holy Spirit, in everything pertaining to the salvation of the soul, and the performance of all religious acts? It certainly may; and will, if it humbles our pride, destroys our self-reliance, drives us to where acceptable prayer is wont to be made, and helps us to be watchful over our own spirits.

Especially should it make the members of Ohio and Philadelphia Yearly Meetings mindful of their responsibilities, in these respects, to themselves, to the whole church, and to its adorable Head. Those meetings occupy a peculiar and, in some respects, a trying position. Doubtless their members would rejoice, if it were rightly changed. But the train of events which has resulted in this position, interrupting epistolary correspondence, had not its origin with them; nor can they be justly charged with any compromise of the doctrines, or departure from the discipline of the Society. Believing that its faith and its principles of church government have been violated, and their existence endangered, they have frankly said so, and pointed out where the violations existed, and the dangerous consequences necessarily resulting therefrom; informing their brethren why they felt it laid upon them to testify against these manifest and hurtful innovations, and to do what they could to preserve their own members, and if possible, the whole Society, from the devastating consequences their unrebuked toleration must inevitably produce. But, unhappily, the ear was not open in other Yearly Meetings, to hear their warning voice, or to listen to their pleadings to look upon this important and deeply affecting subject in the light in which it presented itself to them, and, as brethren of the same household of faith, to unite in probing the cause of disunity and division to the bottom, and having that which let and hindered, removed out of the way. On the contrary, these two meetings were treated as factious, and as troublers of the

church; their motives and objects were misrepresented by many, misunderstood, and resented, as though they aimed at something else than what they declared to be their sole object, the defence and support of the Truth.

Much unmerited reproach might have been spared, much crimination and obloquy—from abroad and at home—escaped, could these two meetings have laid aside their scruples and convictions, and quietly acquiesced in treating with indifference, for the future, this painful subject; which, for years, had clothed the minds of their most devoted, and most deeply experienced members with distress and anxious concern, under a firm conviction that the best interests of the Society they dearly loved, were directly involved in its clear exposition and right settlement. But this immunity from the trials these meetings have long had, and now have to bear, must have been purchased by a sacrifice of principle; a conscious and wilful departure from what they believed to be the path of known duty; and surely no true Friend, no worthy representative of those noble Quakers who counted bars and bolts as jewels, rather than violate their consciences, but would feel that all the difficulties and privations that may be permitted to attend their faithfulness to what they believe to be right, are as nothing compared with paying such a price.

The course, then, taken by these two meetings being in maintenance or defence of principles, which all true Friends believe to be of vital importance to the well-being, and even the existence of our religious Society, nothing ought to be done by them that will compromise those principles, or derogate from their continued consistent support as heretofore. We know there are not a few of the members of other Yearly Meetings, who have entire unity with that course; and who confidently trust that by these meetings faithfully maintaining the position assigned them, they may be instrumental in staying the tide of change and defection that is so fearfully undermining the original character and religious standing of the society, and in finally uniting all its consistent members in the support of its faith and discipline. It is of little consequence what may be said in derogation of the motives that prompted the good men and women, who first pointed out the cause for, and took a prominent part in enabling these meetings to bear their testimony against the spread of unsound sentiments, and a course in violation of the acknowledged principles of our church government. Most of them are now gathered to their everlasting reward: the unjust accusations of being influenced by ignorance, by envy, by jealousy, or by self-righteousness, can do them no harm; nor should they influence those who are striving to walk in their footsteps. Time has established the correctness of the judgment first come to upon the subjects referred to; and the course of events within the society at the present day, is strikingly illustrating the clearness of spiritual vision and the nice discernment, which, under the guidance of divine wisdom, dictated that judgment. Witness the authorized abandonment of plainness in speech, behaviour and apparel; the open admission of mixed marriages; the cultivation of music; the free mingling of members with others of different religious persuasions in Bible readings and expositions; the unrebuked attendance, in many places, of members who take part in directing the affairs of the society, at meetings for stated prayer; and other departures which we need not name, and which, alas! have become so familiar, as to excite little attention among many of the members; and beside these, the separations and divisions that have sprung from the same root.

The contemplation of these departures, and the popularity of the system, which initiated and sanctions them, is saddening and discouraging. But if this, and the consciousness of the responsibility of the position they occupy, by humbling the members who have openly taken a stand against error, bring them under a proper sense of their own weakness and unworthiness, and their entire insufficiency of themselves to contend with the difficulties, and to extricate the church from its lapsed condition, so that they, individually, and the Yearly Meetings to which they belong, shall be led to apply, in living faith, to the only and all-sufficient Source of help; and under the ability and authority thus afforded them, to labour to prevent the spread of these innovations within their own borders; their having been set apart by the other Yearly Meetings, and epistolary intercourse suspended, may have been a real benefit to them, and may finally result in good to the whole body.

The brethren of Joseph took offence at him, because he narrated to them a true vision; they called him a dreamer, and consigned him to a pit; but his rejection and humiliation did not prevent Him who saw his sufferings and knew his integrity, from employing him in bringing about his own purposes, and making him the instrument to save those who conspired against him, with their families, from perishing in the time of famine. Let then each member, according to his and her measure, seek to be clothed with that meekness and patience, which will enable them to bear the labour and privations of the prison-house; without seeking to deliver themselves in their own time, and by their own contrivance. Wait with resignation for the summons of the king; striving, in the meantime, to maintain a constant watch lest they give way to temptation to swerve from purity and uprightness; or to let the testimony of Truth fall from their hands by a tacit compliance with that they have openly condemned; or by gradually sliding into a practical disregard of the same testimonies which some other Yearly Meetings appear, by their decisions, to have virtually set aside.

It is thus that we can readily understand how a great good may be finally educed from the present broken ranks of the society, and the position of those two meetings, which are supposed by their fellow members to have been unnecessarily sensitive and alarmed about the doctrines and discipline of the society. But we are equally convinced that no good can arise from Friends allowing their minds to become soured towards, or estranged from those of their brethren, who, they are sincerely persuaded, have, in this dark and cloudy day, withdrawn from a consistent support of some of our important doctrines and testimonies. They may feel it a close trial to suffer by the hands of their fellow members, for what they believe to be the truth, and for conscience' sake; but shall they allow feelings of estrangement and dislike to take the place of former love and fellowship, so that they shall gradually become entirely forgetful of the numerous points and interests, both as to doctrines and discipline, upon which they still agree? We trust not.

Let it not be forgotten, that within every Yearly Meeting in the society, there are yet preserved those who are sincerely attached to its original principles and testimonies; and who, like themselves, are longing for a brighter day, when these principles and testimonies shall be more faithfully supported by all who bear the name of Friends. Should we become entirely alienated from our brethren of those meetings, we shall mar our own peace and religious standing, and greatly injure the cause we profess to espouse. Rather let us act

in accordance with that Spirit which prompted the apostle to declare to his brethren, "My heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal for God, but not according to knowledge." Thus endeavouring to keep the unity of the Spirit in the bond of peace among ourselves, and not faltering in rightly contending for the faith once delivered to the saints, we may "stand fast in one spirit, with one mind, striving together for the faith of the gospel;" and patiently wait and quietly hope for the coming of the day to our poor, chastened Society, when—her wounds being healed and unfeigned love restored—the command will go forth, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

The following notice has been handed to us for insertion in "The Friend," and at the same time we have had an opportunity to peruse a letter from a Friend in Indiana, who speaks from personal knowledge, confirming the truth of the accounts published in the newspapers, of the starving and suffering condition of most of the inhabitants of the southern section of Kansas. In those settlements where there is food enough for those ordinarily residing in them, famine threatens them in consequence of the influx of men, women and children from less favoured portions of the country. There appears to have been an almost entire failure of crops, owing to the long continued drought, and the pasture having been destroyed, the cattle are dying in large numbers. There are members of our religious Society residing in the territory, who, in common with their fellow settlers, are likely to suffer severely. We commend the subject to the attention and liberality of our readers.

As Friends are no doubt aware, there is a great amount of suffering in Kansas, in consequence of the drought which desolated so large a portion of that territory, during the summer months. It is proposed to send to a responsible Friend there, some supplies of clothing, &c., which he will distribute principally among members of our religious Society. Any donations of clothing or money sent to SAMUEL R. SHIPLEY, 112 Chestnut street, Philadelphia, or to ELLISTON P. MORRIS, Germantown, will be forwarded as above stated.

Tenth mo. 29th, 1860.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 17th ult.

The Liverpool cotton market was active, with an advance of 1-16d. a 1/2d. per pound. The Manchester trade report states, that the market for yarns had an improving tendency, while that for cotton cloths was steady. American flour was quoted at from 28s. to 30s. 6d.; red Western wheat, 11s. 6d. a 12s. 6d. per cental; white Southern, 14s.; yellow corn, 36s. 6d. a 37s.; white, 39s. a 41s.

The Sardinian Chamber of Deputies has voted to annex Southern Italy to Piedmont, the vote being nearly unanimous. Cavour urged the matter in a strong speech, in which he declared that Rome is to be the capital of United Italy, which, he hoped, would eventually include Venetia also.

The Russian and Prussian ambassadors have presented formal protests against the Sardinian invasion of the Kingdom of Naples. The Russian ambassador at Turin, it is said, will demand his passports, if no attention is paid to the protest. The great Powers, except England, had signified to the Turin Cabinet the non-recognition of the blockade of Gaeta. Victor Emmanuel was to enter Naples on the 17th. He had already entered the Neapolitan town of Guifanove, amid the enthusiastic cries of the populace.

The King of Naples has a large and well disciplined army, which remains faithful to his cause. He commanded in person at the battle of Volturno, exhibiting great and unexpected bravery. The engagement was a sanguinary one, several thousand men being killed and wounded on both sides. The King's troops at first overpowered the revolutionists, but were finally driven back to Capua. The Paris Patrie states the loss of Garibaldi's

army in this engagement to have been 4500 men, while that of the Royalists was not so great.

France is stated to have supplied Sardinia with 50,000 muskets, and eleven millions of percussion caps.

The monthly returns of the Bank of France show a decrease in the cash on hand of ninety-one million francs, and an increase in the bills discounted of nearly twenty-nine millions.

A vote on the question of annexation to Sardinia was to be taken in Sicily on the 21st ult.

The Roman Journal announces that the sum contributed by the faithful in aid of the Holy See, was 1,600,000 crowns, and that it had all been expended.

The continued preparations for war by the Austrian government had given rise to a report that a forward movement was in contemplation.

The London Globe asserts that Austria's preparations were caused by the threats of Garibaldi, and that she has no aggressive intentions.

Advices from China state, that the allied troops had reached the Peiho, and established camps at Pehatang. They found the northern and southern forts evacuated, and attacked the Tartar camp, when the Chinese fled in disorder.

At the departure of the mail, the allies were opposite the Taku forts, where the Chinese had made preparations for resistance. The forts were to be attacked on the 15th of Eighth month.

Shanghai was attacked by the rebels on the 18th of Eighth month. The rebels were repulsed.

UNITED STATES.—*The Kansas Land Sales.*—Notwithstanding the urgent solicitations for the postponement of the Kansas land sales, in consequence of the present distress in that territory, the Secretary of the Interior has not regarded it as proper, under the existing laws, to recommend the President to allow the sales to be postponed.

Ohio.—The population of this State by the late census, is said to be 2,555,982. The increase since 1850 has been nearly 600,000.

Delaware.—According to the census returns, this State has a population of 110,542 free persons, and 1805 slaves—in all, 112,347 inhabitants. There are in the State 19,257 dwellings, 6,666 farms and 615 slave owners. The increase in the population since 1850 is 19,815. The number of slaves has decreased 485.

New York.—Mortality last week, 390.

Philadelphia.—Mortality last week, 228. The new turbine water wheels, now being constructed in this city, for the extension of the water works at Fairmount, will be the largest ever made in this country, each of them being nine feet in diameter, two feet more than the one now in use at Fairmount. It is calculated that the three new wheels will force as much water into the reservoir as the eight breast wheels and the turbine, just doubling the capacity of the works.

The Markets.—The following were the quotations on the 29th ult. New York—Sales of 190,500 bushels of wheat, at \$1.75 for white Michigan; \$1.44 a \$1.48, fair to good white Ohio; \$1.32 a \$1.34 for red Western and State; oats, 38 cts. a 39 cts.; yellow corn, 72 cts. a 73 cts.; mixed, 68 cts. a 69 cts. Philadelphia—Red wheat, \$1.32 a \$1.33; white, \$1.40 a \$1.50; yellow corn, 72 cts. a 73 cts.; oats, 35 cts. a 36 cts. For some time past, the market for beef cattle has been well supplied, and prices have had a downward tendency. Such has been the case the past week, the supply being beyond the demand. The offerings this week amounted to 2603 head of fat and stock cattle, and the former sold at from \$7.50 to \$8.25 per 100 lbs. net, that is 45 lbs. off every 100 which the beef may weigh upon the hoof. This is a decline of about 25 cents on the 100 lbs. for the best stock. The stock cattle which are mostly bought for grazing farms in New Jersey, sold at from \$2.50 to \$3.00 per 100 lbs. live weight. Baltimore—Red wheat, \$1.25 a \$1.37; white, \$1.45 a \$1.65; yellow corn, 66 cts. a 68 cts.; white, 71 cts. a 73 cts.

Slaves Emancipated.—The Paris (Ky.) Citizen says—Noah Spear left here the other day for Xenia, Ohio, taking with him a family of valuable negroes, consisting of a man, his wife, and two children, whom he has emancipated and handsomely provided for. He purchased them an excellent farm, at a cost of nearly fifty dollars an acre, gave them a wagon and pair of mules, a large quantity of provisions, &c. This is the second lot of negroes, N. Spear has taken to the same place.

Miscellaneous.—*The Population of Spain.*—A late enumeration shows that Spain has 15,464,000 inhabitants. The four largest cities are Madrid with 281,170 inhabitants, Barcelona with 183,787, Seville with 112,529, and Valencia with 106,435.

Newspapers in Great Britain and the United States.—There are at present 411 journals published in England;

22 in Wales; 121 in Scotland; 123 in Ireland; and 11 in the Channel Islands. There are thus in the whole United Kingdom, 688; while in the State of New York alone, there were in 1858, 613. Pennsylvania had 418; Ohio, 393; Massachusetts, 225; Illinois, 221; Virginia, 138; Missouri, 103, and the remaining States and Territories, 1643.

News from the Hayes Arctic Expedition.—The United States vice-consul at Copenhagen, Denmark, furnishes the gratifying intelligence that an "official" package from Dr. Hayes, commander of the Arctic expedition, had been received by one of the Royal Greenland Company's vessels from Upernavik. This assures the friends of the expedition of the prompt arrival of Dr. Hayes at the port nearest the field of his labour.

Superiority of American Ships.—The clipper ship Lightning, built by Donald McKay, in Boston, Mass., for Bain's line between Liverpool and Australia, has beaten every ship on that route. In 14 voyages out and back, her average time was only 77 days, the shortest passage being 63 1/2 days, the longest 88 days. The American built ship Red Jacket is also very fast, and is in the same line. In 17 voyages her average time, out and back, was only 80 days.

RECEIPTS.

Received from Thomas Lee, Pa., \$2, vol. 34; from J. Huestis, agt., O., for Burwell Peebles, \$2, vol. 34; from Geo. M. Eddy, agt., Mass., \$2, vol. 34, and for Benj. Tucker and Saml. Tucker, \$2 each, vol. 34.

A Stated Meeting of the "Female Society of Philadelphia for the Relief and Employment of the Poor," will be held at the House of Industry, No. 112 N. Seventh street, on Seventh-day, Eleventh month 3d, at half past three o'clock. JULIANNA RANDOLPH, Clerk.

WEST-TOWN BOARDING-SCHOOL.

The Winter session of the school will commence on Second-day, the 5th of the Eleventh month. Pupils will be conveyed from the city to the Street Road station on the new Philadelphia and West Chester railroad, where conveyances will be in waiting to take them to the school, on the arrival of the 7.45, 10, and 2.30 trains on Second-day, the 5th, and Third-day, the 6th. The passenger depot is at the corner of Thirty-first and Market streets, West Philadelphia. The Market street passenger railroad cars pass the depot. Baggage may be sent to the depot, corner of Eighteenth and Market streets, or to the passenger depot, West Philadelphia. If sent to the depot at Eighteenth and Market streets, it should be there an hour before the departure of the trains. Tickets will be furnished by the ticket agent at the depot, to such pupils as have been regularly entered, which with the stage fare from the station, will be charged to the pupil at the school.

The stage will connect with the early morning train from the city daily, (except First-day,) and also with the 1.45 train to the city, if there are passengers.

Small packages for the pupils and others left at Friends' bookstore, No. 304 Arch street, before twelve o'clock on Sixth-days, will be forwarded to the school. Letters are to be forwarded through the post-office, directed to West-town Boarding-School, Street Road P. O., Chester Co., Pa.

Tenth mo. 23d, 1860.

WEST-TOWN SCHOOL.

A Friend is wanted as Teacher of Reading in the Boys department of this Institution. Apply to

SAMUEL HILLES, Wilmington, Del.
JAMES EMLEN, West Chester, Chester Co., Pa.
ALFRED COPE, Germantown, Pa.

Sixth mo. 6th, 1860.

WEST-TOWN SCHOOL.

A Friend is wanted to fill the station of Governor in the Boys' department of this Institution.

Application may be made to NATHAN SHARPLESS, Concord, Pa.; SAMUEL HILLES, Wilmington, Del.; JAMES EMLEN, West Chester, Pa.; or THOMAS EVANS, Philad.

Twelfth mo., 1859.

DIED, on Fourth-day, the 24th inst., MARY N. SMITH, in the seventy-seventh year of her age, widow of the late Stephen W. Smith, of this city.

PILE & MELROY, PRINTERS,
Lodge street, opposite the Pennsylvania Bank.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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Postage to any part of Pennsylvania, for three months, if paid in advance, three and a-quarter cents; any part of the United States, for three months, if paid in advance, six and a-half cents.

For "The Friend."

Henry Hull.

(Continued from page 66.)

In the year 1786, he commenced recording some of the deep exercises and conflicts of spirit he passed through." His religion was not of that easy, superficial character, which is without tribulations, in which the will of man has as much agency as the Divine will, and the daily bearing of the cross and the warfare against sin in every shape, are shunned. The natural mind may be very active in such a religion, find very little in it diverse to its inclinations, and go on in it smoothly and even with pleasure; but all the while "the strong men armed may keep the house and his goods, be at peace." Such was not the religion of Henry Hull. Many were his struggles, and deep and sore the provings of his faith; yet they tended to purify and to establish on the immovable Rock, while the humility, and cheerful gravity with which he clothed his spirit, formed one of its loveliest and most attractive ornaments.

We shall give a few extracts from his diary, viz: "1786, Third month 16th. This day I have entered my twenty-second year. I have not been fully sensible of the favours of the Lord to me, and at times a fear fills my mind, that if he should cut the thread of my life, and number me with the silent dead, I should not be admitted among the blessed. Great indeed are my trials, but my faith is renewed, that the grace of God is sufficient for me. May I love the Lord more, and be thankful for the least of all his manifold favours.

"17th. At our Monthly Meeting, the advice given by a ministering Friend to those under trial, was, that they should patiently wait and quietly hope. O that I may be one of the number of those who do so."

"19th. During the forepart of the meeting this morning, I sat destitute of good. Fears arose in my mind that a Friend spoke too harshly to the youth. There needs a care that they are not driven from our meetings by needless severity. The latter part of the meeting proved a heavenly and blessed season to me, several Friends being engaged to speak in a manner which relieved my poor soul; blessed be the name of the Lord.

"24th. I have not been sufficiently engaged in looking to the Father of mercies, although I trust not altogether unmindful of his favours. O, Lord God Almighty, be pleased to pity and not to cast

me off—thou seest my instability—one day bowed in humility, then levity prevails, and I seem to soar away, not knowing whither. Whom have I to look unto for help, but thee only? Thou knowest I am no longer safe than while on the watch—keep me sensible of this, I pray thee, and suffer me not to go astray—grant me the favour of thy presence, and that my affections may be loosened from temporal, and placed on heavenly things.

"Fourth month. Attended our Monthly Meeting, which was a memorable time, the spirits of many present being tendered under the powerful and living ministry of John Storer, from England.

"Fifth month 2d. This day the love of God and the love of the world, have alternately been presented to my mind, with an intimation to make my election between them. What is poor man if left to choose for himself. O Lord! I pray thee, leave me not—thou knowest what is best for me, better than I do for myself. I desire to cleave close unto thee—O when shall I come before thee without spot or blemish.

"7th. Staid away from meeting for too light a reason, and reaped poverty.

"11th. This day renewed my resolution to serve the Lord my God. But what are all my resolutions! now as fresh and lively as the flower in the field; to-morrow, withered and faded away! Thus it has been with me for years; at times filled with heavenly love, then poor, ah, poor indeed, even when my desires have been to do right. Art thou, O my soul, serving a hard master? No, this state of poverty is the result of thy disobedience. I have partaken of too many mereies to think the Lord is an hard master. He is a God full of compassion.

"24th. While attending our Yearly Meeting at Westbury, on Long Island, about one hundred miles from home, I heard of a melancholy accident which had occurred in our neighbourhood, by the explosion of gunpowder, killing a Friend, and injuring other persons. The remembrance of my dear wife and child, and the reflections on this sad event, raised fervent desires, that I and my family may so live as not to fear death. O, Lord God Almighty, I pray thee, in the riches of thy mercy, lay thy hand upon me, for I have need of thy help; without thee I can do nothing. I long to be in thy hand, that I may serve and worship thee acceptably.

"In the autumn of this year, I penned the following remarks, the exact date, I cannot now give, it being mislaid.

"Of late I have suffered much, for not giving up publicly to advocate the cause of Truth. It was the cross I stumbled at, reasoning myself into the conclusion that I was the least qualified of any that ever appeared in meetings, and that the work was too great for me. I thought I had rather die than give up to it, and thus darkness covered my mind, and I was ready to conclude I had been under a delusion in thinking myself called to the work. But through the renewed mercy of my God, I was enabled to say that I truly loved him, and was desirous to serve him; and after a close conflict of spirit, I covenanted that I would give up

and be obedient, if the command was again given forth. But when I came to meeting, and saw my former young companions, a fear seized me, and I again gave way to reasoning, so that I returned home in great distress of mind.

"A few weeks after this, as I sat in meeting, during the fore part of it, I seemed quite insensible of any good, when a Friend stood up and spoke of the situation of the children of Israel, in their journey through the wilderness, showing that through disobedience, many fell and perished. Suddenly a voice intelligible to my inward ear, sounded in my soul, as if it were the voice of a man, saying, 'Thou art in great danger of being lost in thy rebellion.' Great, indeed, was the consternation I was thrown into; a trembling seized my frame, which I endeavoured to hide, but could not, and Friends who sat near me noticed my situation.

"In this awfully awakened state, the language of my heart was, 'Lord, do what thou wilt with me, I am willing—Come life, or come death, I will give up all for thy sake, and to be received again into thy favour.' And the Lord, who is not slow to hear, nor yet in showing mercy, condescended to appear as a morning without clouds, comforting my mind in an extraordinary manner with his love, and spreading over it a sweet calm. Then I saw clearly that it was required of me to kneel down and publicly acknowledge the goodness and the invincible power of God, which causes the tall cedars to bend, and the sturdy oaks to bow; and being fully sensible of the mercy of God from the love which then filled my heart, I was made willing, and falling upon my knees, uttered with an audible voice, a few sentences to the above import. Oh! then, inexpressibly precious, yes, inconceivable to the natural man, was the ushering in of peace and joy to my mind. Language is insufficient to set forth the sweet serenity I partook of for several days; it seemed as though I had become the inhabitant of another world, and left all my sorrows and perplexities behind me. My work was pleasant, more so than ever before, and I now concluded I had got to the end of my toilsome journey through the wilderness, and had entered the heavenly Canaan. But, alas! I found I had only just entered on a field of arduous labour, and had greater trials yet to endure than any I had heretofore known. Notwithstanding the marvellous display of Divine power that humbled and brought me into obedience, and the peace that followed my submission, I again got into reasoning, and lost the enjoyment I had known, even that peace which the world can neither give nor take away."

"Deeply sensible of my frailties and folly, I fear I have not been enough guarded and watchful. 'O Lord, I pray thee, leave me not in the hour of temptation.'"

His Journal then continues, viz:

"I did not suddenly lose the sense of Divine favour; but in consequence of indulging my natural reluctance to stand as a spectacle in meetings, I was left for a time in a beclouded state, and lost all enjoyment of heavenly good, as well as the confidence in Divine power, with which I had been

favoured; yet not without intervals of sensibility, like the breaking forth of the sun at times during a cloudy day. I was at these seasons made sensible of the offers of pardon, on condition of future obedience. But I reasoned against light and conviction, slighting the favours of which I had partaken, until I came to the miserable conclusion that religion was a cheat, something invented by designing men to captivate the simple. I read the Scriptures in a disposition to ridicule them, and sought to get rid of all my whims, as I was willing to call them. But blessed be the name of Israel's Shepherd, I was followed with the reproofs of instruction; and the remembrance of my past enjoyment in the assemblies of the Lord's people, now in the days of my rebellion and poverty, caused me to feel his chastisements more keenly.

"My life became a burden to me, and I was at times afraid to be alone, lest I might do myself some mischief; at other seasons I spent great part of the night alone, meditating on my past condition and present forlorn state. It was during some of these solitary hours, that I was again made sensible of the renewings of Divine visitation, by which my hard heart was broken, and I wept much. By little and little, I recovered that confidence I had lost in Divine power and the superintending care of the Most High, over man.

"On one occasion, as I was walking over a hill covered with trees, I saw a large one that had been struck by lightning. I sat down under it in silent meditation on the power of the electric fluid, thinking it but a common accident from natural causes, and that it was well I was not there at the time the tree was struck. As I thus sat, all my thoughts were stayed and brought into subjection, and an awful silence prevailing in my soul, a language intelligible to my mind, proclaimed within me, 'Thou seest how awfully powerful the lightning is,—thus, as in the twinkling of an eye, I could deprive thee of thy existence.' I was struck with amazement, and as I walked home, pondered what I had heard; and believing it was the voice of the Almighty, I felt a degree of reverence spring in my heart, as also of gladness, in thinking I was not wholly cast off. I was led to contemplate my past religious experience, and was strengthened to forsake my foolish consultations with flesh and blood; and feeling myself to be a poor creature, I resolved to seek afresh the favour of Him who is infinite in power and goodness.

"In our religious meetings, my mind was now sensible of receiving instruction from Him who is the Teacher of his people, and the Teacher of teachers, qualifying servants and hand-maidens to serve him in the ministry of the Gospel. In this weighty work I again engaged, about two years after my first appearance, and having now fully given up to it, I appeared pretty often in our meeting at the Creek, in Nine Partners. The meeting-house was large and frequently crowded, and though I often felt much reluctance at standing up, yet I considered that the intent of speaking was to be heard, and therefore, endeavoured to speak so plainly and audibly as to be heard by all. Now I again became a happy partaker of sweet peace and satisfaction in the Lord's work, yet not without interruption; as the following extracts from my diary will evince, viz:

"Twelfth month 14th, 1788.—Confined at home by indisposition, and have felt but little of the Father's love. Having heard of a public appearance in our meeting, but little expected, my own situation has been feelingly brought to my view, with fervent desires that the Lord will not forsake me. Some suppose that I have forsaken him, but the Lord sees not as man sees, he looks at the heart

and knows that my desires are unto him, and that without his favour I cannot enjoy any real satisfaction, even in the midst of temporal blessings. Awake, O my soul, unto righteousness and sin no more, that with the saints, thou mayest feed on the bread of life. Thus being clothed in the robe of righteousness, the beautiful garment, and walking in newness of life, thou mayest worship the Lord in Spirit and in Truth.

"Wisdom is justified of her children.' But who are her children? Surely they only, who are endeavouring to do justly, to love mercy, and to walk humbly with God. Great and marvellous are the works of the infinite and incomprehensible Creator; great are his mercies to the intelligent part of his creation, and manifold the blessings bestowed upon them by him. How presumptuous is that man who can partake of these, and forget the gracious Giver! May the inconsiderate be awakened to think of these things, and no longer be living carelessly.

"Second month 17th, 1789.—In looking over our religious Society, there appears an encouraging prospect, notwithstanding the backsliding of some. Many are awakened both in Europe and America; some in Germany and even in France, that dark land, where the craft of man has so long held the people in bondage. When I contemplate these encouraging prospects, and the examples of the obedient servants, I do not forget myself, who am wading along in a path where there are many hindering things. But I have a hope that the Lord will yet favour me with a more willing mind, and suffer nothing to prevent me from obeying his holy commands; for truly, I love the ways of the Lord, better than I do the ways of man. 'I had rather be a door-keeper in the house of the Lord than to dwell in the tents of wickedness.'

"19th.—At our Quarterly Meeting, we had the company of three young men, who evinced a commendable zeal for the sacred cause of religion. They far outstrip me, at which I do not murmur, but am glad to see the work prosper, and rejoice to find that the Lord is raising up standard bearers in Zion. May I take heed to my ways, and be faithful in my allotment. So enable me, Oh Lord, that I may stand in humility, with acceptance before thee. I am grieved that so many of us are found spending our time unprofitably."

(To be continued.)

The Wroxeter Excavation.—The excavations at Wroxeter, England, have been carried on with vigour and success. In one of the rooms recently opened, a pavement of small white tesserae was found. On opening a large square apartment, it presented the appearance of having been the workshop of a worker in metals. On the sill lay a small heap of Roman coins, about sixty, and near them the fragments of a small earthen vessel, which had probably contained the money, and had been dropped by some one who was carrying it away. The uncovering of the room containing the forge, &c., has been continued, and several new features have been brought to light. The remains of another furnace have been found, and from some fragments of material which have been picked up, it now appears that it was the workshop of an enameller. Among the objects found within the last few days, is a well-preserved steelyard. The men are now partly employed in preparing the ruins for the meeting of the British Archaeological Association at Shrewsbury, which will begin on Monday, the 6th of August, and will, on one of the days of the meeting, visit the buried city of Uriconium, and be conducted over the excavations, by Mr. Wright in person.—*London Times.*

Wild Pear Stocks.—We see it noticed in one of our cotemporaries, that wild seedlings, generally known as perry trees, make the best stocks for standard pears. Some six years ago, the writer transplanted about one hundred and fifty of them from a pasture into a portion of the garden, and grafted them. They have proved to be exceeding hardy and remarkably thrifty. The finest trees we have are from these wild seedlings. In the older portions of the country, where the pear has been cultivated, these seedlings are often found in considerable numbers in neglected pastures and woods. The spring is a good time to transplant them. The smaller ones may be grafted as soon as they are set out. The larger trees, three inches or more in diameter, are best transplanted in the winter, or early in March, when the ground is frozen. Those who have these trees upon their farms should not suffer them to waste their sweetness upon the desert air. A day or two spent in transplanting and grafting, will yield abundant fruit a few years hence.—*American Agriculturist.*

Mourning Dress.—The practice of putting on sombre garments as an exhibition of grief for the death of friends, is so general, that those who neglect the custom attract notice by their singularity. Twenty-five or thirty years ago, an attempt was made by some excellent clergymen and leaders of public opinion, to subvert this custom, and with some success. But the change did not last long, and the practice of putting on mourning is now as general as ever before. But there are really very serious objections to it.

It is often a very heavy burden on the bereaved. Mourning garments are more expensive than others, and when the head of a family is cut off, it is a severe tax upon the diminished resources of the household to add to the expenses of sickness and burial, an entire outfit of black for the family. With those to whom the expense is not an important consideration, the confusion and incongruity of turning the house of death into a milliner's shop, and breaking up the hours which should be sacred to solace and grief, by talk about dress, is exceedingly unpleasant to the bereaved. Besides, what is the significance of a mourning dress? It is worn to express grief; but is it necessary to parade our grief before the world? And is grief the only feeling of the christian over the grave of the departed? Yet we put nothing upon our garments to signify christian faith, hope and consolation. It is only a dreary waste of black, expressive of unmixed, hopeless, inconsolable sorrow. For this reason it would seem, that if we are to wear any peculiar costume to signify we have been bereaved, unmitigated black is most inappropriate, and fails entirely to express the emotions with which the christian contemplates the death of a friend. Custom requires of a man only the wearing of a "weed" or crape about the hat—why should not some similar emblem of sorrow answer every purpose in the dress of woman? A band of crape, perhaps across the bonnet—a cloud of black lace resting upon and half-covering the more cheerful colors of the trimming. "Deep mourning," as it is called, does not express the christian view of death. It is, in fact, too dismal and hopeless for any form that has ever been taken by the religious element. It is of evidency, by continually reminding the mourner of his sorrow, and never suggesting hope or consolation. Why then should it be worn? The heart does not need to aggravate its grief by continual mementos of it, and the truly bereaved never desires to make an ostentatious display of their sorrow on what account then can the wearing of mourning be justified?—*Christian Advocate.*

Insects on Trees.

Canker Worms.—The canker worm, where it prevails, is one of the most destructive insects which infests fruit trees. It is believed by many to be produced from the eggs of a moth or bug, of which the male has wings, but the female has none. These bugs having continued under ground during winter, pass up the bodies of the trees in the spring, and, crawling toward the extremities of the twigs, there deposit their eggs. The eggs hatch about the time the trees put forth their leaves, and the worms immediately commence their ravages, attacking every green leaf, so that the trees frequently have the appearance of being burnt. One of the most important means of preventing the ravages of these worms is to keep the females from ascending the trees to lay their eggs, and for this purpose various methods have been devised. One of these methods is called tarring—which is done by applying strips of linen or canvas cloth, about three inches wide, close about the tree, filling all the crevices in the bark with clay mortar before the strips are applied. On these strips the tar is laid with a brush, and the operation repeated every night, commencing the work as early as the ground becomes thawed in the spring, and continuing it till some time in June. On the lower edge of the canvas some kind of a rope or raw material is bound, in order that the tar may not drip or run down the bark of the tree. Another method to prevent the insects rising is that of strewing air-slaked lime around the trees to the distance of three or four feet, the ground being first dug and made smooth. Three hogsheds of lime appropriated according to this plan, are found to be a sufficient quantity for sixty trees. Sometimes it has been found beneficial to make a close fitting collar of boards around the base of the tree, and keep them covered with tar. A circular leaden trough filled with oil, and placed around the tree, is found advantageous. According to some observers, this insect will in some cases rise during the late autumn and winter months. The eggs are laid in clusters of sixty to one hundred in each, glued to each other and to the bark, by a grayish varnish, impervious to water.

Lice.—These insects are in form like half a kernel of rye, but not more than one twentieth so large, with the flat side sticking to the smooth bark of the tree. They resemble blisters, and are similar in colour to the bark of the tree. These blisters contain from ten to thirty nits or eggs each, in form like a snake's egg, and which ordinarily begin to hatch toward the last of May, and finish about the second week in June. The nits produce white animalculæ resembling lice, and being so small that they are hardly perceptible by the naked eye. Immediately after they are hatched, they open the passage at the end of the blister, and crawl out on the bark of the tree, where they remain with but little motion about ten days, when they stick themselves fast to the bark of the tree and die. From this little carcass arises a small speck of blue mould, which is generally most plain to be seen between the tenth and twentieth of June, and continues about fifteen days. It then gradually wears off until the old carcass appears, which by this time is formed into a new blister, and contain the spawn or nits. These blisters have the effect of preventing the circulation of the sap, and sometimes they prove fatal to the tree. One of the remedies recommended consists in washing the trees, in the month of June, with lye or brine, made by dissolving one quart of salt in two gallons of clear water. Although the small branches cannot be cleansed in this manner without much difficulty, still if the body of the tree, together with the branches near the body, are kept clean until there comes a rough

bark, they will not kill the tree. Smoking the tree with tobacco, mixed with a small quantity of brimstone, is sometimes found to kill these insects, and does not appear to injure the leaves or stems. The two kinds of lice which are found to be most injurious to fruit trees are green and black, small soft insects that appear suddenly on the young shoots of the trees, suck their juices, and consequently arrest their growth. The apple, pear, and cherry, are especially infested with them. They multiply with wonderful rapidity. It has been estimated that one individual in five generations might be the progenitor of six thousand millions. Tobacco juice, as well as the smoke, will destroy multitudes of them, if a little skill be exercised.

Caterpillars.—There are many kinds of caterpillars that are more or less destructive to the foliage and thrift of fruit trees; but that known as the American tent caterpillar is the one that commits such general and extensive devastation in orchards, especially in particular seasons. The moth deposits its eggs in July, in large rings, on the branches of the trees. These remain in that state until the following season, when they are hatched in the latter end of May or beginning of June. Each ring produces three or four hundred caterpillars, and these weave a sort of web to live in. They should be thoroughly cleared from the trees before or at the time of hatching. A little practice readily enables one to perceive the little knobs of eggs near the end of the twigs, and to cut them off and burn them. Every one of these little knobs is an embryo nest of caterpillars. They hatch simultaneously with the opening of the buds; and if not before removed, the white spider-web down which the young worms thickly wind about their nest, even in the short space of a day or two, greatly facilitates their ready detection. Of course, it is much easier to rid a branch of a nest when only the hundredth of an ounce in weight than after the size has greatly increased. The foliage of the trees is in many instances almost entirely eaten up, when a little care would almost entirely have prevented it—for the insect may be easily killed if taken when young. A good way is to take them early in the morning before they get out of their nests, and wipe them off clean, web and all together, and crush them under foot. If there are any that cannot be reached by the hand, use a conical brush, attached to a pole, which will take them off pretty well. Spirits of turpentine, oil, and some other substances, are also used for killing them.

Borers.—The borer is an insect which perforates and enters the wood of the tree, at or a little below the surface of the earth. It is generally supposed that the apple-tree beetle, or borer, the parent of the grub or larvæ—in which stage the mischief done by the insect is produced—makes its appearance on the stage in June; and about the first of July she is in the habit of making provision for her offspring; that she usually lays her eggs, ten in number, on the body of the tree, near the surface of the earth, the eggs being no larger than the head of a pin; that the eggs are hatched out in a little more than eight days, when a white maggot appears; that the maggot or grub burrows in the bark of the tree, and proceeds no further the first season; that during the second year he bores into the body of the tree, upward; that in the third year he is found up eight or ten inches higher than where he commenced; and that in June of the third year he or she comes out of the tree fully winged, when she is ready to lay more eggs. Many trees in different parts of the country have been destroyed by this insect. A large number of the pests may be got rid of by digging round the trees, clearing away the earth, and then with a sharp-

pointed knife, chisel, or gouge, and a small wire to probe if they are deep in the tree, they are readily destroyed; or the trees may be washed with lye, care being taken first that the following points be attended to, viz: that all grubs existing in the tree are thoroughly eradicated by cutting them out with a knife or narrow chisel, or destroying them with a flexible barbed wire; that the trees are thoroughly scraped before the wash is applied; that the lye wash be applied twice in the season, at such an interval as shall embrace all the eggs deposited, or the grubs hatched; and that the washings be repeated for two or three seasons, or until the insect has wholly disappeared. Peach and nectarine trees are liable to great injury from the insect. The presence of the worm is readily detected by the gum mixed with excrementitious matter oozing from the trunk or the surface of the ground. The best and probably the only effectual remedy is thought to be that of scraping the earth from about the tree, and then with a knife to follow the holes made by the worm to their termination, and destroy it. As the insect merely confines itself to the bark, its destruction is very easy. It rarely occurs that trees are completely destroyed by this insect, unless they are small. The borer also attacks the quince tree, and various means have been suggested and tried to prevent the injury. Incasing the lower part of the trunk in a box of coal dust, pulverized blacksmiths' cinders, tar, or unleached ashes have been tried with various degrees of success. But Thomas, an experienced judge in such matters, recommends direct attack as the best method. According to this plan, the soil should be scraped away from the trunk to a depth of two or three inches, and then cut in with a knife lengthways, and not across the bark where it is possible to avoid it, until the insects are found. The operation should be repeated once a week for several times, as there are generally a number in each tree, and some are almost certain to escape the first examination. Afterwards the wounded parts should be coated with a suitable composition, as a mixture of tar with ochre or brickdust, or thick paint.—*North American.*

Let the Children Sleep.—We earnestly advise that all who think a great deal, who have infirm health, who are in trouble, or who have to work hard, to take all the sleep they can get, without medical means.

We caution parents, particularly, not to allow their children to be waked up of mornings—let nature wake them up, she will not do it prematurely; but have a care that they go to bed at an early hour; let it be earlier and earlier, until it is found that they wake up themselves in full time to dress for breakfast. Being waked up early, and allowed to engage in difficult or any studies late, and just before retiring, has given many a beautiful and promising child the brain fever, or determined ordinary ailments to the production of water on the brain.

Let parents make every possible effort to have their children go to sleep in a pleasant humor. Never scold or give lectures, or in any way wound a child's feelings as it goes to bed. Let all banish business and every worldly care at bed-time, and let sleep come to a mind at peace with God and all the world.

Be Silent.—It is a great art in the christian life to learn to be silent. Under opposition, rebukes, injuries, still be silent. It is better to say nothing, than to say it in an excited or angry manner, even if the occasion should seem to justify a degree of anger.

For "The Friend."

West-town Boarding-School.

Surely, this is a vineyard of the Lord's own planting—and not only so—but he has from time to time smiled upon it, and mercifully granted its caretakers ability to perform good service there. It has been a signal blessing to many hundreds of our children; and although it may have to pass through dreary seasons, I would not have discouragement to creep in, but go to work with renewed energy, trusting confidently in the arising of the Lord's power, when he will come again in his immaculate love for his erring but repentant children, to heal their bruises, and to give them strength for the varied services required of them. When this Institution is watched over by committees, superintendents and teachers conscientiously solicitous for the eternal as well as the temporal welfare of the pupils, what more could be asked for our children, during the anxious, and I would almost say dangerous period of their educational probation, than the advantages here presented? Parents, on the look out for schools for their children, should go there and examine for themselves, to properly appreciate all that has been done, and is still doing for the health, comfort and advancement of the pupils. Why should parents grow indifferent about the necessity of *select examples* being combined with educational advantages—is it an evidence of a lapse of religious concern? I leave it with you and your heavenly Father to determine.

It is my fervent desire that the Lord would, in his unmerited mercy, prepare the hearts of sons and daughters to come up for acceptable service in this portion of his vineyard—that they would freely enlist in his cause, and lend their aid in sustaining it. What is wanted more than anything else, is *an unquestioning, unselfish dedication*.

The Broker and his Clerk.—Many a man who has become a hardened criminal might have been saved to society by a little tender sympathy and discriminate kindness in the beginning of his vicious life. Few men have grace to act like the broker in the following incident, but success would follow often such kindness. It is easy to ruin, and it is easy to save a young man. One of the leading brokers of New York had a young man in his employ. The vast amount of money in his hands was a great temptation to him. Small sums were missed day after day; a quarter once, then fifty cents, then one dollar, then two dollars were missed. He was charged with the peculation. The broker showed him how he could detect the abstraction of the smallest sum of money; the young man stammered and confessed. "Now," said the broker, "I shall not discharge, I shall not dishonour you. I intend to keep you, and make a man of you. You will be a vagabond if you go along in this way. Now let me see no more of this." He went to his work. He did not disappoint the confidence. He did honour to his employer. And the other day he was inducted into one of our banks in an honourable position, and his employer became his bondsman to the amount of \$10,000. Had he conducted as some would have done—sent the boy away, proclaimed his dishonour—perhaps he would have ended his days in the State Prison, and been sent to his tomb in the garb of a convict. But a young man was rescued from ruin who had been placed amid the temptation of money, and for a moment was overcome.—*Presbyterian*.

It is better to live on a little, than to outlive on a great deal.

Selected for "The Friend."

An Address to Young Persons.

Beloved Friends.—In turning my view towards a rising generation, in which description I include all who have not attained to middle age, and feeling a renewal of that cordial interest in their highest well-being, which has been often peculiarly awakened on behalf of a wide circle with whom I have been personally acquainted, I believe myself warranted to address the present salutation to a still wider range of the same class, and to solicit their attention to those sentiments and subjects which from time to time have been impressed on my mind; not, I apprehend for my own sake only, but for the especial purpose of extending or confirming their important influence through the present medium.

I am duly aware of the great diversity, as to states, stations, and circumstances which are comprehended under this division of our society, as also in reference to endowments, natural and spiritual. Some among them, of whose progress from infancy to maturity I have been an interested witness, have themselves become heads of families; yet are they not less surely among the appropriate objects of that religious solicitude, which has been often revived in my heart for their growth "in grace and in the saving knowledge of our Lord and Saviour, Jesus Christ."

I have a consoling hope that among this number, not a very few of both sexes may be ranked with those of whom the Apostle John observed, that he "wrote unto them not because they knew not the truth, but because they knew it, and that no lie is of the truth." * * *

The writer believes that He who declared to his disciples, "Where two or three are gathered together in my name, there am I in the midst of them," will not be wanting to extend a portion of his blessing to any number, whether few or many, who are collectively engaged in promoting the knowledge of his truth, though conveyed through channels inferior to those who denominate themselves "earthen vessels;" for his power, though secret in its operation, is as efficient as ever in converting the water into wine, if the vessels prepared to contain it are filled according to his purpose and command. Without the communication of this living virtue, the purest elements of human instruction, comparable to elementary water, would remain like water still, capable of supplying natural but not spiritual wants.

The writer would willingly draw the attention of that class of readers she is addressing, to the importance of their continually seeking a growth in the Root of religious knowledge; for if this be not proportionable, and in some degree, antecedent to an expansion in the branches, the latter will infallibly wither and become fruitless, and will be susceptible of restoration to vitality only by some humiliating process, comparable to that of being cut down even with their parent stem, as to the very ground; whereas if the root is suffered and encouraged to shoot deeply downward, so as to derive its nourishment from the well-spring of Divine Life, the plant of the Lord's right hand planting will be preserved green and fruitful in its season, able also to sustain, without injury, times and dispensations similar to those of external drought and heat.

Corresponding with these distinct characters, will be the difference between speculation and experience, even among those who may have been equally desirous of entertaining a right theory. The Tree of Life and the Tree of Knowledge, originally placed in Paradise, the former representing a fountain of soul-sustaining blessedness to man, in

his primeval state—the latter furnishing a test of his obedience—are virtually accessible to the ransomed race during their present probationary condition. The first, which is described in the apocalyptic visions, as the Tree bearing all manner of fruit, whose leaves are for the healing of the nations, is the true emblem of Him who is the immediate Author of soul restoring virtue; "whom are hid all the treasures of wisdom and knowledge." The latter, having its growth in the unregenerate nature, is characterized only by the knowledge which is held in a state of disobedience and of alienation from "the law of the Spirit of Life in Christ Jesus," and therefore is productive of corruption, sin and death.

It is not assumed that the simple, literal knowledge of that inspired record which Divine wisdom has committed to a portion of mankind, is to be considered as any part of this forbidden fruit, unless such literal knowledge is maintained to the exclusion of that which is spiritual, or is so perverted by the inventions of men, as to exemplify something of that mixture of good and evil which is the distinguishing property of the Tree of Knowledge.

Hence the letter of Scripture, or the more literal meaning of its words and phrases, though not necessarily comprehending essential goodness, is good in its appointed office, as a medium to convey spiritual nurture and intelligence under the illuminating influence of the Holy Spirit, by which it was dictated; but if received independently of this holy influence, the letter of Scripture will cease to present the words of Christ, as he has declared them to be, even as "spirit and as life." It is in this sense that "the letter killeth, but the Spirit giveth life." Knowledge maintained without this life, may prove to be that food which nourishes the evil propensities of fallen nature, fitting the mind for nothing higher than a participation of those things which will perish with the using; and leaving it destitute of that which only can sustain and satisfy an immortal spirit.

What have been just described are not the only dangers which may be incident to every class of disciples. To a class of a more numerous and diversified character than has been already addressed, dangers and temptations are manifold and multiform; yet merciful preservation from them may be witnessed, by all who have tasted that the Lord is gracious, and are engaged to come unto Him, as unto that "Living Stone, disallowed indeed of men, but chosen of God and precious;" to Him who has been revealed in their soul as the Way, the Truth, and the Life—the only sure foundation of reconciliation and acceptance with the Father. Being not only instructed where to seek and wait for his appearance, but quickened by this good Word of Life, may such desire to be continually fed with the sincere milk of that pure Word, both as immediately and instrumentally administered, that they may grow thereby; and may they be no further solicitous for stronger meat, than as it is afforded them according to the appointment of Him, who "feeds his flock like a shepherd; gathering the lambs and carrying them in his bosom, and gently leading" along those in whose hearts are raised living, though feeble desires after the knowledge of Him and His truth. * * *

(To be concluded.)

Ignorance.—Ignorance is often the source of the most intrepid action, and the most implicit faith; since there are none so fearless as those who have not light enough to see their danger; and none so confident as they who have not sufficient knowledge to discover their own errors.

For "The Friend."

"I Know I Ought to."

Then why not do it? Why is it that with most unaccountable reasoning we acknowledge we ought to do a thing, and wrap that very confession about us as a sort of excuse, and rest there, never growing from knowing to doing. When we know what we ought to do, there is no excuse left: for "that servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes." If we were but ignorant of our duty, how much better it would be for us; yet strange enough we plead good desires, we see the need, we feel our duty, and yet hold back. If we would help ourselves out in our faithlessness by any other considerations, such as fear, doubt, unfitness, want of time, &c., we should remember these considerations come too late, after we know we ought to do a thing.

It may be the words are felt and said oftentimes too lightly, it may be they are sometimes acted upon too hastily; but that they are oftener said as an excuse than as a resolution all will acknowledge. To be sure, we may embarrass our occupations with many imaginary duties, but there is a proverb that is excellent as a straightener, and that is "Duties never conflict." Often some seemingly important thing to be done is a species of self-indulgence or self-activity, while the little domestic care, the act of kindness or affection, is the *duty* of the hour. It is dangerous in such cases to judge according to seeming or inclination; self is so apt to be wrong, it serves as a rule sometimes to choose what denies self. Then again, the inertness of our natures has to be combated; we must beware lest we be beguiled into ease; grow quite comfortable in our listlessness; we must remember with fear how numberless may be our sins of omission, and that we shall be accountable for them every one.

Yet after all, one and one only test is sufficient: "In which shall I please my Guide?" What pleases him, I ought to do, *it* is my duty: for the rest he will provide. The thing is to be *thorough* in thus referring, that there may be no waste: thorough, first in the inward keeping of the heart with all diligence, and then in the outward deeds; for from the heart are the issues of life.

For as our first duty is toward Him who gave us life, so nothing can be duty that hinders our "drawing nigh unto Him." "They that wait upon the Lord shall renew their strength." Yet how many are mourning over their weakness and know this remedy and yet seek it not. Oh how different would we be as Christians, how would our light shine among all professing Christians, if each and all, we were faithful in our own hearts to what we know we ought to do! How would we go from strength to strength, and how would our strength be all of Him, the only sufficient source; and looking to Him who has promised "I will guide thee with mine eye," the inquiry in devotedness of heart, would be, "Lord what wilt thou have me to do?" There would be no hanging back, no pressing away from the "openings" of Truth, but an offering of all the gifts to the Giver, that by His baptism of fire, all the dross and tin and reprobate silver should be purged away, and by the renewing of His spirit they should be made fit for His service.

Ah, we know enough. What we need is that coming unto Christ our Redeemer, in and by His power, that "He may thus thoroughly purge the floor of our hearts, gather the wheat into His garner, and burn up the chaff with unquenchable fire." We need that willingness to be, and that ability to do what He wills, which are alike of Him. But let us remember that the kingdom of

Heaven is like a grain of mustard seed, or a little leaven. Much is lost, much weakened or discouraged, by too great expectations. A little gleam of light, a little sense of pardoning love, a little faith to support in trial, a little pointing of duty, are rich, unmerited mercies, and the same wisdom that now withholds, now gives, will in the fullness of time, as "all the tithes are brought into His storehouse," "pour out a blessing that there shall not be room enough to receive it."

For "The Friend."

Camden Evening School for Coloured Adults.

Many Friends in Philadelphia are aware, that there is an evening school in this city for the free instruction of coloured men and women, under the care of an association of Friends. It was started about thirty years ago, in Willing's alley, and was at first taught by the members of the association in rotation, but this plan not being found to answer very well, annual subscriptions were solicited from interested persons, and regular teachers were engaged for the session. Through some vicissitudes, the school has been steadily maintained from year to year, and a large number of persons who scarcely were acquainted with their alphabet or the first elements of arithmetic, have been taught to read the Bible, and to keep their own accounts; acquirements, rudimental as they may seem to us, which must have proved of exceeding benefit to them. Having been aroused, too, to a realizing sense of the advantage of education, many have doubtless taken care to send their children to the schools provided for them, (of which there are four under the care of members of our Society,) and it is believed, that the result is a sensible improvement, both social and moral, among our black population.*

The object of this article is to call attention to a new field of labour, which has lately opened for the same association. In the neighbourhood of South Camden, N. J., numerous coloured families are settled, among whom recently a spirit for self-improvement has been awakened. They have begged sufficient means to erect a small school-house, in which the children are taught in the day-time by a coloured teacher, whose salary is paid from the public educational fund of the place. But many of the parents and others of the adult population having never had any opportunity of school learning, are desirous of attending an evening school in the same house, and after making several futile efforts in other directions, they applied recently to the above-mentioned Philadelphia association, to help them. A committee was deputed to inquire into its feasibility, who appointed a meeting with the black people, where upwards of one hundred of both sexes were present, and gave in their names as intending to avail themselves of the benefit of such a school, should it be started. The members of the association sympathize with the effort, and although they are aware of the disadvantages attending the care of a school on the other side of the river, and would prefer that it could be managed by citizens of Camden, yet they are willing to incur the increased responsibility, provided the means can be obtained. The estimated expenses of a session of five months, (the rent of the building

* The adult school is at present located at the corner of Raspberry and Aurora streets, near Ninth and Locust, and is open five evenings in the week, from seven to nine o'clock, from the 1st of Tenth month to the 1st of Third month. The association are at all times glad to have Friends visit the Institution, and particularly those who contribute to its support. Those who have not yet witnessed the sight, could hardly fail to be interested in seeing old and young bending over their books.

being free,) are about three hundred dollars, and if this sum can be raised, steps will be immediately taken to engage teachers, and open the school. A co-operation is solicited from the friends of the blacks, and particularly from those resident in the State of New Jersey. Contributions will be received by John M. Kaighn or William B. Cooper, Camden, N. J.; George J. Scattergood, Fifth and Callowhill; J. Wistar Evans, 817 Arch street; William Evans, Jr., 252 S. Front street, Philadelphia; Chas. Albertson, Germantown, Pa, or by any other member of the association.

Selected.

A WOMAN'S SONG TO WOMEN.

Pull the needle, swing the broom,
Tidy up the litter'd room,
Patch the trowsers, darn the shirt,
Fight the daily dust and dirt;
All around you trust your skill,
Confident of kindness still.

Stir the gruel, knead the bread,
Tax your hands, and heart, and head;
Children sick, and household hungry,
(Though some thoughtless words have stung ye),
All are waiting on your will,
Confident of kindness still.

Never mind the glance oblique,
Never cause of coldness seek,
Never notice slight or frown,
By your conduct live them down;
All at last will seek your skill,
Confident of kindness still.

Lift your heart, and lift your eyes,
Let continual prayers arise;
Think of all the Saviour's woe,
When he walked with man below,
What poor sinners sought his skill,
Confident of kindness still.

Sing the song, and tell the story,
Of the Saviour's coming glory,
To the children whom he blesses,
With your guidance and caresses,
Who for all things wait your will,
Confident of kindness still.

Feed the hungry, and the weak,
Words of cheer and warning speak.
Be the angel of the poor,
Teach them bravely to endure;
Show them this, the Father's will,
That they trust his kindness still.

Look for nothing in return,
Let not wrath within you burn;
Gratitude may be your lot,
Then be thankful; but if not,
Are you better than your Lord,
Who endured the cross and sword,
From those very hands whose skill
Waited ever on his will?

Noble is a life of care,
If a holy zeal be there;
All your little deeds of love,
Heavenward helps at last may prove,
If you seek your Father's will,
Trusting in his kindness still.

F. L. B.

Washington, D. C. Sunday School Times.

Selected.

It wins my admiration,
To view the structure of that little work,
A bird's nest! Mark it well within, without.
No tool had he that wrought, no knife to cut,
No nail to fix, no hodkin to insert,
No glue to join; his little beak was all,
And yet how neatly finished! What nice hand,
With every implement and means of art,
And twenty years' apprenticeship to boot,
Can make me such another?

What is the christian's course? The Scriptures say,
"Brighter and brighter, to the perfect day."
His warfare is within. There unfatigued,
His fervent spirit labours. There he fights,
And there obtains fresh triumphs o'er himself.

For "The Friend."

Motives.

We are prone to notice the conduct of others, and rigidly to scrutinize every act of our friends, as well as to make unwary remarks immediately affecting the welfare of individuals, without sufficient investigation into the nature of the circumstances attendant.

It would doubtless be to the advantage of many, if not to the most of us, more narrowly to investigate our own motives, when about to express our sentiments liberally and unreservedly in respect to the acts of others. Does our object for this sort of conversation, have its origin in christian kindness, having the desire to relieve or protect from error or misapprehension? or does it arise from those low, grovelling propensities of our fallen nature, which strive to afflict and injure, and that rejoice in iniquity, rather than to shelter the scattered of the flock, endeavouring to restore all who may have wandered from the eternal fold of safety?

The signs of the times portray a departure from first principles, a relapsing from christian zeal and integrity; and the members of our once awakened and favoured Society appear, in too many instances, to be descending to contrivances and imaginations of their own; the fearful result of forsaking their first love, instead of waiting patiently for instruction from the true "anointing," which "is truth and is no lie," and which would, if sufficiently heeded, lead and guide into all truth. Thus a gradual assimilation with the language and customs of the world appears to be sorrowfully obtaining, depriving many of the members of a living exercise and a right concern for the strengthening of the stakes of Zion and the enlargement of her borders. If, for want of watchfulness,—ease, worldly favor and prosperity may prove a fatal snare to many, by lulling into forgetfulness, remissness or a false charity, till the precious preserving spark of living faith has become almost extinct, we are by no means exempt from falling into error and danger in the opposite direction, unless we dwell strictly on the watch-tower. Though it is necessary for the living members to stand firmly against those innovations, if, as we believe, it has been for want of a close and strict attention to the great Teacher of his people, that those breaches and rents have been made in our Society; it becomes highly important, that we humble ourselves as in the dust, before the Healer of breaches and Restorer of paths to dwell in, and strive to be imbued with heavenly virtue; evincing it in our daily intercourse; and endeavouring to put on and exemplify true charity, which is the bond of perfectness, in all our movements. If this is not our leading engagement, however earnestly we may proclaim the correctness of those glorious and untold gospel truths, so beautifully illustrated and set forth by Fox, Penn, Barclay and others, it can avail us nothing. Unless we can show forth a measure of the same humility, christian kindness and godly zeal, which actuated those faithful co-workers in the Truth, what will the most pretentious efforts and testimonies, do for us? They can have no more power than sounding brass or a tinkling cymbal. How necessary, then, frequently to examine our own motives. "Examine yourselves, whether ye be in the faith; prove yourselves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? And endeavour to ascertain the origin and tendency of every thought, word and deed. Here we shall be led often to this query, Do we pursue our present course, purely to do the Master's will, and to stand acquitted in the Divine sight? remembering that we

are his servants, to whom we give ourselves up to obey. If servants then of One who was meek and lowly of heart, we shall find ourselves imbued with patience, long-suffering, kindness and gentleness, with the other works of the Spirit, which will have a restoring tendency, under the benign and protecting care of the Good Shepherd of Israel; for it is well to remember this declaration, "and other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall be one fold and one Shepherd." It is possible, however, by neglecting self-examination and an honest scrutiny into our motives, that we may profess to support the ancient principles very rigidly, while our actions partake of the works of the flesh. Here hardness ensues and bitterness of spirit increases against those who do not harmonize with our views; and instead of viewing those who are mistaken with compassion, and a desire for their restoration, an unkind and unfeeling carriage and demeanour so far prevails towards them that the common courtesies of life are almost excluded. This spirit, instead of proving an antidote to the separating tendency of unsound doctrine and other innovations, only serves to widen the breaches and to consummate and extend the spirit of alienation and division.

Seeing that our beloved society is in confusion and trouble, what other can we do than, as helpless children, to extend the suppliant hand for relief towards One whose arm is not shortened that He cannot save; for if the church ever comes out of the wilderness it must be by leaning on its beloved; seeking to learn of Him who will teach us of His ways and lead us in the paths of righteousness; permitting Him to have the entire rule and government over our conduct. Unless this is the case with us individually, we cannot expect to partake of the true communion with the just of all generations; neither to realize a living in the unity of the spirit which is the bond of peace, nor to experience the truth of this declaration in its beauty, "One is your master, even Christ, and all ye are brethren."

The lamb-like nature of the Prince of Peace must of necessity shine forth in the daily walks of every true Christian, breathing peace on earth and good will towards men; and this will prevail in the end over the wild and the devouring nature. The wrath of man never wrought the righteousness of God: from which truth we may see the insufficiency of the impulsive and excited feelings of our nature to advance the kingdom of righteousness and peace. The Pharisees made broad their phylacteries, and held forth many imposing claims to righteousness; yet they were ready to oppose and condemn the simple and plain teachings of the blessed Jesus, the Lamb of God, who taketh away the sins of the world. Hence the great necessity arises of a frequent examination, whether we are moved in society matters by the meek, the lowly, and the restoring spirit of the dear Master, living as on the Lord's holy mountain, where nothing can hurt nor destroy, or whether, like clouds without water, we yield ourselves to be governed and tempestuously driven by angry feelings and the unsubjected will, which are incapable of bringing the returns of permanent peace and quietude of mind, or of promoting the prosperity and unity of the church.

Ledyard, Cayuga Co., N. Y., Tenth mo. 21, 1860.

The Newfoundland Dog.—As is the case with most of the large dogs, the Newfoundland permits the lesser dogs to take all kinds of liberties without showing the least resentment; and if it is worried or pestered by some forward puppy, looks down with calm contempt, and passes on its way. Some-

times the little conceited animal presumes upon the dignified composure of the Newfoundland dog, and in that case, is sure to receive some quaint punishment for his insolence. The story of the big dog that dropped the little dog into the water, and rescued it from drowning, is so well known, that it needs but a passing reference. But I know of a dog belonging to one of my friends, which behaved in a very similar manner. Being provoked beyond all endurance by the continued annoyance, it took the little tormentor in its mouth, swam well out to sea, dropped it in the water, and swam back again. Another of these animals belonging to a workman, was attacked by a small and pugnacious bull-dog, which sprang upon the unoffending canine giant, and, after the manner of bull-dogs, "pinned" him by the nose, and there hung, in spite of all endeavours to shake it off. However, the big dog happened to be a clever one, and spying a pailful of boiling tar, he bolted towards it, and deliberately lowered his foe into the hot and viscous material. The bull-dog had never calculated on such a reception, and made its escape as fast as it could run, bearing with it a scalding memento of the occasion.—*Rutledge's Natural History.*

Grape Culture.—From all accounts, the grape crop in the United States will be an abundant one the present year. It is stated that there are now about four thousand acres laid out in vineyards in Ohio, half of which are in the immediate vicinity of Cincinnati. The yield last year is estimated at three hundred and fifty gallons per acre for the whole State, which is much above the usual average. From a careful estimate of the vintages for the last twelve years, the average yield for the Ohio valley is two hundred gallons per acre; on well cultivated vineyards, in favourable positions, three hundred gallons, which is about the average product in France and Germany. In Missouri and Illinois the yield did not exceed two hundred gallons per acre, owing to the prevalence of rot; and in Tennessee, Georgia, and South Carolina, it was very much reduced, by a destructive frost in Fourth month. The hills of South Carolina and Georgia are rapidly becoming covered with vineyards. One vine-grower, Dr. McDonald, has already planted ninety acres with the grape. In regard to the variety, the Catawba suffers greatly from untimely frosts whenever they occur. Several new species that seem less subject to disease have already been partially tried, and found to yield wines superior in quality to the Catawba, Cape, or Isabella. The Delaware is the best; the Venango, the Herbmont, the Diana, and the Norton's Virginia for red wine, all of very superior quality; and it would seem a matter of wisdom in the planting of new vineyards, to introduce several varieties in about equal proportions, instead of planting exclusively the Catawba, as we have been too much in the habit of doing. In this way there would be a chance of securing a crop of one or more kinds in seasons when others fail.—*Exchange paper.*

Press Forward in the Straight Way.—Dwell in the pure wisdom, and it will teach you what to do in all things. Walk in the light, and there will be no occasion of stumbling and falling; but being disobedient to the light, then there is stumbling and falling down. Every one mind your own condition and your growth daily: press forward in the straight way, and so be kept in the cross, that keeps humble and lowly; and being kept in the cross, it will bring you to lay aside every weight and burden, and to run with patience the race that is set before you; that you may so run as to obtain the crown.—*Richard Farnsworth.*

English Cotton Mills Owned by Operatives.—

In a recent debate in the English House of Commons, the fact was stated that in Lancashire there are co-operative cotton mills of which laboring men are the owners, which they manage successfully themselves, and which, as paying speculations, are very flourishing and well conducted. One concern of this kind was mentioned as having 1,900 members; another, commenced in 1844, which began with twenty-eight members, who subscribed five dollars each, and at the end of fifteen years had no fewer than 2703 members and a capital of \$135,000. Many more of these undertakings were in existence, to which were attached reading rooms, libraries, maps, globes, telescopes, microscopes, and other scientific apparatus of the most recent construction.

There has recently been presented to the Museum of the Medical College, Mobile, a beautiful specimen of the legatta, or lace-wood tree. The peculiarity of it is in the fibrous nature of the bark, which is about an eighth of an inch thick. From this bark has been dissected more than twenty coats of apparently real crape or lace—most of them large enough to serve as a small handkerchief. It can be washed and ironed like ordinary muslin. The tree is a native of the West Indies, and is very rare.

The Christians in Madagascar.—Late accounts from this island state that there was much rejoicing among this portion of the inhabitants, at the formal appointment of the Christian Prince, as the successor to their cruel, persecuting Queen.

THE FRIEND.

ELEVENTH MONTH 10, 1860.

We have received a printed copy of the Minutes of the Yearly Meeting of Ohio, from which we take the following extracts:

At Ohio Yearly Meeting of Friends, held at Mount Pleasant on the 8th, and by adjournments, to 11th inclusive of the Tenth month, 1860.

The Quarterly Meetings have all forwarded their reports, by which it appears their representatives in this meeting are:

* * * * *

Who, on being called, all answered to their names.

A certificate was received from Goshen Monthly Meeting, Chester county, Pa., for our beloved Friend Phebe W. Roberts, a minister, bearing date 30th of 8th month last, liberating her to attend this meeting; also a certificate for our esteemed Friend Ann Cope, from Bradford monthly meeting, bearing date 5th of last month, as companion to our Friend Phebe W. Roberts, and also one from the same meeting, bearing the same date, for our esteemed Friend Ebenezer Worth, companion to the same Friend, the two latter being in the station of Elders: their company is satisfactory to this meeting.

A reference was received from Short Creek Quarterly Meeting, in relation to the rights of our members who have removed or may remove beyond the limits of this meeting. The following Friends are appointed, in conjunction with a like committee of women Friends (if they think right to appoint one,) to take the subject into consideration, and if a way opens for it, propose to a future sitting some way by which our subordinate meetings may be

relieved from their present embarrassed condition, viz: * * * *

The following Friends are appointed to examine the treasurer's account, and report to a future sitting, the state thereof, what sum, if any, they may think necessary to raise the present year for the use of this meeting, and the name of a Friend for treasurer, viz: * * * *

By a minute from the meeting for Sufferings, we are informed that George Smith, a member of that meeting, appointed by the Yearly Meeting, requests to be released from that appointment, on account of age and infirmity; the representatives are desired to confer together and propose to a future sitting, the name of a Friend to be appointed in his stead.

William Heald, on account of age and infirmity, requests to be released from being correspondent for Middleton Monthly Meeting; the representatives from Salem Quarter are desired to confer together and propose to a future sitting the name of a Friend to be appointed in his stead.

The meeting is informed that by the removal of the correspondent of Flushing Monthly Meeting, that meeting is without a correspondent; the representatives from Short Creek Quarter are desired to confer together and propose to a future sitting the name of a Friend for that appointment.

The representatives are desired to confer together and propose to the next sitting the name of a Friend to serve this meeting as Clerk the present year, and one to assist him, and also the names of two Friends to serve as messengers to the Women's meeting.

Then adjourned to 11 o'clock to-morrow.

Third of the week and ninth of the month.—The meeting gathered at the time adjourned to.

Joseph Hobson, on behalf of the representatives, reported that they had conferred together, and that most of their number were united in proposing that the two Friends now at the table, be continued to fill their respective places the present year, the rest of the representatives submitting thereto, which was accepted by the meeting, and George Gilbert was appointed Clerk, and Robert H. Smith to assist him.

That they also agreed in proposing that the same Friends should be appointed messengers to the Women's meeting who served last year; therefore, Elisha Hollingworth and Joseph Wilson are re-appointed to that service.

The consideration of the state of society was now entered upon by reading the queries and the answers thereto, from the Quarterly Meetings, and the following is the summary of the answers, viz:

SUMMARY.

1st.—All our meetings for worship and discipline have been attended, and generally by the greater part of the members, though some are remiss in this important duty; unbecoming behaviour therein generally avoided, except some instances of sleeping; the hour of meeting nearly observed. In some of the above cases of deficiencies, care has been extended.

2d.—Most Friends maintain love toward each other in a good degree becoming our Christian profession; tale-bearing and detraction are discouraged by most, though one report says not so much as would be best; and when differences arise endeavours are used to end them.

3d.—Many Friends endeavour, by example and precept, to educate their children, and those under their care, in plainness of speech, deportment, and apparel, to guard them against reading pernicious books, and from corrupt conversation, and encourage them frequently to read the Holy Scriptures;

but more faithfulness in the support of these testimonies is desirable.

4th.—Except one case of vending, Friends appear clear of importing, vending and distilling, and (with a few exceptions) of the unnecessary use of spirituous liquors; mostly clear of frequenting taverns, or attending places of diversion; in some of the above cases some care is reported to have been taken; moderation and temperance in a good degree observed.

5th.—The necessities of the poor, and the circumstances of those who appear to be likely to require aid have been inspected and some relief afforded; they have been advised and assisted in such employments as they are capable of, and due care has been taken to promote the school education of their children.

6th.—Friends appear to bear a faithful testimony against a hireling ministry, oaths, military services, clandestine trade, prize goods, and lotteries; except a few of our members have attended meetings where a hireling ministry is maintained; and one report states that a few of its members have dealt in gift book stores, in which cases some care has been extended.

7th.—Friends appear careful to live within the bounds of their circumstances, and avoid involving themselves in business beyond their ability to manage; generally just in their dealings, and punctual in complying with their engagements, and where any give reasonable grounds for fear in these respects, care has been extended to them.

8th.—Friends bear a testimony against slavery; those under our direction who have had their freedom secured are suitably provided for and instructed in useful learning.

9th.—A good degree of care is taken to deal with offenders seasonably and impartially; and to evince to those who will not be reclaimed, the spirit of meekness and love before judgement is placed upon them; some of the reports state that those who have separated from us are not included.

ANSWERS TO ANNUAL QUERIES.

1st.—No new meeting settled.

2d.—Some encouragement has been given to schools for the education of our youth under the tuition of teachers in membership with us.

3d.—The queries addressed to the Quarterly, Monthly, and Preparative Meetings, are read and answered therein, nearly as directed.

Jonathan Sharpless, an elder and member of Providence Monthly Meeting departed this life 20th of First month, 1860, in the 93d year of his age.

Then adjourned to 10 o'clock to-morrow.

Fourth of the week and tenth of the month.—Agreeably to adjournment Friends met.

The Quarterly Meetings have all forwarded reports on education in primary schools, which being now read it appears that there have been, within the past year, twenty-seven schools taught, exclusively under the care of Friends, some for the terms of 6 months and some for 3 months each.

That within our limits and attached to this meeting there are 1,123 children of suitable age to go to school.

361 of these have attended Friend's schools exclusively.

519 have attended district schools exclusively.

133 are reported to have attended different classes of schools.

104 have not been going to school the past year, except to family schools; three of which only are reported to this meeting, though these are nearly all represented to have been receiving instructions at home.

Sorrow was feelingly expressed that so small a proportion of the children of Friends have been taught in schools under the care of the society, accompanied with desires that Friends would more generally encourage the schools under care of the society, as heretofore recommended, and Quarterly meetings are desired to send up to this meeting, next year, explicit accounts thereof.

Then adjourned to 2 o'clock to-morrow afternoon.

Fifth day afternoon.—Friends met as agreed upon.

A memorial concerning Abigail Wilson, from Flushing Monthly Meeting, being introduced through the meeting for Sufferings, was read to our edification and comfort, and was directed to be returned to that meeting.

The committee having charge of our Boarding School produced the following Report:

From the minutes of the acting committee we find that the amount charged for board and tuition for session ending Third month 15th, 1860, for an average of about sixty-seven pupils, is \$2,680; * * [with other receipts] a total of \$3,421 56. Expenditures, \$3,203 13; balance in favour of the school for session, \$218 41. Amount charged for board and tuition for session ending Ninth month 6th, 1860, for an average of 21½ pupils, \$745 54; making [with other receipts] a total of \$1,781 28. Expenditures, \$1,591 25; balance in favour of the school for the session, \$190 03; balance in favour of the school for the year, \$408 41. For improvements and repairs, \$138 01. *Repair account*—Received for the purpose of repairs expressly, from Friends of Ohio Yearly Meeting by subscription, from Third month 18th, 1858 to Third month 2d, 1859, \$511 73; since that date from same source, \$63 86; from Friends of Philadelphia Yearly Meeting, \$488 30; from general cash of the school, \$66 01; making, \$1,129 90. Expenditures from Third month, 1858, to Third month 2d, 1859, \$493 62; from Third month 2d, 1859, to Sixth month 7th, 1860, \$636 28; making, \$1,129 90. * * *

By an examination of the finances of the school, it appears that there is due the Institution, believed to be collectable, \$1,070 73; cash on hand, \$281 85; produce of farm, \$450; stock and provisions, \$455; making, \$2,257 58. That there are debts due to sundry individuals including interest, to the amount of, \$2,501 78; balance of indebtedness, \$244 20, subject to the addition of a few small bills not yet presented.

The committee propose to the Yearly Meeting that the sum of \$300 be raised the ensuing year, to assist in relieving the Institution from the embarrassment it is labouring under for the want of available funds.

Meetings for worship continue to be held in the Institution as heretofore.

ASA GARRETSON, *Clerk*.

Tenth month 16th, 1860.

Which Report was satisfactory, and our Quarterly Meetings are desired to raise and forward their respective quotas to the superintendent of the school.

The committee continued last year to raise money to reduce the indebtedness of our Boarding School, report that they have raised the sum of \$135 45, which has also been paid into the hands of the superintendent.

The committee to settle with the treasurer, made the following report which was united with, and the Friend therein named is appointed treasurer.

The minutes of the Meeting for Sufferings since

last year were read and their proceedings approved.

The committee appointed on the reference from Short Creek Quarter, produced the following, which was satisfactory and adopted by the meeting, viz:

The committee on the reference from Short Creek Quarterly Meeting, agree to suggest to the Yearly Meeting:

That in future all our Monthly Meetings be placed on an equality, in relation to the care of our members who have removed or may remove beyond our limits, and that they be encouraged to move in accordance with our discipline, whenever application may be made for the setting up of any meeting. And believing as we do, that the separation in 1854 was a violation of our good order and discipline, and Indiana Yearly Meeting having acknowledged said separatists, and by its subsequent action identified itself with them, thereby closing the way for further correspondence and religious fellowship with us, we deem such a course to be necessary, so long as such a correspondence is continued with the separate meeting in Ohio, in order that the way may be clear for the setting up of such meetings in the west.

Signed on behalf of the committee by * *

The representatives now report that they were unable to agree upon any name to fill the vacancy in the Meeting for Sufferings.

The representatives from Salem Quarter proposed the name of Israel Heald, for correspondent for Middleton Monthly Meeting, which was approved, and he accordingly appointed to the service. Address, East Fairfield, Columbiana County, Ohio.

The representatives from Short Creek Quarter reported they were united in proposing the name of Isaac Mitchell, for correspondent for Flushing Monthly Meeting, which was satisfactory, and he appointed to that service. Address, Flushing, Belmont County, Ohio. * * *

The meeting having now brought its business to a close, solemnly concludes, to meet again if permitted so to do.

GEORGE GILBERT, *Clerk*.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 27th ult.

The Liverpool cotton market was nearly unchanged. The stock in port was 727,000 bales. The market for breadstuffs was quiet, and previous quotations barely maintained. Consols, 92½ a 92½.

The Emperor of Russia, the Emperor of Austria, the Prince Regent of Prussia, together with Prince Gortschakoff, Count Rechburg, and other prominent ministers, had held a conference on European affairs at Warsaw. The conference was in session several days, and adjourned on the 26th ult. The French Emperor received an autograph letter from the Emperor of Russia, explaining the nature of the Warsaw meeting, depriving it of any significance hostile to France.

The affairs of Italy were without material change. Garibaldi's forces had been successful in several encounters with the troops of the King of Naples.

Victor Emmanuel was expected to be in Naples on the 28th. His proclamation of the vote of Naples for annexation was to be made on the following day.

The vote of Sicily was almost unanimous in favour of annexation to Sardinia.

Garibaldi has officially announced that he would lay down the dictatorship on the arrival of Victor Emmanuel. It is supposed that Garibaldi will be offered the rank of Prince and General after the annexation of the kingdom of Naples has been effected.

The Pope has assured the representative of France at Rome, that he has no intention of leaving.

The Sardinian troops were encamped at Pieti, ten leagues from Rome.

The text of the Russian note to Sardinia protesting against her course in the affairs of Italy, and ordering her legation to retire, is published. It is very strong in its tone.

The Prussian dispatch, relative to the invasion of the Papal States, is also published. It censures the action

of Sardinia, and rejects Cavour's justification, but does not threaten any active hostility on the part of Prussia.

The Spanish embassy has been withdrawn from Turin.

The Austrian demonstrations on the Italian frontiers were increasing. There were 100,000 Austrian soldiers in Venetia, but it was believed Austria would not engage in hostilities unless an attack was made on Rome, or Venice was threatened.

The Austrian official gazette publishes a reform manifesto from the Emperor. Many sweeping changes in the constitution are proposed. Legislative power is only to be exercised henceforth with the co-operation of the Provincial Diets. The Court of Chancery is restored in Hungary, and other important concessions are made in that province. The Hungarian Diet was to be convoked without delay, and the Emperor will then be crowned King of Hungary.

The population of Russia by a recent census is found to be seventy-nine millions. It is asserted that Russia has positively refused to enter into any engagements with Austria, which might lead to war.

The Papal Nuncio had left Paris, in obedience to orders from Rome. An imperial decree raises the price of tobacco in France twenty per cent.

UNITED STATES.—*Census Returns*.—Michigan is found to have a population of 749,969. In 1850, it was 397,654. Minnesota has 176,535 inhabitants. The total area of the State is 81,259 square miles, so that the present population is not much over two persons to the square mile.

Philadelphia.—Mortality last week, 226.

Cotton by Railroad.—Cotton is now being carried by rail, from the Mississippi to the Eastern States. The Illinois central railroad recently concluded a contract, to convey 2000 hales of cotton from Cairo to Chicago, Illinois, whence it will be forwarded to the New England States.

Steamboat Explosion.—The boilers of the steamboat H. W. Hill exploded a few days since, while on her trip from Memphis to New Orleans. Thirty-nine persons were killed, and from fifteen to twenty were scalded.

New Haven, Conn., has 40,477 inhabitants, including 1200 students. In 1820, the population was 22,533. The capital of this city invested in manufactures, is \$4,016,965; the number of operatives employed is 7222; annual value of goods made \$3,724,000. The carriage making business gives employment to 1596 persons, who are paid \$707,930 in wages. The vehicles made in one year are valued at \$2,228,000.

RECEIPTS.

Received from Jos. Snell, agt., Pa., \$2, vol. 34, and for Aaron McCarty, C. Elwood and Geo. Schill, \$2 each, vol. 34, for Sarah Winner, \$2, vol. 27, for M. Battin, \$5, to 27, vol. 34; from Hannah Roberts, Pa., \$2, vol. 34; from Geo. Harrison, agt., Eng., £19 0 0, for subscription for vols. 32 and 33.

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A Female Friend to teach a family school.

Address, JOSEPH H. SATTERTHAITE, Oxford Valley, Bucks Co., Pa.

WEST-TOWN SCHOOL.

A Friend is wanted as Teacher of Reading in the Boys department of this Institution. Apply to

SAMUEL HILLES, Wilmington, Del.

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ALFRED COPE, Germantown, Pa.

Sixth mo. 6th, 1860.

WEST-TOWN SCHOOL.

A Friend is wanted to fill the station of Governor in the Boys' department of this Institution.

Application may be made to NATHAN SHARPLESS, Concord, Pa.; SAMUEL HILLES, Wilmington, Del.; JAMES EMLEN, West Chester, Pa.; or THOMAS EVANS, Philad.

Twelfth mo., 1859.

DIED, on the 16th of Eighth month last, PHEBE, relict of the late George Roberts, in the seventy-seventh year of her age; a member of Gwynedd Monthly meeting, Pa.

—, on the 12th of Tenth month, 1858, PHEBE LUKENS, grand-daughter of the above, in the twenty-fourth year of her age; a member of Horsham Monthly and Particular Meeting, Pa.

PILE & McELROY, PRINTERS,

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THE FRIEND.

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Henry Hull.

For "The Friend."

(Continued from page 74.)

A thoughtful reader of modern religious literature, can scarcely fail to be struck with the prominent position and great importance, which the church generally assign to active participation in works of a benevolent or religious character. In many cases it is made the test of growth in grace and flourishing vitality, as regards both congregations and individuals.

The idea of discriminating as to the preparation for usefulness, the gifts conferred on different individuals; or the no less important considerations, whether there is any gift at all—or whether an individual is called and qualified by the only adequate authority, the divine Head of the church, to engage in such activity, seem to be much overlooked. The great aim appears to be, to set all to work who are willing, and to represent such work as promoting religion, and as proper and necessary to it.

In a well ordered family, there are services allotted to each member, to be performed in the prescribed time and way, and all regulated and controlled by the will of the ruler of the household. Each member should assume to choose his own work, and to engage in it when and as he pleased, whether qualified or not; it is easy to see that confusion and disorder would be the consequences, if probably no little injury be done.

Christ's church is no less under his government and bidding than is such a family under that of head, and each member of it can only be rightly employed as he is filling the station, and performing the service assigned him by the heavenly Father and husband. Those who thrust themselves forward into religious activity, however great the talent and variety of their performances, or however they may be applauded for their usefulness and self-sacrifice, are in danger of being met by the query, "Who hath required this at your hands?"

In the warmth of natural emotion, from feelings of sympathy and kindness, or from a desire to do good, persons may engage in works ostensibly religious, and evince much devotedness and perseverance in them, and yet there may be no religious obligation or principle involved in the matter, and they may be wholly beside the proper business of the individuals employed in them. The effort

may be the mere prompting of the natural mind. Desirous of doing something which bears a religious aspect, and which will commend them to themselves and to others as religious persons, they may "kindle a fire of their own, compass themselves about with its sparks, and walk in the heat and light of the fire they have kindled;" and yet there may be nothing in all their zeal and activity to shield them from the sentence, "This shall ye have of mine hand—ye shall lie down in sorrow." External performances may be very correctly gone through by those whose hearts have never been changed. They may assume to instruct others in religion, when they have never learned of Christ themselves, or are even disobedient to his requirements. Hence the impropriety of making such things a test of religion, for it settles persons at ease in the idea of their having attained, when they may need to be taught the very first lessons in christian knowledge.

Far be it from us to discourage even the least child from the discharge of any duty assigned it by the Head of the church. We would rather have all incited to faithfulness in all the Divine requisitions, even to the smallest particular. But let it ever be borne in mind that religion is an *inward* work; a work of the heart, and not of the head; and that to live and walk in the Spirit, with Christ, comprehends its essence. There may be a great danger of turning from this inward work, which is crucifying to self, and attended with many humiliations and mortifications; and substituting for it the more easy routine of specious religious activity, and thus suffering great loss—becoming lean and dwarfish in a spiritual sense, instead of growing in grace and daily waiting on the Lord, and inwardly watching against sin, so as to be perfecting holiness in His fear.

There is room in the church for the exercise of every gift, which the Holy Head of it sees meet to dispense to his servants, and there is no shortness or stinting on his part. What is wanting is, humble submission to those fiery baptisms which purify the soul, and prepare it for the reception of the Lord's gifts. Where these baptisms are patiently endured, until the times are fulfilled, and the period for being shown unto Israel is fully come, then "a man's gift maketh room for him," whatever that gift may be; and a door of usefulness in the church is opened to him, under the leading and government of the great Giver, who will always help every obedient servant to occupy the gift profitably and acceptably, in his fear.

These reflections have arisen, while reading Henry Hull's account of the work of preparation through which he passed—his great caution lest he should run unbidden into religious performances, the clear evidence he received of his right calling, and the peace and acceptance he enjoyed in humble obedience to the Divine will therein. The narrative holds out encouragement to all the sincere-hearted, not to be cast down unduly, nor yet to give out, if they seem to themselves to be of very little use; but patiently wait the Lord's time, and endure His purging until He sees it is enough, so they will not fail to become, and to be kept, fruit-bearing branches of the true Vine.

"About this time," says H. Hull, "I was deprived of the society of Stephen Hoag, a young man whom I highly esteemed. He was received into our Society by conviction, and had appeared as a minister several times in our meetings; and being generally beloved, his death had an awakening effect upon many, and on me in a particular manner. I saw that my day's work was behind hand, and earnest were my desires to have it accomplished. I had many temporal blessings bestowed upon me, particularly a precious wife, with whom I was now settled in a neat, though small house, and we spent our time very pleasantly together. She was of a pious turn of mind, and our enjoyments were increased by the opportunity of reading religious books, the tendency of which, was to animate us to follow the footsteps of the righteous. My business was small, but I was contented. In the season of fulling, I was employed in my shop, and in the summer, in my garden, and with my small stock, I envied not the rich nor the great. I believe there were few happier men than myself; but my happiness did not continue as it might have done, if I had not launched out into greater business.

"1790. O Lord God of heaven and earth, I pray thee, in the riches of thy mercy, be pleased to look upon me from heaven, thy holy habitation, for I am a poor unstable man, tossed about with prospects pleasing to my natural inclination, and which keep me from surrendering myself wholly unto Thee. Cast me not off, I pray thee, O thou holy One, but enable me to dedicate my all unto Thee and thy service. Condescend to baptize me, and rebaptize me, that I may be prepared to serve thee acceptably, for thou art worthy—Amen.

"Ninth month 5th. 'Lord, what is man, that thou art mindful of him, or the son of man that thou visitest him!' I am not worthy of the notice of the Most High, yet such is his condescension, that I have a little confidence given me to look up unto Him, and ask for his help to enable me to persevere in the way that is well pleasing unto Him, and not to run in the ways of my own choosing. May all that is in me be so humbled and reduced, as that I can truly say, in addressing the holy One, 'Thy will, not mine, be done.'

"Sixth month 11th, 1791. Although I have often testified of the goodness of God, yet I am also bound to declare, that it is dangerous to tamper with his mercies, by living in idleness, unmindful of how much we owe him. We have need to watch daily and endeavour to keep the fire kindled in our hearts, that we may manifest a holy zeal for the Lord and his cause; and there is also a care to be maintained that we do not compass ourselves with sparks of our own kindling. I had rather be a poor but diligent waiter in the house of my God, than attempt to advance by own strength.

"22d. O Thou, who regardest the poor and the afflicted, be pleased to remember the poor Africans, whom professing christians are holding in slavery.

"Eighth month 18th and 19th. Attended our Quarterly Meeting, and was comforted in the belief, that there is a revival of ancient zeal for the maintenance of our christian discipline. Near the close of this meeting, David Sands expressed that

the impressions made on his mind were such, that he believed it right to declare, as the word of the Lord, 'The people are too many—I will thin them—I will thin them—I will thin them.'

"23d. O that I may be more redeemed from the world and its spirit, and be enabled to look up unto God with greater confidence in times of difficulty. I am now tried with the loss of property, yet not so much, I think, for this, as from the apprehension that I have not done as I should. O Lord, be pleased to pass by my offences, and receive me into thy favour again.

"29th. O Lord, I pray thee, leave me not in this pinching time, when trials assail me, which not only put my patience to the test, but my faith also—I desire in humble dedication of heart to serve thee.

"Ninth month 1st. At our mid-week meeting, I felt it to be cause of thankfulness that so poor a creature as I am, should be favoured with Divine light, illuminating my mind to see the nature of prayer, and how it is to be acceptably put up to the God of my life.

"7th. Attended our Preparative Meeting, where there was a united labour to encourage all to guard against a lethargic and drowsy disposition in meetings for Divine worship.

"9th. Felt renewed encouragement to trust in God, with a hope that I shall be careful not to suffer my temporal concerns to engross too much of my attention.

"12th. Notwithstanding I have so often been forgiven my sins, and partaken of the Lord's mercies, yet to-day I suffered my natural temper to rise into anger, and this without any real cause. O that I may find a place of repentance for my folly.

"13th. Too little sensible of my folly yesterday, being almost wholly engrossed in attention to my worldly concerns. When Balaam went forth to curse the Lord's people, and the angel met him with a rebuke, he said if his going offended the Lord, he would return. But, alas! he loved a reward, and went forward. I fear it is thus with me: the riches of this world look desirable, and I keep pressing on.

"14th. Felt a humble hope that the Lord will again pass by my offences. O may I be found worthy to receive his continued mercies.

"22d. Worldly mindedness prevailed over me, in our meeting to-day, and I was very dull and heavy. O how enchanting is the world, and how its profits load us as with thick clay. What adheres to me may not prove a hindrance to another, but it greatly retards my progress heavenward.

"Tenth month 2d. O, thou who knowest the hearts of all men, be pleased to look down upon me, and if my heart is not right before thee, cleanse thou it. Let not thine eye pity nor thy hand spare—I long to stand approved before thee, and to be preserved from disgracing thy holy cause.

"12th. At meeting there appeared a living engagement among Zion's children, but I had scarcely strength even to rejoice thereat. In returning home, I stopped to see a poor widow's son, who was badly wounded, and left them all the money I had with me, and though but little, yet it afforded me satisfaction.

"14th. Blessed and adored forever be the great God, the everlasting Father, who in great condescension was pleased to appear to my soul, while engaged in my workshop, and assure me that if I live in his fear, and serve him, I shall not want for a provider."

(To be continued.)

Knowledge without justice ought to be called cunning rather than wisdom.

A Trip to the Oil Regions of Pennsylvania.

Starting from Warren, we descend the right bank of the Allegheny river about twenty miles to Tideout, and here first encounter the "derricks"—a frame structure composed of four upright timbers eight or ten feet square at the base, slightly inclined towards the top, enclosed at intervals by horizontal frames, the whole forming a truncated pyramid twenty to thirty feet high, and used for the purpose of guiding and raising the rods to which the "drill" is attached.

Their elevation and peculiar appearance make them conspicuous, and the number in view as we drive along the river bank give evidence that we are now amongst "the oil." In a distance of about two miles, dotting both sides of the river, there are here over thirty "borings," and others commencing almost daily. At the time of our visit, five of them were in oil sufficient for working—of which one had their pumps in operation then three days, and others were preparing to fit up.

The "surface indications" here consist of percolation of oil through the gravel that lines the river shores, small springs in the river bed and on Gordon's run, and other ravines in the neighbouring hills. At some points along the shore, the sand and clay saturated with oil has a dark brown colour; and the gravel compactly cemented, forms a hard concreted mass, all emitting the peculiar odour that distinguishes petroleum and coal oil.

In one case, in attempting to reach the rock by a shaft through the gravel of the river bank, preparatory to boring, the water that came in brought with it oil equal to about a quart per bucketful. Except, however, as an "indication" the surface oil is not relied on, it is only found in paying quantities in the underlaying rocks, where it is reached by boring.

The "wells" here vary in depth from 120 to about 300 feet. Oil in sufficient quantity for pumping is generally found at from 150 to 200 feet—but two or three wells have gone beyond the latter depth without finding it; but, as much the largest number have not yet reached it, no one can say what the grand result at Tideout will be. A few weeks more will show whether the majority will be a success or a failure.

Owing to the imperfect arrangements for gauging the only well yet in operation, it was impossible to ascertain its yield with accuracy, but it is safe to put it at seven barrels of oil per day. The pump showing 3 per cent. of oil and 97 per cent. water—the latter very salt. The pump, however, did not exhaust the well, and if the defective machinery that we noticed throughout the region, as well as at this point, was replaced by better, there is no doubt but the product of the wells would, in many cases, be largely increased.

From Tideout, the river that flows almost due south for about 15 miles, and then slightly south of west to Franklin, is said to exhibit more or less of the "indications" for the entire distance, and has many "borings" in progress along it; but, as we did not visit them, we have no personal knowledge of their success.

Leaving the river, and crossing a country that has no reason to boast of either corn, wine or oil, we reach Titusville, 15 miles distant, in the south-east corner of Crawford county. Within two or three miles of Titusville, the "derricks" again make their appearance—and here we are, on Oil Creek, in the heart of the region. Here we talk oil—smell oil—live, move and have our being in oil. "Indications"—"strikes"—"leases"—"smells"—"blossoms"—"yields"—are discussed on every side, and the only measure of quantity is the "barrel." A well and its owner are both estimated by

the "barrel"—just as a Southern planter is valued by his "bales."

About a mile south-east of Titusville are the folds of Oil Creek—each branch of which is some five feet wide. Between them for about half a mile from their confluence the flats are low, in many places swampy and covered with a heavy growth of beech, maple, elm and oak timber. Here are visible the traces of ancient "diggiugs"—apparently pits for the collection of the surface oil they have been sunk through the loam to the gravel beneath; some of them are yet three or four feet deep, and although seen at a very dry season, the water standing in them covered with a film of oil.

From the mounds at their sides in many places, trees of great age are growing, giving proof that many—probably hundreds of years ago—the locality was the scene of busy "operations in oil."

On this ground is a well 118 feet deep, from which is pumped daily from 18 to 21 barrels of oil. Within 175 feet of it another well was sunk, a boring which at a depth of 143 feet a stream of oil was struck, which rose to the surface, and about two weeks flowed 12 barrels of oil per day. It then nearly ceased and the drill was resorted to for the purpose of sinking deeper. In about ten feet a crevice in the rock was pierced, and the oil gushed out, filling the pipe (5 inches diameter) and spouting three or four feet above it. Buckets and barrels were brought into active use; but despite all exertions, it is estimated that 20—some say 30—barrels of oil were lost. The rapid flow of oil was soon checked by driving a plug into the top of the pipe, permitting the escape only what could find vent through the openings in joint about three feet from the top, and through the crevices around the plug.

This vein of oil was opened about 6 P. M. on the 24th of July. We visited the well next day, and were among the crowd of admiring spectators who witnessed its wonderful performances, and commented thereon with theories more marvellous than the fountain before us. The flow from the well was intermittent, after a few moments rest—apparently to recover breath—a violent rush of gas and oil would occur, hissing through the cracks of the joint, and spouting in jets from around the plug six or eight feet high. It would partially subside, then gush with renewed vigour, and thus boiling for several minutes would seem to exhaust itself and take a breathing spell preparatory to another desperate attempt at escape.

Around the mouth of the well was a pit that would contain ten or twelve barrels, and from two men were steadily dipping the oil with buckets, and filling the barrels that covered the ground around them.

Inserted in this pit, and extending to the bottom was the stock of a small hand pump, by means of which a boy would pump out the water. The proportion of water did not appear to be one-eighth the quantity of oil. About 4 P. M., its breathing stopped. A period was put to its flow, as well as to some bright hopes that had gushed responsive in the breasts of anxious operators. One hundred and fifty-three barrels were filled with oil during the twenty-two hours' run; which, together with what was lost at the start, made a yield in that time of fully 170 barrels.

After resting nearly two days, it again started flowing with diminished force for a short time, and from information since received, I learn that it yet repeats the eruption—in one case yielding 30 barrels in two hours. During all this eccentric performance, its more sedate neighbour continued to furnish its regular flow.

On the same flats there are several other bor-

ings in progress, of various depths, from 100 to 200 feet, none of them have anything but the surface oil.

Above Titusville many wells are in progress, examinations have been made to the sources of Oil Creek, but the result does not appear to have been very favourable. Not having visited that part of the region, we are unable to speak of it with certainty. It does not have the reputation of the portion below.

Down Oil Creek, working wells are numerous, and those in progress much more so. The ones in operation are of various depths, from 70 to 300 feet, and they yield from 5 to 20 barrels of oil per day. The valley of the stream is studded with them through its whole extent to the Allegheny river, (about 15 miles from Titusville,) but the ground is not all equally profitable—in some places there are barren tracts—but in many localities they are generally successful. As we approach the river, similar remains of old works are visible at the forks, and one well, gauged in that vicinity, furnished 20 barrels of oil. This well is 118 feet deep, and yields about 6 per cent. of oil to 94 per cent. of water.

On the Allegheny river, both above and below the mouth of Oil Creek, wells are numerous and said to be generally successful, especially in the vicinity of Franklin, 7 miles below, but we did not visit them for want of time.

(To be concluded.)

For "The Friend."

Scriptural Illustrations.

Dr. Thompson, who was for many years a missionary in Palestine, in his interesting work called "The Land and the Book," gives some striking illustrations of Scripture. In speaking of the mountains of Lebanon and the numerous flocks of sheep, under charge of shepherds, which are seen there now, as in ancient times, he says, "I never ride over these hills, covered with flocks, without meditating upon the Good Shepherd when he putteth forth his own sheep, goeth before them, and they follow him." (John x. 4.) This is true to the letter. They are so tame, and so trained, that they follow their keeper with the utmost docility. He leads them forth from the fold, or from their houses in the village, just when he pleases.

As there are many flocks in such a place as this, each one takes a different path, and it is his business to find pasture for them. It is necessary, therefore, that they should be taught to follow, and not to stray away into the unfenced fields of thorn, which lie so temptingly on either side. Any one that thus wanders, is sure to get into trouble. The shepherd calls sharply from time to time to remind them of his presence. They know his voice, and follow on; but if a stranger calls, they stop short, lift up their heads in alarm, and if it is repeated, they turn and flee, because they know not the voice of a stranger. This is not the fanciful costume of a parable; it is a simple fact. I have made the experiment repeatedly. The shepherd goes before, not merely to point out the way, but to see that it is practical and safe.

He is armed, in order to defend his charge, and in this he is very courageous. Many adventures with wild beasts occur, not unlike that recounted by David, 1 Dan. xvii. 34-36: and in these very mountains; for although there are now no lions here, there are wolves in abundance, and leopards and panthers exceedingly fierce, prowl about these wild wadies. They not unfrequently attack the flock in the very presence of the shepherd, and he must be ready to do battle at a moment's warning. I have listened with intense interest to their graphic

descriptions of the downright and desperate fights with these savage beasts. And when the thief and robber come, (and come they do,) the faithful shepherd has often to put his life in his hand to defend his flock.

I have known more than one case, in which he had literally to *lay it down in the contest*.

A poor faithful fellow last spring, between Tiberius and Tabor, instead of fleeing, actually fought three Bedouin robbers until he was hacked to pieces with their khanjans, and died among the sheep he was defending.

Some sheep always keep near the shepherd and are his especial favourites. Each of these has a name to which it answers joyfully, and the kind shepherd is ever distributing to such, choice portions which he gathers for that purpose. *These are the contented and happy ones.*

They are in no danger of getting lost or into mischief, nor do wild beasts or thieves come near them. The great body, however, are mere whirligigs, intent upon their own pleasure or selfish interests. They run from bush to bush, searching for variety or delicacies, and only now and then lift their heads to see where the shepherd is, or, rather where the general flock is, lest they get so far away as to occasion remark in their little community, or rebuke from their keeper. Others, again, are *restless* and discontented, jumping into everybody's fold, climbing into bushes, and even into leaning trees, when they often fall and break their limbs. These cost the good shepherd incessant trouble.

Then there are others incurably reckless, who stray far away, and are often utterly lost. I have repeatedly seen a silly sheep or goat running hither and thither, bleating piteously after the lost flock, only to call forth from their dens the beasts of prey or to bring up the lurking thief, who quickly quiets its cries in *death*."

The Right Side of Fifty.—If christians oftener cherished the hopes of the apostle, and felt, like him, that to die is gain, they would talk like Venn, in the following anecdote:

It is said of the humble — Venn, in one of his excursions to preach for the countess of Huntington, that he fell in company with a person who had the appearance of a parish clergyman. After riding some time together, conversing on different subjects, the stranger, looking in his face, said:

"Sir, I think you are on the wrong side of fifty."

"On the wrong side of fifty!" answered Venn.

"No, sir, I am on the right side of fifty."

"Surely," replied the clergyman, "you must be turned of fifty."

"Yes, sir," added the christian veteran, "but I am on the right side of fifty, for I am nearer my crown of glory."

Happy that person who can thus feel; who has the right to believe he is nearer his crown of glory. How feelings like these would cause us to rejoice as year by year passes away, and our salvation becomes nearer.

Origin of the Upas Tree Story.—A real valley of death exists in Java; it is termed the Valley of Poison, and is filled to a considerable height with carbonic acid gas, which is exhaled from crevices in the ground. If a man or any other animal enters it, he cannot return; and he is not sensible of his danger until he feels himself sinking under the influence of the atmosphere which surrounds him, the carbonic acid, of which it chiefly consists, rising to the height of eighteen feet from the bottom of the valley. Birds which fly into this atmosphere drop down dead; and a fowl thrown into it, dies before reaching the bottom, which is strewed with car-

cases of various animals that have perished in the disastrous gas.—*Tropic*.

Fright in the Catacombs of Paris.

The catacombs of Paris extend beneath a considerable part of the Faubourg St. Germain, and especially the rues St. Jacques, de la Harpe, de Tournon, de Vaugirard, the Theatre de l'Odeon, the church of St. Sulpice, the Pantheon, Valde-Grace, the Observatoire, etc., and they go beyond the fortifications to Monrouge. In them, as is known, are deposited the bones which were collected from the different burial-places of Paris, on the suppression in the time of the Revolution, of cemeteries within the walls; and these ghastly objects are piled up in such a way as to form galleries or streets, which extend for miles. It is recorded, that at different times numerous persons have lost their way in these dreadful regions, and have died of hunger and terror.

From a French paper we learn that four men have recently escaped, almost by miracle, from this terrible death. M. Katery, one of the keepers of the catacombs, having occasion to change a lock of the door of one of the galleries, went, on the previous afternoon, to the spot, accompanied by a locksmith named Chabral, that man's apprentice of the name of Moron, and M. Ozanne, an architect's pupil. Incredible to relate, they took only one candle, and did not even place it in a lantern, and, more extraordinary still, did not carry with them any matches. No sooner had they reached the door where the job was to be done, than a sudden puff of air blew out the light! Under the guidance of Katery, they attempted to find their way back; but notwithstanding his minute knowledge of the road, they went astray, and spent hour after hour in going up one gallery and down another. In total darkness, they could not find any clue to direct them to an outlet, and the further they walked, the more desperate their situation appeared to become. At length, after several hours spent in pacing up and down, they were completely exhausted by fatigue and terror. Then Katery had a happy idea: "Let us shout for help," he said; "perhaps we may be heard!" They did shout, but for hours more, their cries remained unheard, amid the din of the noise above. Nor was the night more favourable, as few persons pass through that part of the city at night. At length, towards ten o'clock in the morning, a journeyman printer named Phillippart, employed on a journal, was returning to his residence, 10 Rue Duguay Trouin, near the Luxembourg, and, when near his door, it seemed to him that he heard cries of distress from under the earth. At first he fancied he was labouring under an illusion, but on listening, he distinctly heard human voices from below an iron slab which covers an orifice opening into the catacombs. He summoned some police officers, and they, hearing the same cries, caused the slab to be removed. "Who are you down there? and what are you doing?" asked one of the officers; and the answer was given: "We are four men lost in the catacombs! Pray give us a light!" Some matches and candles were let down, and one of them having struck a light, said: "We know our way now; we will go out by the door in the Rue Notre Dame des Champs!" and they went away. Shortly after, four men, pale and haggard, presented themselves at the guard-house in the Rue de Fleurus, and related these facts. Having told their tale, the poor men were of course warmly congratulated on their escape from a dreadful death, and they, on their part, expressed hearty gratitude to Phillippart, and to the officers who removed the slab.

Selected.

("IF I) HAVE NOT CHARITY, I AM NOTHING."

Oh! Charity, thou holiest thing!
How praised in word, how scorn'd in deed;
While still thy precepts cherishing,
We give to them but little heed,
And (saddest truth,) do those who bear
The christian's name, this error share.

Peace was the Saviour's last bequest,
To all His followers left below;
But do they seek to attain that rest
Of spirit, that He will bestow?
'Tis passing strange to see such strife,
"Love is the only sign of life."

But severed sects, (oh! sight of shame!)
We see with wrath and clamor rife;
Each party blends the Saviour's name,
With this unhallowed earthly strife.
As tho' the Lord of love and peace,
Had naught to do with scenes like these.

Hast thou not said that love, O Lord!
Is that which must thy followers prove;
So stands it in thy written word
That cannot change—the law of love
Within the heart, and on the lip,
The badge of true discipleship.

How can we hope that war's dread strife
Shall cease—the scabbard veil the sword;
When still round all our daily life,
Ever its spirit walks abroad;
Let but that spirit cease to breathe,
And then the sword itself will sheathe.

But while our judgment proudly sits,
As tho' it could not sin or err;
We may condemn, where God acquits,
Destroy, where He delights to spare;
Sternly we judge with bounded view,
Father! we know not what we do.

If we could read the inmost heart
We should be slower to condemn;
More likely that our tears would start,
Than bitter, scornful words for them
Who err—nor say as we do now,
Stand off, I'm holier than thou!

He did not thus who came of old
To bind the bruised and broken soul,
To seek the wanderer from the fold,
To make the sin-sick spirit whole;
Who called *all* to share His rest,
The haven of a Saviour's breast.

The monarch on the throne of state;
The wretch who home or friend knows not;
Statesmen who bear an empire's weight;
The peasant in his lowly cot;
The noble in his marble hall;
We know that Jesus loves them all.

None are so high, but that His care,
Guards them, and wraps them round about;
None are too low His love to share,
And who art thou this truth to doubt?
He died for them who e'er they be,
And He has only died for thee.

Thou canst not harm thy brother's cause
Before God's bar—dost thou that He
To carry out His holy laws
Needeth or asketh aid from thee?
What were thy doom from hand's divine,
Were thy God's judgments harsh as thine?

Judge us not as we judge—we pray—
Oh! Father! from such doom we shrink;
If thou shouldst mark our erring way,
If thou shouldst mark each broken link
In the great chain of right, as we
A brother's sins and weakness see,

If thou shouldst mete to us alone
The mercy we to others mete,
We dare not come before thy throne,
It is no more a mercy-seat—
How could we in thy presence live;
Did'st thou forgive as we forgive?

Far wilder waves than those Thou trod
In Galilee, around we see?

Walk o'er their crest, oh! Son of God!
And lay the tempest—then may we
In the calm hear thy voice, now drown'd
By passion's waters raging round.

Yet may we thankfully believe,
That as the restless sea will wreath
Its snowy foam, its billows heave,
While all lies still and calm beneath;
So 'neath this wilder storm's dread swell
Some walk in calm, immovable.

Their faith by scorn is never shown,
By gentle words and deeds 'tis proved;
Still blessing all, and judging none;
'These are the Saviour's "own beloved"
They eye not with pharisaic pride
The brother for whom Christ has died.

The pure in heart to whom is given,
The promise that we yet may trace;
It is not crowns and thrones in heaven,
But they shall see their Father's face;
Casting away their own work's dress,
Clothed in Christ's robe of righteousness.

To Him who felt temptation's might,
To Him who knows we are but dust;
To Him who reads the heart aright,
Whose judgment cannot err—the *Just*,
Let us leave all—to mercy true,
Knowing how much we need it too.

The Eye.

The eye was intended by its Maker to be educated, and to be educated *slowly*; but if educated fully, its powers are almost boundless. It is assuredly then a thing to be profoundly regretted, that not one man in a thousand develops the hidden capacities of his organ of vision, either as regards its utilitarian or its æsthetic applications. The great majority of mankind do not and cannot see one fraction of what they were intended to see. The proverb that "None are so blind as those that will not see" is as true of physical as of moral vision. By neglect and carelessness, we have made ourselves unable to discern hundreds of things which are before us to be seen. Thomas Carlyle has summed this up in the one pregnant sentence: "The eye sees what it brings the power to see." How true this is! The sailor on the look-out can see a ship where the landsman sees nothing; the Esquimaux can distinguish a white fox amidst the white snow; the American backwoodsman will fire a rifle-ball so as to strike a nut out of the mouth of a squirrel without hurting it; the red Indian boys hold their hands up as marks to each other, certain that the unerring arrow will be shot between the spread-out fingers; the astronomer can see a star in the sky, where to others the blue expanse is unbroken; the shepherd can distinguish the face of every sheep in his flock; the mosaic-worker can detect distinctions of colour where others see none; and multitudes of additional examples might be given of what education does for the eye.

Now, we may not be called upon to hunt white foxes in the snow; or, like William Tell, to save our own life and our child's, by splitting with an arrow an apple on its head; or to identify a stolen sheep by looking in its face, and swearing to its portrait; but we must do every day many things essential to our welfare, which we would do a great deal better if we had an eye trained as we readily might have. For example, it is not every man that can hit a nail upon the head, or drive it straight in with a hammer. Very few persons can draw a straight line, or cut a piece of cloth or paper even; still fewer can use a pencil as draughtsman; and fewer still can paint with colours. Yet assuredly there is not a calling in which an educated eye, nice in distinguishing form, colour, size, distance, and the like, will not be of inestimable

service. For although it is not to be denied, that some eyes can be educated to a much greater extent than others, that can be no excuse for any one neglecting to educate his eye. The worse it is, the more it needs education; the better it is, the more it will repay it.

To describe the mode in which the eye should be trained is not my purpose: and it would be vain to attempt a description of its powers when educated to the utmost of its capabilities. But let me, before parting with it, notice that in all ages, and by all peoples, the eye appears to have been the most honoured of the organs of the senses. It has owed this, doubtless, largely to its surpassing beauty, and to the glory with which it lights the countenance. But it owes its place as queen of the senses mainly to the fact, that its empire is far wider than those ruled over by its sisters. The ear is fabled to hear the music of the spheres, but in reality, is limited in space to those sounds which the earth and its atmosphere yield, and in time to the passing moment. The starry abysses for it are silent; and the past and the future are equally dumb.

The nostril, the tongue, and the hand are similarly bounded, perhaps even more so; but the eye so triumphs over space, that it traverses in a moment the boundless ocean which stretches beyond our atmosphere, and takes home to itself stars which are millions of miles away; and so far is from being fatigued by its flight, that as the wise king said: "It is not satisfied with seeing." Our only physical conception of limitless infinity is derived from the longing of the eye to see farther than the farthest star.

And its empire over time is scarcely less boundless. The future it cannot pierce; but our eyes are never lifted to the light heavens without being visited by light which left the stars from which it comes untold centuries ago; and suns which have burned out æons before Adam was created, are shown to us as the blazing orbs which they were in those immeasurably distant ages, by beams which have survived their source through all that time.

How far we can thus glance backwards along a ray of light, and literally gaze into the deepest recesses of time, we do not know; and as little can we tell how many ages will elapse after our sun's torch is quenched before he shall be numbered among lost stars, by dwellers in the sun most distant from us; yet assuredly it is through the eye that we acquire our most vivid conception of what eternity in the sense of unbeginning and unending time may mean.

It is most natural, then, that the eye which can thus triumph over space and time should hold the place of honour among the senses. Of all the miracles of healing which our Saviour performed, it is except the crowning one of resurrection from death, none seems to have made such an impression on the spectators as the restoration of sight to the blind. One of the blind whose sight was restored by Christ, triumphantly declared to the doubters of the marvellousness of the miracle: "Since the world began, was it not heard that any one opened the eyes of one that was born blind?" The perplexed though not unfaithful Jews inquired: "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" And the opening of the eyes of the blind would startle us as much did we witness it now. To the end of time men will acknowledge that He who formed the eye justly declared of it, that "The light of the body is the eye;" and all tender hearts will feel a peculiar sympathy for those whom it has pleased God, in

his unsearchable wisdom, to deprive of sight, and for whom in this life "Wisdom is at one entrance quite shut out."—*Dr. Wilson.*

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 61.)

JOSHUA BROWN.

On returning to his residence, our friend found that his daughter Sarah, who had been but a short time married, was dangerously ill, and she soon afterwards departed this life. This was a sore affliction to the affectionate father, yet he informs us that the comfort he inwardly experienced in the retrospect of his late journey was such, as to enable him "to bear this trouble the better."

He had been for some time preparing to remove his family to Little Britain, in Lancaster county, Pennsylvania, and in the beginning of this year, 1759, he effected it. He appears to have remained at home during the rest of that year; but, on the 1st of the Third month, 1760, he set out for religious service in Delaware and Maryland, having been liberated therefor by Nottingham Monthly Meeting. Isaac Williams was his companion during the most of this journey. The first day they rode down to Thomas Browning's, in Kent county. The next day, being the fifth of the week, they attended the meeting at Sassafas. Here, says Joshua, "I had to recommend that disposition of mind in the multitude, which drew the compassionate regard of the blessed Saviour to feed them in a miraculous manner. This represented typically the spiritual condition, which may expect his feeding; a sense of want, a humble desire to follow him in his requirings. The meeting was to satisfaction. Lodging at Joshua Vansant's, we rode next morning, the 3d inst., to Cecil, twelve miles, and had a meeting with Friends there. Here I had to recommend a solid consideration of the solemn meeting before the great Judge of quick and dead, and the way whereby they might witness a happy resurrection. Showing them that the Lord will be clear of the blood of all men, and that they will be left without excuse. We dined with George Razin. Before leaving his house, I found my mind engaged to drop some caution and advice to him and his children. George accompanied us to Chester meeting. On the way thither, we called to see Southey Miffin, who was in a distracted condition. It appeared to arise from the weight of some requiring, which was hard for him to give up to. He seemed glad to see us. We lodged at Abraham Milton's, and, on the 4th, rode to Chester meeting. Therein I had to set forth the loss sustained by profession without possession, which appeared to be their state too generally. We crossed Chester river, and rode sixteen miles to the house of Mary Wright, widow. On the 5th, we had a close and exercising meeting at Queen Ann. I had in it to urge the necessity of a right belief as respects the ministry of the gospel, for want of which many gross errors had prevailed. Setting out for Tuckahoe, we stopt at Nathan Mainer's, and refreshed ourselves and horses, and then rode down to James Kemp's, about twenty miles. On the 6th, we had a meeting at Tuckahoe, to which many Friends and others came. In the meeting I had to set forth the evil tendency of knowing men in judgment, and judging partially, even in civil affairs, and how much more evil in religious matters, and particularly [warned them] not to suffer a selfish partial judgment of their own selves, and their own state to prevail. I had likewise an earnest exhortation to the youth to mind the gift that was in them. From the meeting, we rode to the house of William Troth, and, on the 7th, had a meeting at Choptank. In this meeting the necessity of regeneration, the work of the new birth, was spoken to, and the danger of depending on any ceremony or outward observation, or anything short of a purified state. That night we rode to Joseph Barcliff's, and lodged. On the 8th, rode to the bay side. We lodged with John Kemp, who was a slaveholder. Our Yearly Meeting had made a move that none should buy or sell slaves. Our landlord was not well pleased with what the Yearly Meeting had done. I showed him my sentiment which was, that Friends should not only abstain from buying and selling them, but should set free those they had in possession. He said, 'Thou talks of setting them free; my negroes wont go free. I will call them and ask them before thee.' I told him if he would give them freedom if they would accept it, he might call them. He said no! he would not set them free. I told him he might let them alone then. His answer showed plainly that he was not genuine in his pretensions.

"On the 9th, I had a meeting there; a few Friends and some others. I showed them the necessity there was of confessing Christ here on earth, of a diligent adherence to the gift received that we might be enabled rightly to confess him, and pointed out the danger of not believing in his spiritual appearance. We returned to Joseph Barcliff's, and, on the 10th, had a meeting at Thirdhaven. In it I had to set forth through the similitude of a well instructed builder, the necessity of laying a good foundation, [spiritually] and carefully building thereon. I also spoke concerning the Scriptures, and the way they must come to be opened, that we might be profited by them. From thence we rode to William Wilson's, and lodged, and, on the 11th, had a meeting at Marshy Creek. I had in this meeting to set forth the excellent privileges we enjoyed under a good king and a mild government; in being permitted to think for ourselves in matters of religion, save as respects the imposition of the clergy. This was opened, and also how to judge of the true ministry, by the motives inducing men to undertake the office of preacher. After meeting, called at William Wilson's, and then rode twenty-four miles to Isaac Turner's, in Queen Ann's county. On the 12th, attended Cecil Monthly Meeting, had some service, and rode to Joshua Vansant's, where my companion, Isaac Williams, left me. On the 13th, I pursued my journey into the three lower counties of Pennsylvania, and lodged at Samuel Hanson's at Little Creek. On the 14th, with Jacob Johns as companion, I set off for Lewiston, and rode as far as Samuel Spencer's, in Sussex county. On the 15th, rode to Samuel Rowland's, in Lewistown, where we had a small meeting in the evening. On First-day, the 16th, attended Cold Spring meeting, wherein I had some service, and then rode to Joseph Palmer's, six miles. On our way there, it snowed extremely fast, and continued to do so all night. In the morning it was nearly or quite three feet deep. We had a meeting appointed to be held in Benjamin Truitt's house, and another the next day, at Motherkill, but could reach neither. On the 17th, we rode about twelve miles towards Motherkill, and had difficulty in obtaining quarters in a public house. On the 18th, we pursued our journey, and with a good deal of fatigue to ourselves and horses, we reached Benjamin Waring's at Motherkill, about twelve miles. On the 19th, on our way to Little Creek, we stopt at Ezekiel Knox's, and had a meeting with a few Friends there to satisfaction. We lodged at Jacob Johns' at Little Creek. On

the 20th, we had a meeting there, in which I had to set forth the extraordinary privileges we enjoy under the gospel, above the preceding dispensations. On the 21st, with Benjamin Barrett as companion, I rode to Fenwick Fisher's at Duck Creek. On the 22d, attended Monthly Meeting there. It was to me a close afflicting season, and I had to enjoin upon those present strict justice, tenderness, and doing unto all men, as we would be done unto. The engagement of mind I was under appeared to me to be on account of the unjust practice of keeping slaves, which prevailed among some of them. I stayed here until the 23d being First-day, and had some service there. After meeting, rode eighteen miles to John McCool's, at George Creek. On the 24th, had a meeting there, and then rode to Wilmington, twenty-five miles. On the 25th, I had a meeting at Wilmington; on the 26th, at New Castle, which was satisfactory. I called to see John Lowdon, and then rode home thirty-five miles. I was out nearly four weeks, and rode about three hundred miles. I found my wife and family well, which was, with the peace of mind I enjoyed, great satisfaction, and I was truly thankful to the Author of all good for his many mercies."

On the 22d of the First month, 1761, a close trial came upon our Friend, in the death of one of his sons, who was suddenly killed by the falling of a tree. Joshua was from home at the time the accident occurred, which occasioned the shock to be sensibly felt by his wife, who was in a delicate state of health. He writes, "She was preserved through this trouble to my admiration, but it was greatly afflicting to us both, and brought us to a close examination, why it was suffered to come upon us, and greatly humbled us."

(To be continued.)

Rearing Children.

1. Children should not go to school until six years old.
2. Should not learn at home during that time more than the alphabet.
3. Should be fed with plain substantial food at regular intervals, of not less than four hours.
4. Should not be allowed to eat anything within two hours of bed time.
5. Should have nothing for supper but a single cup of warm drink such as very weak tea of some kind or cambric tea, or warm milk and water, with one slice of cold bread and butter—nothing else.
6. Should sleep in separate beds, on hair mattresses, without caps, feet first well warmed by the fire, or rubbed with the hands until perfectly dry; extra covering on the lower limbs, but little on the body.
7. Should be compelled to be out of doors for the greater part of day-light, from after breakfast until half an hour before sun-down, unless in damp, raw weather, when they should not be allowed to go outside the door.
8. Never limit a healthy child as to sleeping or eating except at supper; but compel regularity as to both; it is of great importance.
9. Never compel a child to sit still nor interfere with its enjoyment, as long as it is not actually injurious to persons or property, or against good morals.
10. Never threaten a child, it is cruel, unjust and dangerous. What you have to do, do it, and be done with it.
11. Never speak harshly or angrily, but mildly, kindly, and when really needed, firmly—no more.
12. By all means, arrange it so that the last words between you and your children at bedtime especially the younger ones, shall be words of un-mixed lovingness and affection—*Heul's Journal of Health.*

The Art of Soldering Metals.

This is one of the most necessary and universal manipulations connected with several of the mechanic arts, and a knowledge of it is also very useful to almost every amateur mechanic. Its nature consists chiefly in joining the edges of plates of metal—principally tin and lead—with a softer metal than themselves, so as to form a close and perfect union. As a general principle of primary importance in soldering, it is necessary that the solder with which a joint is to be effected, should be fusible at a lower temperature than the metal to be joined; were it otherwise, the heat would frequently injure or destroy the article under manipulation. It is also generally desirable that the solder should be similar in color to the metal to be joined. To meet these requirements, various kinds of solder are used in joining different metals; the simplest to manage is known as "soft solder." Various recipes are given for making it. It is usually composed, however, of one part of tin, and one part of lead. Where the most fusible solder possible is required, the compound should consist of three parts of tin to two of lead.

In all soldering processes, it is necessary to add something to assist in the fusion of the metal, which is known as the "flux." In using soft solder, either common rosin or chloride of zinc, are generally used as fluxes. To prepare the latter, a wide-mouthed bottle is half filled with hydrochloric acid, and into this is thrown a few fragments of zinc; this should be placed in the open air until effervescence has ceased, as the fumes given off will be found noxious in a room. To be assured that no free acid is left, a few pieces of zinc should remain undissolved. The preparation is then ready for use, and will keep good for any length of time.

The exact method of procedure in effecting a joint will much depend on the shape and nature of the article. Suppose two pieces of lead are to be joined; the ends of both are to be well cleansed by scraping or filing; one of them is then covered with a little powdered rosin, and a small piece of solder is to be laid upon it, and then submitted to sufficient heat, when the solder will run over and coat the whole of the cleansed metal.

There are various modes of applying heat in soldering; it may be effected either by a blow-pipe or the "soldering-iron." The latter consists of a piece of copper attached to a piece of iron, which is held in a wooden handle. Its end, for use, should always be tipped with solder. To effect this, the copper should be filed clean and heated; its end should then be rubbed on a piece of sal-ammoniac. On applying it to the solder it will at once be coated. Care should be taken in the subsequent heating not to burn off this tinned point, or it will be necessary to repeat the process. Just less than a red heat will generally be sufficient. The flame of gas, where available, will be found very convenient, being comparatively free from smoke and giving great heat.

To return to the joining of the lead. If any part of the scraped metal becomes smoked, it will be necessary to throw on such part a little more powdered rosin, and the heat again applied, using, if necessary, a piece of brass or copper wire to spread the softened solder over the part. If the smoking is not considerable, this will be sufficient, but sometimes it may be necessary to begin afresh, cleaning off and rescraping the smoked part, again adding fresh rosin and solder, and applying heat. When a coating of solder is applied, whilst it is still soft, it is to be rubbed with a piece of cloth, and all but a thin film or coating is to be removed.

The process will be very nearly the same if chloride of zinc be used as the flux instead of rosin.

In this case the trouble will be a little less, and the solder will more rapidly flow; but it is thought by some that the joint is not so strong.

In some cases difficulty is experienced in holding pieces of metal in firm contact during the process of soldering. They may sometimes be held sufficiently firm by the aid of a small vice. In other cases, slightly riveting previous to soldering, will be desirable; or, where the circumstances admit of it, binding by means of fine wire will be found efficient. The ends to be joined are then to be scraped or filed perfectly clean. In cases of this kind, the chloride of zinc will be a more convenient flux than rosin; the parts to be joined being moistened with the solution, the wire supports are to be arranged so as to hold the pieces firmly, and a few fragments of solder being laid on the joint, the heat of a flame or soldering bolt being applied, the solder will run and attach itself to all the metal to which the chloride of zinc has been applied. After cooling, the superfluous solder may be filed or scraped away with a knife.

Various kinds of hard solder are used, their composition varying with the metal to be joined, and the colour thus rendered desirable. The flux will also vary with the composition of the solder—borax being used with several kinds of hard solder. The use of the blow-pipe will be generally necessary to effect a junction with hard solder, the heat of the soldering bolt being insufficient; but soft solder will generally best serve in all the operations of the amateur. Hard solder for brass is made with eight parts of copper and one of zinc. The copper is first melted in a crucible, the zinc in the meantime being heated. When the copper is melted, the hot zinc is thrown into it, and the crucible being covered up, the whole is shaken together. In a few minutes it is poured out into a vessel of cold water. In order to granulate it, the twigs of a birch broom are held over the water—and the metal, passing between them, is divided into grains as it drops into the water.

In making hard solder, it should be borne in mind that it is harder and less fusible in proportion as it contains more copper. A somewhat softer and more fusible hard solder is made of six parts of brass, one of zinc and one of tin. The brass is first melted, the tin then added, and lastly the zinc, which should, as before described, be previously well heated. The whole then being well agitated, it is to be granulated and cooled, as before described.

The parts to be joined are to be scraped or filed perfectly clean, and a portion of the flux—borax dissolved in water being commonly used—added, with a grain or two of the solder: the whole is then to be submitted to the flame of a blow-pipe, until it runs. A well soldered joint, managed in this way, is often little less strong than the metal itself.

Solders must be selected in reference to their appropriate metals. Tin plates are soldered with an alloy consisting of from one to two parts tin, with one of lead. Pewter is soldered with a more fusible alloy containing a certain proportion of bismuth, added to the lead and tin. Iron, copper and brass are soldered with spelter—an alloy of zinc and copper in nearly equal parts. Silver is soldered, sometimes with pure tin, but generally with silver solder—an alloy consisting of five parts of silver, six of brass, and two of zinc. Zinc and lead are soldered with an alloy of from one to two parts of lead with one of tin. Platinum, with fine gold. Gold, with an alloy of silver and gold, or of copper and gold, &c. In all soldering processes the following conditions must be observed:—The surfaces to be united must be entirely free from

oxyd, bright, smooth and level. The contact of air must be excluded during the soldering, because it is apt to oxydize one or the other of the surfaces, and thus to prevent the formation of an alloy at the points of union. The exclusion of air is effected in various ways. The locksmith encases in loam the objects of iron or brass that he wishes to subject to a soldering heat; the silversmith and brazier mix their respective solders with moistened borax powder; the coppersmith and tinman apply sal-ammoniac, rosin, or both, to the cleaned metallic surface, before using the soldering iron to fuse them together with the tin alloy.—*Scientific American.*

The Pursuit of Riches and Worldly Greatness.—Then, the things of this world were of small value with us, so that we might win Christ, and the goodliest things of the world were not near us, so that we might be near the Lord, and the Lord's truth outbalanced all the world, even the most glorious part of it. Then great trading was a burden, and great concerns a great trouble; all needless things, fine houses, rich furniture, and gaudy apparel was an eye-sore; our eye being single to the Lord, and the inshining of his light in our hearts, which gave us the sight of the knowledge of the glory of God; this so affected our minds, that it stained the glory of all earthly things, and they bore no mastery with us, either in dwelling, eating, drinking, buying, selling, marrying, or giving in marriage; the Lord was the object of our eye, and we all humble and low before him, and self of small repute: ministers and elders, in all such cases, walking as good examples, that the flock might follow their foot-steps, as they followed Christ in the daily cross and self-denial. This answered the Lord's witness in all consciences, and gave us credit amongst men.—*William El-mundson.*

Two Sunsets in One Day.—One of the finest sights Professor Steiner, the aeronaut says, that he ever saw, was the view he had of two sunsets, while on his balloon trip from Milwaukee, recently. He was at a certain altitude the first time when he saw the sun go down upon Lake Michigan, and then descended to the waters of the lake. Afterwards he commenced rising very rapidly, and soon reached such an altitude that the fiery orb again began to rise, apparently, from the western waters, and ere long he was once more in full sunlight. Then, as he descended again, the sun sank beneath the waters a second time, thus affording two sunset views in a single day. The professor says, as the sun appeared to rise the second time, it was one of the finest visions he ever witnessed, and the spectacle was of the most magnificent description.

Nelson Worshipped as a Heathen Idol.—A letter from Hayti says—"Among the Acul mountains there has been found, in an old house, a bust of Lord Nelson. It is of white marble, somewhat stained by time and neglect. Nelson is represented in his costume of admiral, and bears on his breast five decorations. One in commemoration of the battle of Aboukir, has the inscription: 'Rear Admiral Lord Nelson of the Nile.' Another medal bears the words: 'Almighty God has blessed his Majesty's glory!' This bust, interesting in its artistic and historical association, was found on an altar devoted to the *fetish* worship, where for half a century, it has been revered as the Deity of the Mountain Streams. The name of the sculptors were 'Coale and Lealy, of Lambeth.' Thus, for fifty years, a bust of an English admiral has been worshipped as a heathen idol."

Selected for "The Friend."

An Address to Young Persons.

(Concluded from page 76.)

Those who have received these truths on the authority of inspired witnesses and commissioned teachers, in the simplicity of a rightly prepared heart, that good ground in which the seed of the kingdom takes deep root and becomes fruitful, may be compared to the human frame in a state of perfect organization; through which the vital principle may freely flow, and all the functions of the animal economy be properly performed;—whilst an ignorance of such important truths and facts as it hath pleased Divine Wisdom to impart by instrumental means, or a partial, erroneous, and distorted apprehension of them, resembles the enfeebled and unhealthful state of a deformed body; in which the operations of animal life must be much obstructed; and which is incapable of maintaining the vigour that would be necessary to its full usefulness, though it is admitted that a vital principle may subsist, and circulate therein after a less perfect manner.

Thus a form of sound doctrine, as well as a form of sound words, which is earnestly recommended by an apostle, becomes truly desirable. But though Gospel views of Gospel truths are precious, a Gospel spirit is yet more so; and where these are combined in a proportionable degree, even in youthful disciples, they become fortified against invitations and examples of less consistent believers, tempting to "go away" from Him, who to their spiritual preception, both by external and internal manifestations, has been thus revealed as having the "words of eternal life;" and who, they therefore "believe and are sure," can be no other than "Christ, the Son of the Living God."

To be induced to turn from Him in this his spiritual appearance, has happened to many in a comparatively infantile, as well as in a more advanced stage, who are far from designing to renounce his authority, or to cease to be his true disciples; but they appear to prefer, and accordingly to obtain a more distant station from their blessed Teacher, than that to which they have been primarily invited, by their birth-right in a society, which has been raised up in an especial manner, to manifest and testify the realities of his immediate presence, power and government in the soul.

It is indeed a consolatory truth which was uttered by the Gracious Master, to those of his disciples who told Him they had forbidden one who followed not with them, when Jesus said: "Forbid him not; for he that is not against us is for us." Yet, if on hearing this encouragement on behalf of more remote followers, those disciples had chosen to decline the post to which they had themselves been peculiarly appointed, would they have been privileged to see and to hear those things which many prophets and righteous persons had in vain desired to see and to hear? Or had they ceased to be the intimate companions of his most tribulated path, would they have been likely to partake in an equal degree of that distinguished glory which was promised to such as continued with Him in his temptations?

In like manner, however diversified may be the work assigned to us, an incalculable loss will be incurred by those, who in their confidence of natural wisdom, reject their proper place amongst the numerous vessels that may be needed for different purposes. Not only may the gracious designs of the Divine Master be thus frustrated towards others, but their own sphere of usefulness may be thus abridged, and themselves accordingly degraded from "vessels unto honour," that is, of espe-

cial service for the Master's use, "to vessels unto dishonour," that is, of contracted and inferior importance in his sight, should he even condescend to retain them in any part of his spiritual family.

The diversity of religious professions now subsisting in the world, though not constituting even a presumptive proof of equality of their respective principles, may be considered as the natural result of the state of the Christian Church, as being yet in a wilderness travel, and having been subjected to various interruptions in its progress from the deepest darkness and captivity towards the restoration to that light and liberty which distinguished its first establishment; and which in the final reunion of all its living members, however at present separated and distinguished from each other, will again shine forth and enlarge its borders, in more than pristine splendour and extension.

But while that diversified state of the church exhibits unquestionable evidences that He who is the God and Father of all the families of the earth, continues to sanction his true children, under every denomination, by enabling them to produce fruits unto holiness, and in many instances to become instrumental in turning others from darkness to light; so this diversity may be rendered, under His gracious superintendence, subservient to various purposes of His wisdom and goodness. It remains, however, to be a point of true wisdom for those who are seeking "Him of whom Moses in the law and the prophets did write," to weigh the motives which may influence their conduct, as in the balance of the sanctuary, in order that in changing from one profession to another they may find good ground to believe they shall experience an *ascending*, instead of descending the ladder, which in a spiritual sense, still reaches from earth to heaven, and which none can truly ascend but as they are conducted by Him who came down from heaven.

* * * But what can be said effectually to those whose spiritual ears remain stopped to the voice of the true charmer, and whose spiritual eyes continue so blinded by the god of this world as not to behold Him of whom it is said, "sweet is thy voice, and thy countenance is comely?" Surely nothing is available unless He who miraculously opened the ears and eyes of the naturally blind and deaf, should be pleased to extend a measure of his efficacious power in opening the eyes and ears of the spiritually blind and deaf to behold and to receive the wondrous things of his law. Then will even such as these perceive that their former apprehensions of Him whom they are now favoured to know as "the chiefest of ten thousand," had been no less erroneous than the apprehensions of the infatuated Jews, who, when they saw Him in his humiliated appearance on earth, did not desire Him, considering "his visage was marred more than any man, and his form more than the sons of men," a description which was indeed verified respecting Him, by those who scourged and crucified the Lord of glory.

But as Christ rose from the dead and ascended into heaven, where he sitteth "on the right hand of the Majesty on high," and from whence he shall come to judge the quick and the dead, and as "he ever liveth to make intercession for us," so will he also arise in the hearts of those who are willing to open the door unto him, and will cause them to know that he is indeed "the resurrection and the life," in whom those who believe, though they were even dead in trespasses and sins, should be made alive; and those who live and believe in him through this experience of the power of his resurrection, shall never die the second spiritual death.

It is therefore to such as are in any degree made sensible of their state of alienation from this saving knowledge, that the writer would thankfully hold forth, if so enabled, a hand of help; if only by persuading them that there are treasures yet to be unfolded to their view—truths of the deepest interest and most consolatory influence, which though hitherto unknown to them, will assuredly repay the most earnest pursuit and highest cost which the possession of them may require: yea such are the boundless love and mercy which offer them to our acceptance, that their purchase, to which we are graciously invited, is declared to be "without money and without price."

P. H. G.

Genius and Labour.—Alexander Hamilton once said to an intimate friend: "Men give me some credit for genius. All the genius I have lies just in this: When I have a subject in hand, I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make, the people are pleased to call the fruit of genius. It is the fruit of labour and thought."

D. Webster once replied to a gentleman who pressed him to speak on a subject of great importance: "The subject interests me deeply, but I have not time. There, sir," pointing to a huge pile of letters, on the table, "is a pile of unanswered letters, to which I must reply before the close of the session, (which was then three days off.) I have no time to master the subject so as to do it justice."

"But, Mr. Webster, a few words from you would do much to awaken public attention to it."

"If there be so much weight in my words as you represent, it is because I do not allow myself to speak on any subject until my mind is imbued with it."

Demosthenes was once urged to speak on a great and sudden emergency. "I am not prepared," said he, and obstinately refused.

The law of labour is equally binding on genius and mediocrity.

Be Still and Quiet, and Join not with Parties.—My advice and counsel is, that every one of you, who love and believe in the Light, be still and quiet, and side not with any parties; but own and cherish the good, wherever it appears, and testify against the evil in all, wherever it appears; not like the children of this world, warring with carnal weapons against flesh and blood, to destroy men's lives; but like christians with spiritual weapons, warring against spiritual wickedness, and all sinful fleshly lusts, which war against the soul: not striking at creatures, but at the power that captivates the creatures; that so the creatures may be redeemed from the bondage of corruption, into the glorious liberty of the sons of God. So be not ye overcome of evil, but overcome evil with good; so shall ye have peace with God, and true unity with all who are of God.—*Alexander Purker, 1660.*

Talc.—A mountain of pure talc exists in Cherokee county, North Carolina, west of Murphy. It is termed the "French chalk" by the tailors, who use it as a substitute for chalk. It is now extensively used in the manufacture of fine soaps, and as an anti-frictionist on heavy machinery, and wagons and carriages, moistened with oil. In the vicinity of navigation, this vast "formation" would be of great value in the arts; but where it is, the expense of transportation would leave no profits to the miner, and it must, therefore, remain unused, until a dense population, with accompanying factories, encompass it.—*Dahlgren Signal.*

The Value of Accuracy—It is the result of every day's experience, that steady attention to matters of detail lies at the root of human progress; and that diligence, above all, is the mother of good luck. Accuracy is also of much importance, and an invariable mark of good training in a man. Accuracy in observation, accuracy in speech, accuracy in the transaction of affairs. What is done in business must be well done; for it is better to accomplish perfectly a small amount of work, than to half-do ten times as much. A wise man used to say, "Stay a little, that we may make an end the sooner." Too little attention, however, is paid to this highly important quality of accuracy. As a man eminent in practical science lately observed to us, "It is astonishing how few people I have met in the course of my experience who can define a fact accurately." Yet, in business affairs, it is the manner in which even small matters are transacted, that often decide men for or against you. With virtue, capacity, and good conduct in other respects, the person who is habitually inaccurate cannot be trusted; his work has to be gone over again; and he thus causes endless annoyance, vexation, and trouble.

THE FRIEND.

ELEVENTH MONTH 17, 1860.

We must once more request those who are so kind as to furnish us with selections for the columns of "The Friend," to state explicitly, either on the selection itself, or in a note accompanying, whence the extract is taken.

It is at all times grateful and encouraging to receive evidences that "The Friend" obtains the approbation of its subscribers and readers. Evidences of this kind which have been offered to us of late, lead us to hope that our Journal will continue to extend its circulation, and thereby increase its usefulness.

From a communication which has recently come to hand, we take the following:

The appeal in the sixth number of the present volume of "The Friend," to the agents, subscribers, and readers of it, to encourage a more free circulation of it, setting forth the benefit that may accrue from it, especially to our younger members, I did very much unite with, and desire we may do what we can, and "lend a helping hand thereto." In a letter received from a correspondent, dated Ninth mo. 13th, 1860, he says: "I wish we could obtain for 'The Friend' a more extended circulation. It is calculated to interest and attach the younger members of a family in and to the society to which they belong. It would also be useful to such as would desire their children brought up in attachment to our principles." I have desired especially, that it could be more freely circulated in other Yearly Meetings besides our own.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 2d inst.

The cotton market was active, and prices had advanced $\frac{1}{4}$ d. a $\frac{3}{4}$ d., under the influence of a speculative demand. American flour was quoted at 30s. a 32s.; red Western wheat, 11s. 6d. a 12s. 4d. per 100 lbs.; Southern, 12s. 6d. a 13s.; white, 12s. 9d. a 14s.; yellow corn, 39s. a 39s. 6d.; white, 40s. a 43s. The market for breadstuffs was firm but quiet.

The latest advices from China, report the capture of the Peiho forts by the allies, who lost from 400 to 500 men in the engagement. The allies occupied Tien-Tsin.

A return has been made at the war-office, which shows the sums that have been voted by Parliament to meet the expenses of the war in China. These make up

a total for the current year not far from £10,000,000—the entire produce of the year's income tax. Consols, 92 $\frac{1}{2}$ a 93.

The German journals are unanimous in pronouncing the Warsaw meeting a failure. The monarchs and the ministers had several interviews, but did little more than exchange opinions concerning the state of Europe. A treaty was drawn up, but not signed, because the sovereigns and their ministers could not come to an understanding in matters of importance. Russia is exceedingly desirous of regaining her position on the Danube, and doing away with the neutrality of the Black Sea. The Russian minister, however, failed to convince the Prussian and Austrian statesmen, that it would be advantageous to all parties, if the treaty of 1856 were subjected to a revision.

Prince Metternich had explained to the French government the present policy of Austria. The internal reforms would be carried out in all sincerity, and as regards external matters, she will maintain her line of defensive policy. Her present armaments and concentration of troops in Venetia are for no other object than repelling any attack.

Austria considers the assembling of a Congress as useless, unless the great Powers agree beforehand on a common programme, of which there is little likelihood.

It was reported that the Austrian envoys had notified the Emperor, that unless the warlike preparations of Piedmont were discontinued, and the Hungarian legion disbanded, Austria would immediately commence hostilities.

The result of the voting in the kingdom of Naples on the question of annexation to Sardinia was as follows: two provinces which had not been heard from, not being included in the returns. For annexation, 1,102,499; against, 9371. Garibaldi had gone to the head quarters of the King; their military operations are now combined, and they were preparing for another battle with the King of Naples. Capua had been definitely occupied by Garibaldi's troops. It was announced on the authority of an official despatch, that Victor Emmanuel was to immediately bombard Gaeta by sea and land. Subsequently it was stated, that the French Emperor had forbidden the bombardment, and had placed four ships of the line before Gaeta, with orders to prevent an attack on that fortress by the Sardinian admiral. An engagement took place on the 26th ult., between a detachment of the Sardinian army and the royal forces, in which the latter were defeated, leaving a great number of prisoners in the hands of the Sardinians.

The Paris *Presse* asserts that the sovereigns at Warsaw united in promising assistance to Austria, if she were attacked by Sardinia.

It is officially stated that Spain is resolved to observe strict neutrality as regards the affairs of Italy. The government of Morocco has asked for a longer delay in the payment of the war indemnity.

Very active warlike preparations were going forward in France, but the Minister of Foreign Affairs has pronounced against France taking part in any new conflict between Austria and Sardinia.

The London Times makes no comment on the French intervention at Gaeta, and the Paris journals had not yet adverted to the subject.

The Times considers that unless some unforeseen event occurs, a few days must suffice to drive the Bourbon sovereign from Gaeta.

UNITED STATES.—*The Presidential Election*, held last week, resulted in the choice of electors, a large majority of whom are pledged to vote for Abraham Lincoln as President, and Hannibal Hamlin as Vice President, of the United States. The vote by which the Republican electors has been chosen, having been confined almost exclusively to the free States, is regarded as sectional in the South, and caused by animosity to the institution of slavery. Hence great dissatisfaction and angry excitement is manifested in several of the Southern States. In South Carolina, the popular feeling appears to be in favour of an immediate secession of that State from the Union. The Legislature has passed resolutions by an unanimous vote for the calling of a convention next month, to decide this momentous question. In Georgia, also, there are indications of an unwillingness to submit to Lincoln's election. A resolution has been introduced into the House of Representatives, and made the special order of the day for the 20th inst., which instructs the Senators and Representatives in Congress from that State to resist the counting in the electoral college, of the votes of the States which have nullified the fugitive slave law. The House has also, before it, another resolution which declares Georgia out of the Union, and provides for calling a convention to ratify the secession. These threatening indications extend to some of the other cotton growing States, but it is to be

hoped the effervescence will subside, and calmer and wiser counsels prevail.

New York.—Mortality last week, 321, being 75 less than in the previous week.

Philadelphia.—Mortality last week, 189; of diphtheria, 16.

Baltimore.—The census of Baltimore shows a population of 214,037, of which 2213 are slaves. The number of dwellings is 38,151. There are 1146 manufactories, producing \$500 and upwards. The increase of population in the last ten years is 44,983, while between the years 1840 and 1850 it was 66,741.

The City of Wheeling, Va., has a population of 14,314, whereof 31 are slaves; Ohio county, including Wheeling, has 22,695, whereof 100 are slaves.

Hops.—The value of the hop crop of the United States, this year, is estimated at \$4,000,000—nearly all in Otsego, Oneida and Madison counties, N. Y.

Quick Transportation.—Geo. Little, of Chicago, Ill., recently shipped a cargo of wheat from that port for Liverpool, by way of the river St. Lawrence. The grain was received at Liverpool in twenty-five days from the day of its shipment at Chicago.

Free Negroes in Maryland.—At the late election in this State, a vote was taken on the law passed by the Maryland Legislature to compel the free coloured population to hire out, on certain conditions. As far as appears, the law has been voted down in every county, where it was submitted for popular approval. Baltimore county gave a decided vote against it.

The Markets.—*New York*—The money market has become much more stringent, not in consequence of any actual scarcity of loanable capital, but from the disposition of some of the lenders to be alarmed with fears of a disruption between the North and the South. The following were the quotations on the 12th inst. Wheat in good demand; sales of 230,000 bushels, at \$1.30 a \$1.32 for red State, and \$1.32 a \$1.34 for red Western; \$1.16 a \$1.22 for Chicago spring; barley, 70 cts. a 80 cts.; oats, 37 cts. a 38 cts. *Philadelphia*—Red wheat, \$1.20 a \$1.32; white, \$1.40 a \$1.45; yellow corn, 69 cts. a 70 cts.; oats, 33 cts. a 34 cts.; clover seed, \$6.25 a \$6.37; timothy, \$2.50 a \$2.62; flaxseed, \$1.60. The arrivals of beef cattle continue large; sales at from \$7.00 to \$9.00 per cwt. for fat cattle, and \$3.50 a \$4.50, live weight for stock cattle. *Baltimore*—Red wheat, \$1.30 a \$1.37; white, \$1.45 a \$1.65; yellow corn, 70 cts. a 72 cts.; white, 72 cts. a 76 cts. *Cincinnati*—Flour, \$4.75 a \$5.00; hogs, \$6.50 a \$6.75; lard, 10 $\frac{1}{4}$ cts. *New Orleans*—Flour, \$5.62 a \$5.75; corn, 70 cts. a 75 cts.; middling cotton, 11 cts. a 11 $\frac{1}{4}$ cts.; freights on cotton to Liverpool, $\frac{3}{4}$ d.

RECEIPTS.

Received from John Peckham, R. I., \$3, to 27, vol. 34, for Ruth Foster, \$2, vol. 34; from George S. Passmore, Pa., \$2, vol. 33; from Susannah Marriott, N. Y., \$2, vol. 34; from Geo. Smith, Pa., \$2, vol. 34, for Abm. Smith, Ind., and Henry Cope, Io., \$2 each, vol. 34; from Jas. Austin, agt., Mass., for Eliza Ann Easton, \$2, vol. 33, and for Benj. Gardner, E. F. Gardner, and E. B. Paddock, \$2 each, vol. 34.

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ALFRED COPE, Germantown, Pa.

Sixth mo. 6th, 1860.

DIED, in this city, on the 30th ult., JOSEPH K. POTTS, in the seventy-second year of his age; a member of the Western District Monthly Meeting.

PILE & MELROY, PRINTERS,

Lodge street, opposite the Pennsylvania Bank.

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Henry Hull.

For "The Friend."

(Continued from page 82.)

The reader will have noticed in the last number, memorandum respecting a remarkable communication of a prophetic character made by David Sands, at Nine Partners Quarterly Meeting, in Eighth month, 1791. Its apparent fulfilment speedily followed. Under date, Tenth month 15th, in that year, Henry Hull says:

"15th. Received affecting intelligence of great mortality in the city of New York, and of an inurrection of the coloured people in one of the West India Islands, where several members of our Society are detained to assist in the defence of the town. I feel for them and their families; but have they not contributed to the calamity, by encouraging the trade to those islands, which has been the inducement to the whites to increase the number of their slaves. Lord, have mercy upon blacks and whites!—How great are the cruelties practised amongst mankind, and to what a pitch have they reached! I long to have my mind more and more redeemed from the world, that I may leave it cheerfully if called away therefrom; yet I think I am also willing to live and suffer, if thereby I may be useful to my fellow-mortals.

"19th. Poor indeed, and almost insensible of good, yet a hope revives, while I am writing, that I am not wholly cast off—I will therefore endeavour to trust in the Lord, and walk in true humility before him."

"27th. Felt the influence of a worldly spirit at meeting; and fear I shall lose ground unless I give up some of my business.

"28th. My morning prayer was, that neither riches nor any earthly enjoyment might be able to separate me from the love of God.

"Eleventh month 10th. Greatly fatigued in business, yet I humbly hope I was not without a due regard for the concerns of religion. O thou, who knowest all things, if I have this day suffered my mind to go too far in planning worldly matters, I pray thee, suffer me not to accomplish my designs—leave me not to grope in the dark, lest I stumble and fall."

An instructive feature in these memorandums is the watchfulness they evince lest a worldly spirit should obtain ascendancy, and his mind become absorbed in temporal pursuits. When we consider that his business consisted in the management of a

small fulling mill, it furnishes strong evidence of great tenderness of conscience, and of narrow scrutiny into the secret motives and workings of the heart, that he should have guarded so vigilantly against the approach of the enemy in that quarter. Looking at the vast extension of business which has taken place in our times, the keenness of competition, and the eager desire to secure a large traffic, is there not reason to fear that many visited minds have almost insensibly been drawn into the popular current, allayed the uneasiness of a tender conscience, by pleading the example of others and an imagined necessity, until they have become so absorbed in their worldly concerns that they can spare little or no time for better purposes; have gradually lost the inclination as well as the fitness for usefulness in religious society, and are in imminent danger of reaching that state, in which the cares of this life, the deceitfulness of riches, and the love of other things, choke the good Seed. May we not trace to these causes much of the weakness and degeneracy apparent among us, and lament that there is not more of that living faith in God, which overcomes the world, and enables to trust *all* to his providential care, devoting to his blessed cause and service our lives, and everything we possess. Were the kingdom of God and his righteousness sought *first*, and with earnest diligence, a happy change would soon be wrought in the society—the holy zeal and heavenly mindedness of its best and brightest days would again appear, it would once more arise, shake itself from the dust of the earth, and put on its beautiful garments.

"Twelfth month 31st. The affecting situation of the enslaved and oppressed Africans, has much occupied my attention, and my hope is, that the great number of advocates who have appeared in behalf of their cause, will open the way for some relief.

"The beginning of the year 1792, was to me a good time. I had an opportunity of accompanying a Friend, who was visiting families in our part, and was also favoured with the company of many other precious Friends, who were labouring in the Lord's vineyard."

"In the year 1793, I travelled some short journeys within the compass of our Monthly Meeting; and also accompanied Hannah Barnard to some of the adjacent towns in Connecticut. She had passed through much exercise of mind to prepare her for the work of the ministry, and evinced much love and zeal for the cause of religion. Although she lived forty miles distant from where our Monthly Meeting was held, yet she often attended it, and travelled some long journeys in the work of the gospel.

"But after all her dedication to the Lord's cause, she fell away, and caused Friends much trouble, imbibing and promulgating principles inconsistent with what she had once so zealously propagated, denying the literal accuracy of some parts of the Holy Scriptures, and rejecting the doctrines of the divinity and atonement of our Lord and Saviour Jesus Christ, for which she was disowned from society.

"Being a woman of high mind, and her gift procuring her much respect and attention where she travelled, she was weak enough to be carried away by vain imaginations and carnal reasoning—slighting the advice of her friends, who loved her, and saw the danger she was in. Several years before she quite fell away, I had fears on her account, having frequently been in her company, and had opportunity of seeing the temptation to which she was exposed. 'Let him that thinketh he standeth, take heed lest he fall.'"

"Sixth month 28th. Near the close of this day, had a sweet time in humble contrition before the Father of mercies, and received strength to ask for the greatest of blessings, viz: true faith.

"Seventh month 5th. Took measures for a gradual retreat from much business.

"9th. At a meeting with a Friend at Philips-town, where are several professors of Truth, who have greatly cumbered themselves by the love of the world, and the inordinate pursuit of riches. The meeting was a time of trial, but afterward we had a select opportunity with some of them, in which a degree of relief was obtained.

"15th. Had the company of Richard Titus, a minister from Long Island, whose awakening testimony brought me into serious reflection upon the present situation of mankind,—which, if duly considered, might operate to arouse the careless professors to greater diligence in the work of salvation. While pestilence prevails in some places, famine and the sufferings attendant on war afflict others, the nations of Europe being generally engaged in a destructive war, and confusion and bloodshed prevailing in some of the islands by fire and sword, in the hands of the blacks.

"Eighth month 3d. My health not good, but I think relieved from much worldly mindedness, being made willing that the glory and beauty of the world should be stained in my view, and my mind more engaged in pursuing heavenly treasure.

"28th. The cares of this life engaged my attention this day, yet not so, but that through marvellous condescension, I had a sweet time in spiritual communion with Him, who is the Alpha and the Omega—the praise is due to him. In this time of heavenly favour, I asked for strength to walk more uprightly than I had heretofore done, that so I might enjoy these favours more frequently.

"Ninth month 18th. Received the affecting intelligence of the death of that dear and eminent servant of Christ, Daniel Offley, who died in Philadelphia, of the malignant fever raging there. The remembrance of him is precious to me, his ministry having been instrumental in turning me into the paths of obedience.

"21st. Received accounts of the death of two more ministers in Pennsylvania, and that two hundred persons were buried in the city in one day—my mind much affected under the consideration. A merchant of that city writes thus to his friend in New York, viz: 'Scenes like the present, destroy our relish for earthly enjoyments and the pursuit of wealth, in which I fear we have both been too much engaged.' I feel very sensible of its having been the case with me, and I do not look back with

comfort and satisfaction on my employment for some years back. No earthly good is equivalent to the loss or diminution of that peace and calmness which flow from a faithful and upright attention to religious duties.

"27th. O Lord! I have need of thy help to bear up my soul, and keep me from sinking, the heaviness of my heart is so great. And why it is so, I know not. If it be for my further refinement, good is thy will, O Lord! I am thankful that thou art mindful of me. Have mercy upon me, I pray thee, and set me in a place where I may praise thee. I am willing to leave all, and follow thee in the way of thy requirings. Although the cross has been in my way, so that I have not at all times given up, thou knowest I have not withheld through wilful disobedience. I know myself to be a poor weak creature, a mere worm in comparison to many of thy servants, whom thou sendest forth on thy errands. O be pleased to forgive all my short comings, purify me in whatever way thou, in thy wisdom, seest fit, that I may be received into thy favour, and be qualified to serve thee, who art forever worthy.

"Eleventh month 17th. A season of renewed favour and help at meeting; and agreeable news received from Philadelphia, that the fever is abating. In this month I visited the families of Friends, and others who attended our meeting at Stanford, held in my father's house."

(To be continued.)

Tobacco—We find that the pupils of the Polytechnic school in Paris, have recently furnished some curious statistics, bearing on tobacco. Dividing the young men of that college into groups, the smokers and the non-smokers, it is shown that the smokers have proved themselves in the various competitive examinations, far inferior to the others. Not only in the examinations, on entering the schools are the smokers in a lower rank, but in the various ordeals they have to pass through in a year, the average rank of the smokers had constantly fallen, and not inconsiderably, while the men who did not smoke enjoyed a cerebral atmosphere of the clearest kind.—*Late Paper.*

A Trip to the Oil Regions of Pennsylvania.

(Concluded from page 83.)

The process of obtaining oil may be generally described as follows:—Where an alluvial deposit of any considerable depth covers the rocks, cast-iron pipes 5 inches inside diameter and 1 inch thick, in sections of ten feet, are driven with an ordinary pile driver, and the enclosed material removed by use of drill and sand pump—the sections of pipe are turned smooth 3 or 4 inches from each end, and when the top of one section is driven nearly to the surface, a wrought iron band 6 inches wide is shrunk on, the lower end of another section inserted, and a continuous tube thus formed, extending to the rock. The length of piping varies from 20 to 100 feet. The greatest depth in wells visited by us was 98 feet.

When the rock is thus reached, or when it approaches the surface so that no pipe is required, it is bored by a heavy cast-steel drill, with a bit 4 inches wide, 1 inch thick, and the edge very obtuse. The rod to which the drill is attached is usually in sections of about 12 feet in length, the lower one generally of iron, and the remainder of wood.

They are connected by screw and socket, and generally worked by hand, with the aid of a spring-pole—two, frequently three men at a drill; through sometimes a steam engine is used. At the top of the derrick, before described, is a pulley, used for raising or lowering the drill. In some

cases, instead of a rod the entire depth of the well, but two or three sections are used, attached to a rope for the remainder of the distance, but this plan is not generally preferred. A sand pump, or sheet iron tube about four feet long, with a valve in the bottom, is used to extract the material from the well; and it may be well imagined that each successive pumping is anxiously watched for "indications." A "smell" is quite an event, and the appearance of oil on the water brought up by the pump is hailed with delight.

The region is now well supplied with drillers and their tools; and wells are usually sunk by contract.

When sufficient oil to justify working has been obtained in the well, a pump is inserted formed of gas pipe or copper tube, as may be desired—the latter is necessary when the water is salt. They are about two inches inside diameter. There is much want of economy in availing of the small space at command, the valves in many cases being of very small diameter, thus reducing the capacity of the pump below that required to clear the well of water. It then becomes necessary to shut off the water that enters the upper part of the well, and of course all the oil that accompanies it. This is done by means of a "seed-bag"—a leather sack 18 or 20 inches long, surrounding the pump stock and filled with flax-seed. When wet this swells and effectually closes the aperture around the pump, which then only operates on what enters at the bottom of the well. In some cases, owing to the small capacity of the pump, it is necessary to place the seed-bag very near the bottom.

The pumps are worked by portable steam engines of from three to five horse power. All those we noticed were made in Buffalo, and a more miserable set of machines could not easily be turned out of any shop than most of them in the oil region are.

No better field is now open for the introduction of the small engines so well made in Philadelphia; and he will be a public benefactor who accomplishes it.

The water and oil pumped from the well pass into a tank holding from 400 to 800 barrels. It is kept well filled, to allow the oil and water to separate. The latter is allowed to escape through a faucet near the bottom; the oil is drawn off by one at the top, put in barrels, and is ready for the market.

All the works around the well are of a temporary character. The derrick is boarded up and forms the pump-house. One frame shanty covers the engine, and another the tank; and as this is also a lumber region, the cost of the building is slight.

Most of the oil goes to New York; it is hauled about 20 miles (16 from Titusville) over very bad roads to the nearest station on the Sunbury and Erie Railroad. Some of it descends the Allegheny river by keel-boats during low water, and by steamers, when the navigation permits, to Pittsburgh.

No reliable account is known of the quantity produced up to this time, but it may, I think, be safely assumed at 8000 barrels.

The daily yield cannot now be less than 500 barrels, and is rapidly increasing by the opening of new works. It sells at the well at from 18 to 20 cents per gallon, according to cost of transportation.

Experience seems to indicate a diminution of the flow at many of the wells now worked, especially in those that yielded largely at first—several that were 30, 50, and some over 100 barrels daily at the start, are now down to a regular yield of 20 barrels and under. It would, therefore, seem probable that an accumulation of oil furnishes the abundant supply to newly opened wells, greater than the subterranean steams can maintain.

The laboratories that furnished the stock now on hand are doubtless yet in operation, but what their capacity is for a regular business cannot yet be told.

It may be they are affected by the seasons. At the early wells of large yield that are now diminished, were opened during the last winter an spring, when the ground was wet and the spring flush. Many of the latter are now dry, or running with greatly diminished flow; and, inasmuch as the oil accompanies the water, it is reasonable to infer that the quantity brought out is temporarily reduced by this cause.

The cost of a derrick is from \$20 to \$30. Cast iron pipe delivered, about \$2.50 per foot lineal. Drilling, \$2 per foot for the first 100 feet, and 2 cents per foot added for each additional 25 feet. The same rate is paid for driving and boring on the pipes as for drilling rock. The cost of a well 200 feet, with 40 feet piped, would therefore be about \$563.

The entire expense of a well, with machinery and buildings ready for operation, is \$1200 to \$1500, depending of course chiefly on the depth. The latter may be assumed as the cost of a 300 feet well. A working force of three men will operate one night and day.

A few wells are owned by the proprietors of the soil, but most of them by lessces of the "oil privilege," who pay a royalty of from one-fourth under the old leases, to five-eighths under recent ones, in favourite localities; many of them are sub-let two or three times, so that an operator's profits are not in all cases as large as they look. The working expenses do not exceed one half barrel of oil per day, with a ten-barrel well, even after paying a royalty of five-eighths, an operator can make a very handsome thing of it. In fact it is hard to imagine any business wherein an investment of \$1500 will do better.

The source of these subterranean oil streams is also a matter of doubt. They are attributed by many to the great Appalachian coal basin, whose north-western rim they border; and are supposed to have their origin in the coal that caps the highlands, extending from McKean to the south-west. Were this so, it should be found escaping from the hills with the outcrop of the coal strata, and cut off by the deep ravines of the intervening water courses; in addition to which their flow would be against the dip of the entire geological formation thus refuting the belief that water will not flow uphill.

It is much more probable they result from the carboniferous slates and shales of the cadent and vergent series of Professor Rogers, many of which are highly bituminous. These have their outcrops to the north and north-west, and it is among the vergent shales and their interlaying sandstones that the oil is found. Their dip is to the south-east, with a general trend to the south, and the flow of a liquid generated among them would naturally follow their direction.

It is a remarkable fact, that in the entire report on the State Geological Survey, but a single incidental allusion (Vol. 1, p. 583) is made to what is now rapidly becoming an item of great importance; and this does not lessen the necessity of a thorough examination by a competent person. The ground is too extensive to be disposed of by a mere visitor, and it would be much easier to undertake a reliable description of the Schuylkill coal basin, with all the thousand local details of mines, works and productions, than to obtain complete geological and statistical information of this opening oil region. Is there not sufficient enterprise among the useful and scientific associations of Philadelphia to undertake it. It is understood that an application

has been, or is to be made, to the Smithsonian Institute for that purpose; but surely Philadelphians will not wait until all the credit, as well as profit, resulting from opening a new source of State wealth is appropriated by others, before they wake to a consciousness of its importance? By all means, let one competent to the undertaking be sent out to collect all reliable data; he can add something to our scientific knowledge, do much for the development of a new but fruitful field of industry, and, if he escape the oil fever, will be more fortunate than most of those who have visited the land of Petroleum.

For "The Friend."

Extracts from the Letters and Memorandums of our Late Friend, H. Williams.

Third-day Morning.—The queries and answers were all read and considered. Suitable advice on various subjects was handed forth in life and authority. The neglect of week-day meetings by some was shown to be the result of not keeping the right thing uppermost. Our aged friend —, recommended to seek first the kingdom of God and the righteousness thereof and all things needful would be added; that godliness with contentment was great gain; we brought nothing into this world, and we could carry nothing out; with more that was excellent and to the point; and encouraged concerned Friends to speak in love to those who are remiss. Several Friends were concerned on this subject and spoke to it in a lively manner. On the subject of love and unity, — set forth the only true ground on which it could be maintained: "I and my Father are one;" "continue ye in my love that ye may be one, even as I and my Father are one." The necessity of keeping low—not seeking our own honour, but the honour of Him who hath called us; no self-exaltation, &c. A silent, hidden seed, was sweetly addressed: also — addressed these, "who hath believed our report, and to whom is the arm of the Lord revealed;" described the union between Christ and his followers, "whosever does the will of my Father, who is in heaven, the same is my mother, and sister, and brother;" "ye are my brethren if ye do whatsoever I command you." It was shown very plainly, there might be a unity out of this, but it was not the true unity.

The attendance of some under our name on a hireling ministry, was very feelingly spoken to; that any should grow weary of our little silent meetings, and be willing to sit under a man-made ministry, supported by pay, while He whom we profess to serve is able to teach his people himself. — was earnest for a more lively zeal God-wards, and did encourage all to be careful in attending meetings. She is aged, and very lively in best things.

Fifth-day Morning.—Attended — meeting; rather a remarkable communication from —, recommending, not to trust to or lean on man; that by so doing, if such as were leaned on stumbled and fell, the consequence was, we fell with them. We could not lean too little on man, nor too much on the Saviour.

On Fifth-day afternoon, had the report of the Boarding-School, and the right governing and training of the youth, that plainness of speech, behaviour and apparel should be seen there. Parents were particularly enjoined to be careful to encourage their children and to prepare them for the school, in a proper and suitable manner.

The conclusion of this, our yearly meeting was solid; and with becoming weightiness and dignity this large gathering separated, after sitting five days, wherein Friends were refreshed with the

presence of the Great Head of the church, enabling to transact the important business thereof in harmony."

Extract from a letter written shortly after the Yearly Meeting.—"Sarah Emlen had an excellent certificate; no superfluous words, but all that were needful: a good sound one.

"We had a very good [select] meeting Fourth-day morning. I said to dear Sarah, she would look back to this Yearly Meeting with interest. 'Yes, spiritually,' was her answer, 'it will be like a staff to lean on.'"

To S. E. before leaving on a religious visit to Great Britain and Ireland.—"I feel as though I could not let thee depart without a fresh testimony of my sincere love for thee, and concern for thy comfort both of body and mind. The evidence of the Divine sanction vouchsafed in the meeting in which thy concern was considered, did exceedingly comfort and console me, and I did not doubt but thou rejoiced that a oneness of feeling prevailed. Now the time is drawing nigh for thy embarking, it may be that a foretaste of hard things to be endured and borne, will be meted out, both on the water, and on entering on thy mission. According to my small measure, I do crave thy preservation and patient abiding under the close provings and, very likely, new exercises; as Friends and others are differently circumstanced in different places and countries; but to dwell with the seed, which, I think, in many places is much out of sight, will be no easy task; while they who may be (at times) thy caretakers, as thou art passing about, are dwelling too high. Oh! have a care, dear Sarah, of rising with the light stuff of the day; thou who hast been from thy youth to the present time, marvellously helped through and over uncommon hardships, trials, besetments within and without; led about and instructed, fitted and qualified by the Great Head of the church for his service and work. It has been secretly my sincere desire that He may continue to be thy leader, the lifter up of thy head out of low seasons, which I have no doubt will be the case, as thou lookest to Him alone.

As regards a companion, this does not so very much discourage me. From the first, my faith has been, thou would be cared for every way as heretofore. He who puts thee forth can make all up; thou wilt not now be suffered to need what cannot be supplied; so in faith let us rest it.

"My mind will visit thee in the cabin, in thy little bed-chamber, and in every turn, as far as I can see thee in my mind's eye, with a hope of all being well, and of seeing thee face to face in this land again, unless I should be removed. Sometimes, I think my way is so hedged up and weakness so attends, that though I have out of the abundance of my heart offered thee the little consolation which seemed with me, together with a hint to be careful of one thing in particular, as if I knew something, yet poverty and nakedness and blindness attend thy friend, and many fears on my own account and on account of some who stand feeding the flock: This is a hard day; I am trying to bear it as well as I can; if favoured with ability to keep a clear conscience, shall be contented, without expecting to do much or any good.

"I have no claim, I know, on thy time or on thy care, yet if thy mind inclines to write to me, I shall be very glad to hear how thou fares; no one more glad out of thy own dear family."

* * * * *

Reply to the foregoing.

Wakefield, Yorkshire, Third mo. 15th, 1845.

My beloved friend, Hannah Williams.—I have determined to write unto thee with pen and

ink, ever since thy feeling and comforting letter was put into my hands; but from various causes it has hitherto seemed to have been impracticable.

I tell the truth and without flattery, that thy pithy letter has been my constant companion over sea and land, and that very many times have I recurred particularly to the twenty-third line, and many a time have its contents been a help and a strength to me; and this may be an encouragement to thee, though coming from one of the least and the hindmost of the flock, to discharge faithfully every debt, however small it may seem, to the poor and needy; and thus wilt thou out of thy 'poverty' and 'nakedness' and 'blindness' and 'many fears,' and sometimes sorrowful heart, be made to rejoice, and though 'very poor,' yet thou wilt make others rich, and having nothing, thou wilt possess all things."

Thou hast doubtless heard long since of my good passage over the great deep. I shall ever esteem it a peculiar favour. Not a sail did our clever captain ever have to reef, from the time we left Cape May till we were in sight of Liverpool; and all his crew were so prompt at the word of command, and free from improper expressions, that it really did one's heart good to see them, and to be among the honest hearted tars.

There were one hundred and fourteen in the steerage, (poor Irish returning home affrighted) [time of the riot] and but ten cabin passengers; so that any one of us could be as retired as we wished; and oft was my little cup so filled to the brim, that I was glad to retreat into my state-room to pour it out. Ah, how does the sensible presence of the dear Master assuage all our griefs and privations; and in every situation gives peace and contentment.

When our little bark reached the wharf, there was, as is always the case, a great bustle, each caring for themselves. There I stood, gazing; every face and every object new and strange; till pretty soon a gentle squeeze of the elbow caused me to look round, when I saw to my relief and joy, two nice, plain looking lads, the elder who had hold of me saying, "we are —'s sons; mother has been down several times since the vessel was in the river, but as it had not come she sent us with her love, and wishes thee to come to our house." This again filled my heart to the brim; I was not long getting into the carriage, nor long going through the tedious, dark, gloomy looking streets of Liverpool before I was welcomed by — at —.

But how I felt is not for my pen to describe; not a word could I utter. She kindly helped me up stairs, and after giving me many assurances of her sympathy, and that her home should now be my home, she left me; of which I was glad, that I might give full vent to my heart. After tea I began to feel better; went to bed and slept and rested sweetly.

But oh, what a contrast does the busy scene of such a city afford, and the one we had just left, where we had only the quiet and beautiful bosom of the ocean before us and on all sides, without noise of whip, or horse, or wheels; and we seemed to be the 'lords of all we could survey.' Now, as in a moment, we were lost in the crowd of human beings. I think a person must experience something of the kind, to form an adequate idea of the effect of such a transition. The next day, in company with our friends, went to Lancaster Quarterly Meeting. I felt hardly fit to go, but my friends seemed to think a little change would be beneficial. It was not a large meeting, and we were favoured, I thought, with a little of the ointment. It fell to my lot, to remind some present,

that while they were so careful to provide bread and so forth for their children, it was vastly more important they should instruct them how to labour for that bread which cometh down from heaven, &c.; and some relief was afforded to my poor overflowing mind by returning thanks for my safe arrival, and [petitioning] that the angel of His presence who had been with me, might overshadow my beloved ones at home. * * *

There is a spirit in this land that is trying to insinuate itself into the church, and would fain persuade the Daughter of Zion to believe that "more liberty is now granted to her children than could have been in the *beginning*; that this is a different age of the world, and a different state of the church and of things altogether." And these things bring the living members into great straits, and cause them to go heavily on their way. We are not to remind the children of the danger of love of dress, &c., "for *their minds are not in such trifles*." We are not to tell them that "Foxes have holes and the fowls of the air have nests, but the Son of Man hath not whereon to lay his head," "because *they have a little fur about them*." * * *

I have ventured to tell some, that I hope we shall not lose the *Quaker badge*. And yet among all this "*light stuff*" there is that which is excellent; things that are true and just, and things that are lovely, and of good report; so if there is any praise, or any virtue, we ought to think on these things. But that the chaff will be sifted out, without a 'grain of the weighty wheat falling to the ground,' I have not a doubt; and the testimonies of Truth given this people to uphold, in the face of the world, will be supported by others, who will come in by conviction. How many, very many times, have I thought of late of the centurion's conversion, and how our blessed Redeemer should have marvelled at his faith, and said, 'many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness.' If this should happen to us, as a people, through unfaithfulness, what a mournful thing will it be. S. EMLEN."

Railroad Progress in the United States.—The Railway Annual for 1860 states that in nine years, or from 1850 to 1859, the railroads of the United States have increased from 7,355 to 27,944 miles in length. In this period the increase in the New England States amounted to 62.74 per cent., while in eight of the Western States the increase was 1,201.41 per cent.

At the same time the former gained in population 16.12 per cent., and the latter 46.22. The total cost of the roads up to 1859, amounted to \$365,451,070, of which large sum it is supposed one-third has been wasted in construction. At this time there are 28,000 miles of finished roads in the United States, and about 16,000 either under construction or projected, requiring \$400,000,000 for their completion. It is estimated, however, that many years must elapse before sufficient capital can be diverted from other objects, to carry them through. In the meantime, many projected in a spirit of rivalry to other roads will be abandoned. It is calculated that 20,000 miles of railroad are sufficient to do all the business of the country at the present time, and that 8000 miles have been constructed in part in rivalry to other roads, which have proven a dead loss to stockholders, and in the main will pass into the hands of the bondholders. The average cost of railroads per mile in the New England States has been \$36,328; in the Middle States \$40,019; in the Southern States \$22,906; and in the Western States \$36,

333. The reason assigned for the cheapness of the construction of railroads at the South, is that they were built on the cash plan.

"THE DISBURDENING."

Selected.

"So I saw in my dream, that just as Christian came up with the cross, his burden loosed from his shoulders."

Lay down thy burden here;
With such a weary load
Thou canst not climb yon hill,
Yon steep and rugged road.

'Tis rough, and wild, and high,
Thickets and rocks impede;
Scant resting-place between,
How canst thou onward speed?

Lay down thy burden here,
Poor weary son of time;
So shall thy limbs be strong,—
So shalt thou upward climb.

The sun is hot, no cloud
To shield thee from his ray,
It scorches up thy strength,
Stay now, poor climber, stay.

Thou breathest hard, the drops
Are on thy burning brow;
Try not another step,
Lay down thy burden now.

So shalt thou climb yon hill,
Up to its steepest height;
Like eagle of the rock
With easy, joyful flight.

So shalt thou bear the toils
Thy God appoints to thee;
So shalt thou serve thy God
In happy liberty.

Selected.

"I HAVE CALLED THEE, THOU ART MINE."

Here I find, what long I've sought,
Cooling draught, with healing fraught,
Flowing free from Fount Divine,
"I have called thee, thou art mine."

Jesus, grant Thy kind control,
Visit, cleanse, and make me whole;
Bid me not this pledge resign,
"I have called thee, thou art mine."

While I read Thy death for me,
Through my tears of love, I see
This, the sweetest word of Thine,
"I have called thee, thou art mine."

If I weakly dare to sigh
For Earth's pomp and vanity,
Thou dost speak—no more I pine,
"I have called thee, thou art mine."

Wanderer oft, do I desire
Israel's token, cloud or fire?
This I have, my constant sign,
"I have called thee, thou art mine."

Has my spirit faithless grown?
One assurance, one alone,
Bids me all my fears resign,
"I have called thee, thou art mine."

When, with God's Eleet, I stand,
Sword of Truth in ready hand,
On my Banner's folds shall shine,
"I have called thee, thou art mine."

When Death, at the Outer Gate,
Summons brings, for which I wait,
Let me hear from Lips Divine,
"I have called thee, thou art mine."

Salem, Mass.

S. P. D.

1724. Advised that Friends, in meetings of business, watch over their own spirits, that no indecent warmth get in, whereby the understanding may be hurried, and hindered from a regular judgment on the affairs of the meeting.

Naples.—Naples disputes with Constantinople the claim of occupying the most beautiful site in Europe. The city stands on the north shore of the bay of the same name, and is built at the base and on the slopes of a range of hills, which have the general form of an amphitheatre. Its chief edifices are a cathedral, built on one hundred granite columns which belonged to the temple of Apollo; the churches of the holy apostles, built on the ruins of a temple of Mercury; San Paolo Filippo Neri, Spiritu Santo, and San Martino; the royal palace—the whole palace used as a record office; the Palazzo degli Studii Publico, which contains the Borboneo Library, museum of antiquities, &c. Naples was the usual residence of the sovereign, seat of an archbishop, and of the central administration of the kingdom, and has a commercial tribunal, arsenal, and cannon-foundry ship-building yards, and a royal marine hospital. Its university, occupying the old college of the Jesuits, has fifty-four professorships. It has an episcopal lyceum, medico-chirurgical school, veterinary school, deaf-mute Institution, royal military school, schools of design and music, an observatory, a botanic garden, and a mint. It is the centre of all the learned institutions of the kingdom, and has four public libraries, and many public schools, but education is of the lowest kind, and not generally diffused; an exchange, ten theatres, among which the opera, San Carlos, is one of the largest in Italy. The charitable establishments comprise hospitals for the sick, aged, and foundlings, but its streets are notwithstanding, infested with mendicants of all ages and both sexes. The Marinelli, a long open beach beyond the Castel del Carmuno, was formerly the abode of the Lazzaroni, a class which has lost its distinctive features, and the term is now applied to the fishermen. There are sixty charitable institutions, comprising hospitals for the sick, (sometimes with 2000 patients,) blind, aged, poor, and the orphan. Its manufactures are gloves, soap, perfumery, silks, artificial flowers, corals, earthenware, hats, carriages, &c. It has royal type-foundries, and iron and glass works. It is the first port of the kingdom; its harbor is formed by a mole, which extends from the centre of the city into the bay. Naples was founded by the Greeks, who called it Parthenope. Virgil studied here; the city, enlarged by Adrian and Constantine, was sacked by Belisarius in 536; peopled successively under the Normans, the emperors of Germany, and the kings of Spain. It has often suffered from earthquakes, and from eruptions of Vesuvius. The French took it in 1799, and again in 1806. Joseph Bonaparte was made king of Naples, but was replaced by Murat in 1808, and the latter was driven from it by the Austrians in 1814. Naples was the scene of an outrage in May, 1848, when it was plundered by the Lazzaroni, and 1500 lives were lost. Among the numerous objects of interest in the vicinity of Naples are Vesuvius, Pompeii, and Herculaneum, and the Isle of Capri, in its bay. Its population in 1857 was 419,850, excluding a garrison of about 20,000.

How the Japanese Fish.—In walking along the banks we came upon a man fishing in a most peculiar way. He was perched on a low bridge, leading over a stream that joined the canal. At first I thought he had hooked an enormous fish, but on closer inspection found it was merely a live decoy. Its dorsal fin was laced to two small sticks, one on each side; from these it was tethered to what I first took to be his rod. The poor fish sported about in the water, apparently doing its best to attract the attention of its finny fellows. The man held a small arrow-pointed trident, with

which he dexterously struck any large fish that came wondering at the antics of the tethered decoy. The whole apparatus was so simple, that I wonder the same system is not applied elsewhere.

For "The Friend."

Serious Considerations.

We were created for a great and good purpose, and our Creator is watching over us day by day, and knows which of us is engaged in this work, in accordance with his divine will. The glorious orb of day rises at his command, and pursues its course through the vast expanse. Do we let it go down without bowing in humble supplication before Him, and returning thanks for the rising and setting thereof; knowing that we could not do without the light to cheer us on our way? Do we try to live soberly, righteously and godly, in humble submission to Omnipotent power? Oh! the glorious crown that is laid up for those that follow on in the footsteps of our dear Redeemer, without turning to the right or the left, or listening to the lo here's, and lo there's, or taking up a rest in earthly enjoyment, or following the vain fashions of the world. When the sea was divided for the children of Israel, they passed straight on without turning either to the right or the left, according to the commands of their great Leader. Had they turned to the right or the left, they would have been swallowed up in the mighty deep. But they had suffered, and were made willing to obey his commands. I have no doubt we shall witness deep suffering, before we will be willing to become faithful cross-bearing followers of the lowly Jesus; but if we could gain the whole world, and lose our own souls, it would profit us nothing. If we accumulate riches, and live in the indulgence of all our desires, joining in all the frivolity of the world, and attending places of diversion,—which too many do,—what hope or pleasure will we have in the retrospect? Will these things help us on our way heavenward? if they do not, let us do nothing that will retard us in our christian course, for heaven is not a place of diversion and mirth.

We cannot commence our heaven on earth, by giving ourselves up to these things; which at best yield but momentary pleasure, and when it is gone, what anchor have we for our never-dying souls? If we have not treasure laid up in heaven, which fadeth not away, when our health and ability fail, and we can do nothing more for this present world; will it not be heart-rending to have nothing but never-ending misery to look forward to? We cannot always be inhabitants of this world. Therefore, let us all be entreated to prepare for a never-ending eternity while God, in his matchless mercy, affords us health, strength, and reason. For, oh! the happiness, the serenity and heavenly joy, that are vouchsafed to those who are prepared to meet the Bridegroom of souls. It is more than language can express, and if there is any such thing as heaven upon earth, it is witnessed at the close of one whose day's work has been done in the day-time, and the soul is prepared to leave the world, praising and glorifying the God of their salvation. But that hour, how awful must it be to the unprepared, when death summons them from works to rewards! They must then obey the mandate of the Judge of the just and unjust. They can no longer neglect his commands as they have so often done in the course of their lives, nor escape from his awful presence. He placed them here to serve and honour him, and to proclaim glad tidings in the earth, but they have not fulfilled their stewardship; they have almost forgotten the God from whom they received all the blessings of life, and whom they were bound to love and serve through-

out their earthly sojourn. Alas! how would such groan in spirit, and be ready to cry out to their offended Creator to forgive their sins, and remember their iniquities no more, and to grant them a little time longer that they may live to his glory and honour, and make amends for their past lives; but it is too late, they have not served Him in their lives, and they must then share the rich man's fate, who fared sumptuously every day; but when he was done here, his happiness was ended forever, and misery was his portion. How much better is it for us all to be willing to suffer with the people of God for the little while we may be continued this side the grave, and to have a well grounded hope of being admitted into those glorious mansions, where the wicked cease from troubling, and the weary are forever at rest. Yes, at rest with Him, who has led us safely along through life, and through the dark valley and shadow of death, to where we need not the light of the sun, nor of the moon, for the Lord God and the Lamb is the light thereof. It is a time in both church and state, that calls loudly for more faithfulness to the Truth, more diligence, more willingness to give up our natural desires and propensities, and to follow in the footsteps of our worthy predecessors, who found by experience that all must be in submission to the will of Him, who led them, and fed them, and fitted them for his kingdom, and enabled them to lay down their heads in peace.

Columbiana, Co., Ohio, Eleventh mo. 12th, 1860.

Lightning—Disarming a Thunder Cloud.

The remark is often made, that casualties by lightning are annually increasing in number, notwithstanding the multiplied precautions taken to guard against them. But it may well be doubted whether they occur more frequently in proportion to the increased population than in former years. There are now so many newspapers in the rural districts, that every local incident of the kind is quickly caught up, put into print, and sent off on its travels. It must be to the modern thoroughness with which they are reported by the local press, that the idea of their increased frequency is to be attributed; for a careful record kept by Mr. Meriam, of Brooklyn, shows that there is but little annual variation in the number of these casualties. In 1858 there were 56 persons killed and 66 injured by lightning, while in 1859 there were 76 killed and 44 injured, being two less than the year before. During the many years of observation which this gentleman has devoted to the phenomena of lightning, he says that no case of death has happened to a person lying on an iron bedstead, or in a house or building having a metallic roof. He avers that persons in iron buildings, iron vessels, within railroad cars, on board steamboats or ocean steamers, or in vessels furnished with metallic conductors, continue to enjoy complete protection from death or injury from lightning. So also with those in ordinary buildings furnished with proper conductors. Mr. Meriam thinks that thunders and lightnings are engaged in other labours than those usually recorded as lightning incidents. Distant thunder, for instance, will curdle milk and stop the fermentation of brewer's yeast, while active lightning putrefies the fresh meat hanging on the butcher's stall. The potato rot will yet be identified as the result of electrical influences. Diseases in the human system have long been suspected of a similar origin, while others are undoubtedly aggravated by this mysterious agent of the Almighty. Cholera and kindred complaints are largely influenced by thunder and lightning, and so with yellow fever; for in countries where no thunder and lightning are active, these scourges are unknown.

India, where the lightning is awful and the thunder terrific, has in cholera an ever present scourge, while California, where the thunder gust is unknown, has been pronounced the healthiest climate in the world.

It is remarkable that large cities enjoy an almost perfect immunity from danger to life by lightning. This remark applies as well to American as to European cities. Between 1800 and 1851, not a single death by lightning is recorded as having occurred in Paris, while throughout France, from 1835 to 1852, the annual number of deaths from the same cause, was 72. In 1835 the number killed was 111. During 30 years, in which 750,000 deaths occurred in London, two only had been produced by lightning. Twenty-five per cent. of all the deaths from this cause happen to persons under trees. From this data it is evident that lightning finds more victims in the open country than in cities. There are definite reasons for this immunity enjoyed by citizens. Large towns are made up of lofty buildings, multitudes of which are covered with metallic roofs, from which tin or iron gutters lead off the rain water. They contain many churches, most of which have ostentatious spires armed with lightning rods. Private dwellings are protected in the same way, so that the city in reality bristles with metallic points, each of which, presented to the thunder cloud, discharges silently but surely, a portion of its destructive energy. This vast array of conductors grouped up within a limited area, must, of necessity, carry off the electricity of an overhanging cloud, not, it is true, as rapidly as it is generated in Nature's great laboratory, but rapidly enough to mitigate its intensity. When the bolt does fall it lights on some one of these multitudinous points, which thus performs its wonderful office of carrying the explosion harmlessly off.

The facilities for insuring protection from the ravages of lightning have so multiplied within twenty years, that thousands have in consequence adopted them. Formerly, the only person who undertook to put up a conductor was the blacksmith. Many times when applied to he had no suitable material, and was compelled to forge a clumsy rod, containing three times the quantity of iron really necessary, with clumsier joints and staples, which he placed upon the building without any intelligent reference to either how or where it ought to be secured. Such a fixture necessarily costs so much as to prevent many householders from protecting their buildings. Farmers, it is true, frequently supplied their barns with conductors; yet the intelligent reader can bear testimony to the fact that barns were certainly destroyed more frequently in former years than now, though their number must have prodigiously increased. This immunity is owing to the increased facilities enjoyed by the community for obtaining conductors. Now, instead of going to the village blacksmith, the lightning-rod pedlar comes to the farmer's door, displays a light, neat, artistic article, which he sells at one-third the price the blacksmith charged, and, being provided with staples, points, and ladder, puts the rod upon the house immediately, the whole cost being only a few dollars, and moves off to repeat the process on the adjoining farm. It is well known that these pedlars have traversed nearly every State in the Union, and that they are doing so while we write. They have put up millions of feet of iron. So great a business has been done in this line, that a dozen patents for lightning rods have been taken out, and being vigorously urged on the community, have made their owners rich. It is to the thoroughness with which these men have canvassed the country

that any diminution of casualties must be attributed. It is true, that an enlightened public sentiment has demanded more generally than twenty years ago, an increased protection from the ravages of lightning, but these men have ministered to it by bringing to every man's door the protection he was anxious to secure. It must be evident, that at least nine-tenths of these pedlars were the merest mechanics that could be set to work at such business; that though they knew how to drive a staple and screw up a joint, yet that they were utterly ignorant of the whole theory and science of electricity, and that when they did put up a conductor correctly, it was altogether an accident. The owner left everything to the pedlar, and the pedlar put up the rod, not in quantity or position as true science would have dictated, but as he found it most conveniently and most quickly to be done. A ride through any part of the country will satisfy the intelligent observer, familiar with the duties a conductor is intended to fulfil, the dangers it is to avert, and with the rules to be observed in erecting it, that the whole business has been entrusted to ignorant men. Most unfortunately, those who bought the rods were themselves too ignorant to correct the blunders of those who put them up. Yet, in spite of these mistakes, they have given a measurable protection to thousands of houses, many of which have received a shock on their blundering conductors, and found safety in them.

(To be continued.)

For "The Friend."

Be not Conformed to this World.

True religion consists in the kingdom of God being set up and established in the heart. Nothing unholy and contrary to his will can be tolerated where he rules and reigns. It is the pure in heart that see God, and hold communion with him through Jesus Christ our Lord. These are changed by the washing of regeneration, in obedience to the Divine will, and in the state of new-born babes, are led into deep humility before Him, and into simplicity of heart and spirit, and in outward things, not seeking great things for themselves, but daily desiring that they may be more and more brought into the image of the dear Son of God, which was lost by transgression, and cannot be recovered but by his transforming power. As the inside is made clean, the outside will also be regulated by Divine grace. From the Spirit of Truth, the apostles of Christ advised the believers not to be conformed to this world, not to fashion themselves according to their former lusts, not to adorn themselves with outward adorning, and costly array, but in the hidden man of the heart, in that which is not corruptible.

The same Holy Spirit led our first elders and fathers in the church out of the changeable fashions of the world, its corrupt customs, language, finery, superfluity of apparel and furniture, and to testify against them as not proceeding from the Spirit of Truth, but from the vain unsettled spirit of the world, as they most certainly do. Some members cavilled at this testimony, which real Friends bore at that day, as well as at this time, and strongly pleaded for what they termed their christian liberty, to act in these respects as they pleased, but finally they dwindled away, and came to nothing. Joseph Pike, remarking on some of the objections of mere professionalists, says, "As to that frivolous objection, that plain Friends do not all go exactly alike in these respects, they never desired nor pressed a precise conformity in every trivial thing, provided there was a care and tenderness preserved to keep from edging towards, or copying vain and foolish fashions; and if the objectors differed from plainness, only so far as

plain Friends differ from each other, and kept within the bounds of true moderation, no fault would be found with them."

"With regard to the question, who shall judge or decide such things? Certainly not those who gratify a high, vain spirit, in using such things as grieve faithful Friends, and who have themselves known but little of the work of Truth upon their hearts. The most proper outward judges in those things, are rather such as are spiritual men, whose eyes are single to the Lord, and whose bodies, as saith Christ, are full of light. These, as the apostle writes, judge all things, but themselves are judged of no man, that is, of no carnal man. Such are good examples to the flock of God, and having nothing in view but his honour and the good of souls, may be safely followed, and we are bound to submit ourselves to them. As to those objectors not seeing evil in these things, or being convinced of this or that, it may be said of them, 'They seeing, see not, neither do they understand,' and it will be long ere they, while they continue in this spirit, can rightly see the things that belong to their peace, and safety, and growth; and it is preposterous in them to pretend matter of conscience, to wear gay clothing."

"I suppose none who plead for, and wear such fine and fashionable things, as grieve faithful Friends, will pretend that they are more spiritual or see further into the things of God, than the apostles did, or our first elders have done; neither that the Holy Scriptures do justify them in the practice of such things. If this be granted, which, I think, cannot be denied, it follows, that as the apostles and our elders were more spiritual, and from the movings of the Holy Spirit advised to plainness, they, together with those who follow their example, are in the right, and those on the opposite side are in the wrong. As to the objection of things being small and trivial, and that religion does not consist in plainness, I have already allowed that religion does not consist therein, [merely,] yet as proceeding from a sincere mind, obedience in them is one of the effects of pure religion, or the Holy Spirit would not have led the apostles in their day, and the elders in our day, so repeatedly to press plainness. And indeed the wisdom of God is great, as seen by those who walk in the light, in leading our first elders into plainness, and out of the fashions and ceremonies of the world." Robert Barclay says "that there is no greater property in the church of Christ, than pure unity of spirit, which yet admits of different growths and measures, but never contradictory ones. And to preserve this unity and oneness, the apostle Paul repeatedly recommends the church to be all of one mind; speak the same thing; to be of one accord, and perfectly joined together in the same mind and judgment, and that there should be no divisions among them. They were not only to be advised, governed, and obedient to the apostles and elders, but they were also to follow their example. 'These things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you.'"

"Paul recounts unto them his own experience in the way of righteousness, and his pressing on to perfection, to the mark for the prize of the high calling of God in Christ Jesus; and says, 'Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, wherunto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them, which walk so, as ye have us for an example.' R. Barclay observes largely upon these texts,

that 'when any shall arise to *teach and practise* things contrary to such as are already received as true, and confirmed by God's Spirit in the hearts of the saints, whether in *principle or practice*, however small in themselves, such things are to be judged and condemned;' consequently, though finery and fashions are by some accounted small things, yet as they have been testified against by the apostles, and also by our elders, through the Spirit of God, they are accordingly to be judged and condemned."

We sympathize with conscientious parents, who feel bound to bring up their children according to our religious principles, but who find their difficulties increased by sentiments of active members, treating plain dress and language as of no account, and to be left altogether to the whims of self-sufficient men and women, who know little of bearing the cross to their own wills and propensities. If they love the Lord above all, doing his will, he will enable them to bear the cross in all things, and they will grow in grace, and receive from Him the reward of enriching peace.

Memory as affected by Disease.—A gentleman of Brooklyn, who was once waylaid by robbers, and almost killed, afterwards recovered his physical health, but his mind was much shattered. He seemed to have forgotten every thing he learned during his life, and began to learn his letters again, as if he were a child. The sounds of his voice, it is said, constituted his chief source of amusement.

Dr. Beattie relates the case of a gentleman who, in consequence of a blow on the head, lost his knowledge of Greek, but did not appear to have lost any thing else.

Dr. Abercrombie also relates a case of a lady who, in consequence of protracted illness, lost the recollection of a period of about ten or twelve years, but spoke with perfect consistency of things as they stood before that time.

Some ten years ago a young man residing in Northern New-York, after having made considerable progress in Latin, as well as in the English branches, received a kick from a horse over the left eye, which rendered him senseless for some days. On recovering the use of his faculties, his memory was found so much impaired that he had forgotten all his knowledge of Latin.

In other cases, disease, particularly fever, causes a quickened mental action.

Flint, in his *Recollections of the Valley of the Mississippi*, says that, during the derangement occasioned by a violent fever, his memory was more than ordinarily exact and retentive, and that he repeated whole passages in the different languages which he knew, with entire accuracy; this he was unable to do on recovering his health.

Dentistry.—Few persons realize the rapid growth of dentistry as a profession. Forty years ago doctors officiated as tooth-pullers, and if decay seized upon a molar, it accomplished its work unimpeded. It is an actual fact, that in 1820 there were hardly more than thirty practising dentists in this country. Ten years after that, the invention of artificial teeth had given such an impetus to the profession that the thirty had increased to 200. In 1842 it was estimated that there were 1400; in 1845, 2000. In 1850 the census reported 2923 practising dentists, and at the present time there must be at least 5000. American ingenuity long since superseded the artificial teeth which were at first manufactured by the French. In twenty years the number of teeth made here has increased from 250,000 to 5,000,000. For all these grind-

rs we cannot find occupation, and a large portion re exported. The capital employed in this single ranch of industry is upwards of \$500,000. A single firm in Philadelphia use 700 moulds, producing 9000 different shapes and styles of teeth, costing upwards of \$18,000. Of platina alone, 300 ounces are used a month, simply for pins to fasten the teeth in their places. This firm manufactures 180,000 finished teeth per month. The value of gold foil it sells amounts to \$109,200 per annum. It is estimated that the 5000 dentists in the country use no less than \$2,500,000 worth of gold per annum.

THE FRIEND.

ELEVENTH MONTH 24, 1860.

It has been remarked by both the moralist and the poet, that the true value of blessings conferred, is not known or properly estimated until they have been withdrawn. Their uninterrupted enjoyment, so generally betrays into forgetfulness of their being a gift from the Source of all good; and while renewed from day to day without any striking extension of divine power, or necessary effort of human agency to retain them, we soon learn to look upon them as things of course; as circumstances or conditions which appertain to the sphere in which we move, or the country in which we live; to be received as a right, inherent to our particular mode of existence, and without imposing any special obligation upon us. Thus, long continued enjoyment of peace and plenty under a government that respects the liberty of its citizens, and affords every one security in his private rights, and facilities in the prosecution of all his reasonable engagements and enjoyments, is a blessing of immense value, to attain or perpetuate which, the christian philosopher and philanthropist have striven in every successive age, but which may be possessed so long and so undisturbed, as to be overlooked as a divine favour or altogether undervalued.

We fear that this is too generally the case with the people in these United States. The presence of governmental power and control, exercised either by the State or the United States, is hardly felt among us, except in its simple but effective provisions for protecting each individual while performing his duties to his Maker, to his family, the religious society to which he may belong, and in the various benevolent enterprises in which his fellow-men may require his aid.

Since the close of the revolutionary war—about seventy-seven years—there has occurred comparatively little to retard or disturb the peaceful and prosperous course of our country. The war of eighteen hundred and twelve—wicked and destructive of human life as it was—was of short duration, and its disturbing effects were felt but little, away from the northern frontier and the seaboard. Agriculture, manufactures, foreign and domestic commerce, have each yielded a rich reward for the labour bestowed upon them, and have been pursued according to the option and capacity of every one engaged in them. In those States where the system of slavery has been abandoned, the soil has been greatly improved by methodical cultivation, largely increasing its annual yield; mines of various kinds have been opened, and their rich contents brought forth for the service of man; ample facilities for rapid and extensive transportation have been provided; the electric messengers traverse the country in every direction; and prosperity has re-

warded the genius and industry of the people, throughout their broad domain.

It is true, there has not been universal happiness, because sin has made sad inroads among us; and where sin abounds among a people, suffering and misery, its bitter but natural fruits, will inevitably be produced. Poverty and crime have each numbered their victims, especially in the large cities, by thousands, deriving the most of their recruits through the active and wide-spread agency of intemperance. But to relieve and counteract these evils, not only has a general and becoming liberality afforded the necessary pecuniary means, but the Spirit of Him who came to seek and to save that which is lost, has softened and expanded the hearts of thousands of christian men and women in the different religious denominations, inciting them to seek out their suffering fellow creatures, to investigate the causes and extent of their wants, and give them present relief; and also to devise and bring into action means for their permanent help, and to elevate them from the low estate into which they have fallen through sickness, want of employment or evil habits. Education has been very generally placed within reach of the poor as well as the rich, and above all, various efficient measures for extending a knowledge and promoting the influence of the benign precepts of the gospel, have been carried into effect; under a conviction that the dreadful consequences of sin must be suffered in every community, so long as religion is not permitted to change the corrupt heart, and to bring mankind universally under the government of the Prince of Peace.

Since these United States declared their independence and took their position among the nations of the earth, their population has increased with astonishing rapidity, and now numbers near thirty millions, being nearly ten times as great as it was seventy-five years ago. In addition to the natural increase, which, owing to the healthfulness of the climate and the facility with which the necessaries of life are procured, has been large, tens of thousands of men and women, attracted by free institutions and the prospect of comfortable homes, have crossed the broad Atlantic yearly, and spread themselves over our widely extended domain; bringing with them whatever of wealth they possessed, the habits and artistic skill, and too many of them, the vices and follies of the old world. Our country has sent forth its invitation to all, of every land, who wished to leave their native homes, to come and partake of the rights and privileges of her citizens, and repose in safety beneath the broad ægis of her national power; and when we reflect upon the great diversity of the hundreds of thousands of people who have availed themselves of the invitation; their discordance as to language, education, moral and religious principles, their modes of acting and living, and their ideas respecting government; and that with all this heterogeneous mass poured in among us, year after year, there has been no serious interruption to the peacefulness and well-being of either the Federal or the State governments; and that this tranquillity and law-abiding has been maintained without standing armies or sanguinary punishments, we are led, almost irresistibly, to the acknowledgment, that the blessing and the controlling power of the Dread of nations, and the Preserver of men, have been eminently extended to us as a people, and that we may unpretentiously believe it to have been his design, that these United States should display to the world the safety and happiness of a people, who lived according to the requisitions of the christian religion, and have been brought into the peaceable kingdom of His dear Son.

With blessings thus showered upon them, how have the people of these United States met their responsibilities, and showed their gratitude to their Almighty Benefactor? We rejoice in believing there are thousands of righteous men and women throughout the land, who, having experienced the heart-changing power of the Holy Spirit, are living in the fear of the Lord, and striving to fulfil their obligations to their country, by promoting the welfare—both temporal and spiritual—of their fellow-citizens. These, wherever situated and of whatever religious profession, are the salt of the earth, and their restraining preserving influence, is felt for good by all those around them. Their number is probably far greater than is known to any but the Searcher of hearts, and doubtless their prayers and their alms-deeds ascend as a sweet memorial before Him, and draw down his divine regard. But, as we have before said, there are very many of both sexes, sunk in wickedness of various kinds, who fill our almshouses and prisons, and are kept in restraint by the law alone; and there is no lack of others, who although not looked upon as depredators upon the public, or offenders against the laws, are yet very far from being virtuous citizens; their “way,” though more concealed, being “an abomination to the Lord.” There are also great departures from justice and equity, which, from their peculiar character, and the manner in which they are connected with the operations of the government, or the conduct of its controllers, may be properly considered as national sins. Conspicuous among these, is the exterminating policy long pursued towards the aborigines of the country; and the system of slavery, which holds four millions of human beings as chattels, with no more legal rights than the beasts which perish. Official corruption has become so glaring of latter years, and of such frequent occurrence, that the public mind seems to have become so far vitiated by it as to be willing to uphold men in office whose infidelity to the trust reposed in them cannot admit of a doubt, or whose complicity with fraud is clearly demonstrable. Legislative enactments, involving the interests, pecuniary or otherwise, of the whole country, or of large portions of the inhabitants, are not unfrequently the product of bargain and sale, carried on in various ways by those on whose behalf the official or legislative services are required. We cannot shut our eyes to the fact, that so gross and obvious has this profligacy become in the Federal, and some of the State governments, it has ceased to call forth public indignation; indeed it hardly creates surprise. We merely refer to these things, without wishing to dwell upon them; they are causes for shame and fear; and have called forth humiliation and grief in those who recognize in the free, the protective and the weal-promoting institutions of their country, blessings dispensed from the Divine bounty, and reflected, that for all these things, nations, like individuals are accountable, and are liable to have them withheld, in punishment for their persisting transgression.

Again and again has the rod of correction been applied, though in unmerited mercy, we have been beaten as with few stripes. The pestilence has entered some of our cities, at different times and in widely separated sections of the country, and hurried thousands to the grave. The early or the latter rain has been withheld, in some districts, and the ground has refused to yield her increase; or when the growth has been almost perfected, and the husbandman has rejoiced in the prospect of his teeming fields, storm, frost, rust, or armies of destroying insects, have been sent to prostrate his hopes, and spread ruin and want, in places that had been boasted of as the granaries of the world. These

lessons were doubtless intended to bring down our self-exaltation, and to teach us our entire dependence upon Him who holds all that we enjoy in his almighty hand. He saw that in our prosperity, and our making haste to be rich, the people were forgetting him and his righteous law; were glorying in what their own hands could do, and practically disbelieving that He exercises control in the government of the world, and that governments themselves, exist only by his good pleasure.

But have we learned the lesson He has condescended to set before us? have the people broken "off their sins by righteousness, and their iniquities by showing mercy to the poor," that so there may be "a lengthening of their tranquillity." We fear not; and the signs of the times proclaim the continued displeasure of Him, who said of his favoured people of old, "if they break my statutes and keep not my commandments, then will I visit their transgressions with a rod, and their iniquities with stripes." Ten years ago, who would have believed that these United States would so soon see the permanency of their Union, and the stability of their power imminently endangered? that the mad schemes, the wicked sophistry, and the fanatical cant of interested and unprincipled partizans, would have so stirred up the passions of the inhabitants of some States, as to precipitate them into secession, and urge them to seek to break up and destroy the system of federative government, under which the whole country has advanced with such rapid strides to power, and witnessed such general prosperity in all its branches? This, however, is now the case; and it is well for all of us to take such a view of our critical position, as will bring us to feel that, if our beloved country is to be rescued from this impending and tremendous evil, if, as a people, we are to be held together by the bonds of fraternity, and retain our high position among the nations of the earth, it will not be by the crooked policy or cunning devices of noisy politicians whatever their creed or organization, nor yet by military or naval power, but by the renewed favor of our long suffering Creator, who alone can restrain the wrath and self-destruction of man. His favour and merciful interposition are to be sought for and obtained by doing justly, loving mercy, walking humbly before him, and by fervent prayer. No great good is to be expected, merely from the ascendancy of this or that party, nor can it be effected by wicked men in unrighteous ways. Great principles are at stake, and blessings of incalculable worth are in peril. It will not do for Government to fold the hands, and sit idle, while the work of destruction goes on; but no measures that exclude a recognition of our duty to God, and our obligation to obey his law, to do unto others as we would have them do unto us, can produce permanent settlement and peace. Every member of the community is personally interested, is loudly called upon to use his and her influence, to turn back the stream of corruption that is creeping over the land; to identify the political principles and actions of the nation, with the principles and precepts of the gospel, and humbly and earnestly petition the all merciful One that He would not in anger leave us to ourselves, nor visit our sins with his righteous judgments. How are the members of the highly favoured society of Friends fulfilling their duty in these respects?

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 7th inst.

The Liverpool market for breadstuffs was dull, at a small decline in prices. Cotton also had declined $\frac{1}{4}$ d. and Consols, 93 a 93 $\frac{1}{2}$.

The telegraph cable to connect Singapore and Ran-

goon, was about to leave England. Its length is 1300 miles.

In London, the demand for money was full, but there was no pressure. There is some doubt whether the bank will raise the rate of interest.

After the capture of the Taku forts by the allies, negotiations were opened with the Chinese. The latest despatches from Shanghai say, the negotiations were not progressing satisfactorily.

The harvest had been unusually late in the British Islands. On the 1st instant, there was still wheat uncut in both England and Ireland. The hay crop was abundant, but inferior in quality. The potato crop was deficient, and not equal in quality to the produce of other years. The season has been remarkably cool and wet.

The despatches from Italy report further successes of the Sardinian troops. In an engagement on the 3d inst., 11,000 of the Bourbon troops were taken prisoners. A large body of the Neapolitan troops remaining outside of the forts at Gaeta, have sent proposals of surrender to the Sardinians. Garibaldi remained at Naples. Victor Emmanuel had not yet entered the city. The vote in the kingdom of Naples was as follows:—for annexation to Sardinia, 1,302,064; against it, 10,312.

In France, there have been destructive inundations in several of the departments; many houses have been thrown down, and much damage done. It is surmised that the French Emperor is wavering in his Italian policy, and may perhaps yet interpose in favour of the King of Naples.

Large quantities of stores and war materials have arrived at Rome for the use of the French army. The enlistment of foreigners for the Papal army has been stopped. Great enthusiasm prevails in the Marches and Umbria, in favour of annexation.

UNITED STATES.—*The Presidential Election.*—Partial returns from Oregon and California show that those States have probably chosen Republican electors. The vote of New Jersey will be divided—four for Lincoln, and three for Douglas. All the remaining free States are for Lincoln, making in the aggregate 180 votes, or 28 more than the requisite majority.

Pennsylvania.—At the late election, 474,518 votes were polled, of which 268,518 were given for Lincoln; the remaining 206,000 votes were divided between Breckinridge, Douglas and Bell.

Maine.—In this State, 93,070 votes were polled, of which Lincoln received 57,393, and 35,677 were divided among the other candidates.

Maryland.—In this State, 92,441 votes were given, viz: for Breckinridge, 42,497; Bell, 41,777; Douglas, 5873; Lincoln, 2294.

Delaware.—The vote in Delaware was as follows—Breckinridge, 7344; Bell, 3868; Lincoln, 3826; Douglas, 1069; total, 16,107.

Indiana.—The population, by the census of this year, is 1,347,000, being an increase of 346,742 in ten years.

New York.—The interments in this city last week were 344 in number. The census returns, complete, except one ward, which is estimated, makes the population 821,113. Business is greatly depressed at present, in consequence of the revolutionary movements in the South. In financial circles, uneasiness prevails nearly amounting to a panic, and making it almost impossible to borrow money.

Philadelphia.—Mortality last week, 200. The number of deaths in this city, for the first half of the year, from First month 1st to Sixth month 30th, inclusive, amounted to 5213, of which 2390 were adults, and 2823 were children. Of the whole number, 2705 were males, and 2508 females. According to the recent census, there are 89,978 dwelling-houses in Philadelphia, and 586,034 inhabitants. There is strong reason for believing that the census has been very imperfectly taken, and that in some of the wards, especially, the number of residents is many thousands greater than that returned.

Georgia.—The financial condition of this State appears to be prosperous. The receipts into the State treasury, during the past year, were \$1,453,930, and the disbursements, \$1,179,110. The total amount of property returned on the tax digest for the year, amounts to \$672,322,777, which, if divided among the entire white population of the State, would make an average of about \$1200 for each individual. The Legislature has passed a bill appropriating one million of dollars for the purchase of arms and military equipments.

Decline in the Price of Slaves.—At recent sales of slaves at auction, in Alabama, the prices brought were from 30 to 40 per cent. below the ruling rates of last winter.

Manumission of Slaves.—Daniel Sidener, of Fayette county, Ky., manumitted eight slaves in the Probate Court at Cincinnati, Ohio, on the 12th inst.

Hayes' Expedition.—Dr. Wm. Longshaw, Jr., of Mass.,

who went out in Dr. Hayes' expedition as surgeon, has arrived home, and reports the officers and crew all well. He left the vessel, after her arrival at winter quarters. When he left, she was frozen up, and would be compelled to remain there until next summer.

WEST-TOWN BOARDING SCHOOL.

A Stated Meeting of the committee, who have charge of the Boarding-School at West-town, will be held there on Fourth-day, the 5th of Twelfth month, at 10 o'clock, A.M.

The Committee on Admissions meet at 8 o'clock the same morning, and the Committee on Instruction, at half past 7 o'clock on the preceding evening.

The Visiting Committee attend at the School on Seventh-day, the 1st of the month.

Eleventh mo. 22d, 1860.

JOEL EVANS, Clerk.

FRIENDS' SCHOOL AT GERMANTOWN.

Wanted at this Institution a Female Teacher, a member of the Society of Friends, competent to give instruction in the usual branches of an English education.

Apply to SARAH ANN FELL, REBECCA B. COPE, BEULAH S. MORRIS, Germantown, Philadelphia, or to AMY ALBERTSON, at the school, adjoining Friends' Meeting-house, Germantown.

WANTED.

A Female Friend to teach a family school.

Address, JOSEPH H. SATTERTHAITE, Oxford Valley, Bucks Co., Pa.

WEST-TOWN SCHOOL.

A Friend is wanted as Teacher of Reading in the Boys department of this Institution. Apply to

SAMUEL HILLES, Wilmington, Del.

JAMES EMLIN, West Chester, Chester Co., Pa.

ALFRED COPE, Germantown, Pa.

Sixth mo. 6th, 1860.

MARRIED, on the 15th inst., at Friends' Meeting-house at Cropwell, N. Jersey, CLAYTON COOPER, of Camden, to ELIZABETH E., daughter of Isaac Haines, deceased.

DIED, on the 12th of Seventh month, at the residence of her son-in-law, Joshua L. Harmer, near Moorestown RUTH W., widow of the late Jacob R. Brown; an esteemed member of Chester Monthly Meeting, New Jersey, in the fifty-fourth year of her age. As her close drew near the calmness of her spirit bore evidence to those around her; of the peaceful prospect that awaited her; and in that state she very quietly passed away, we believe to join the just of all generations, in those mansions of everlasting rest, whose walls are salvation, and whose gates are praise.

—, at the residence of her son, John Vail, Belmont county, Ohio, on the 28th of Ninth month last, HANNAH relict of the late Benjamin Vail, in the eighty-second year of her age. She was an esteemed elder and member of Plainfield Monthly and Particular Meeting. Though long deprived of the privilege of mingling with her friends, in consequence of indisposition, she nevertheless manifested a lively interest in the welfare of society. She bore a lingering illness with remarkable patience evincing that her hope and trust were in the mercy of God in Christ Jesus. She was deeply sensible of her own insufficiency, and remarked to those about her, that if she was admitted into rest, it would be through mercy and not of any merit of her own. Her sufferings caused many wearisome days, and restless nights. On it being remarked to her, that many poor creatures would give all that they possess, for a few more days to prepare for their latter end, she said, "I have not that now to do, but am favoured with a quiet, peaceful mind;" at the same time ascribing it all to mercy. She patiently waited the time of departure, and once expressed herself in this wise, that if her continuance here would be of any benefit to survivors, she was willing to suffer, "if not, I long to go to everlasting rest." The constant direction of her mind seemed to be towards the Source from whence our blessings proceed, so that it was a privilege to watch by her; her last expression was, "I want living water. Those who mourn for her, have a lively hope that she has been permitted to enter into the rest prepared for the righteous, having, as we humbly trust, come to the grave like a shock of corn fully ripe.

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Henry Hull.

For "The Friend."

(Continued from page 90.)

Having passed through the necessary preparatory baptisms to fit him for an instrument of good to others, it was his concern to observe and practise the lesson conveyed by the divine declaration, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth, shall not make haste." Above all things he was engaged to know his own standing to be upon this precious stone and sure foundation, even Christ Jesus, and to be subject to His will, ordered and governed by Him in all things; he patiently waited the divine command, and his gift in the ministry of the gospel being acknowledged by the church, he was engaged to travel in the exercise of it beyond the limits of his own Quarterly Meeting.

In the Sixth month, 1794, he set out on a visit to New England, and attended the Yearly Meeting at Newport, where he met with John Simpson, Daniel Mifflin and Joshua Evans. Of this meeting and these Friends, he remarks:

"Harmonious labour in the Lord's cause produced a love for each other, and the meeting ended satisfactorily. Being the youngest amongst them, I was mostly silent, except at the public meeting on First-day, which was largely attended; and the Divine help afforded to the humble labourers, was known by me to my admiration. The meeting was frequently spoken of afterward as a precious one, and all the praise was and is due to our holy Helper."

From the Yearly Meeting they proceeded to visit many of the constituent branches. Respecting one at Seabrook, he says:

"I had to controvert an opinion that was spreading through these parts, that atonement being made for the sins of mankind, through the one great offering, viz. the sufferings and death of Christ on the cross, it was impossible for any to miss of heaven and happiness. The danger of this doctrine, and the nature of true faith in Christ, were clearly set forth, and the people invited to submit to him in his spiritual appearance, so as not only to believe in his outward coming, in the prepared body, in which he came to do his Father's will, but also to know him, as the apostles and primitive believers did, to be 'Christ in them the hope of glory.' Many not of our Society being present, and feel-

ing love to flow in my heart towards them, at the close of the meeting, I expressed my satisfaction in having their company, and requested them to attend in the afternoon, and to invite their neighbours. We accordingly had a very large company, many of whom, it was said, had never before been at a Friends' meeting; and although the subjects of ministerial communication were doctrinal, there appeared no dissatisfaction, the meeting ending under a precious solemnity, an evidence of the love of the heavenly Father, vouchsafed to us."

Again, he remarks:

"We had a large meeting at the house of Richard Dame, where we sat nearly an hour in silence. The expectations of the people were great, for word had gone abroad that a boy was to preach, and I was sensible my friends were looking too much for my appearing, as very many not of our Society were present. I was reminded of the time when the host was encamped against Israel; and there seemed an anxiety in the minds of some of my friends, comparable to what there was when David was about to engage the champion of the Philistines, and Saul clothed him with his own armour. I felt as if this was put on me, but like David, I found it would not do. My spirit was mercifully brought into a holy calm, and I was willing to be a spectacle to the people, and my mind at length became invested with a concern, which produced a willingness to appear as David did, with the sling and the stone. Forever blessed be the name of Israel's Helper, he was with us, and the spirits of the Goliaths were measurably humbled; and there seemed a union of heart among the different professors, to offer up praises and thanksgivings to the Lord Almighty, and to crave the continuance of his regard toward us."

"On our way from thence to Berwick, we dined with two young women, who had neither father nor mother living. I was comforted in observing their commendable appearance and conduct, and understood they were very diligent in the attendance of meetings, and in other respects were precious examples to youth who have had greater privileges. I love my young friends, but have been at times grieved at seeing the raw and uncouth behaviour of some, and the no less unseemly affectation of others; while the graces and charms of true religion were wanting. Oh! that the youth might be persuaded to fear the Lord, and thus escape the snares of death."

After a favored meeting at Winthrop, he contracted a severe cold, followed by pains and fever which rendered travelling difficult. He remarks:

"We, however, got to Green, and put up at a house built of logs, and covered with strips of bark, which did not look a very commodious place to be sick at. I, however, got to bed, pensive and low in mind, and to add to my affliction, a violent gale of wind arose in a few minutes after, and blew off a part of the roof, while the rain descended in torrents. My fever was very high, and my anxiety of mind considerable; but through the merciful interposition of Him who, for the relief of his poor disciples formerly, arose and rebuked the

winds and the waves, saying, 'Peace—be still,' all my fears were dissipated, and my mind became as quiet and resigned, as though I had been in my own house, surrounded by my family. I passed the night pretty comfortably, and the day following attended their meeting held in Cyrus Dean's house. He and his wife were young Friends, who with a few others, newly convinced, keep up the meeting. One of them was a woman of colour, the first of the African race I had taken by the hand as a member of our Society."

"A meeting having been appointed for next day, feeble as I was, we attended it; and I felt the goodness of the holy Helper of his people; standing up with these words, 'It is a common saying, that the world is full of fashion, and preaching and praying have become very fashionable in our day; although it is not my intention to rank them with the vain and foolish fashions of the world, yet there is reason to fear, some enter upon these engagements, without a valid commission for so doing.' I then proceeded to set forth the difference, between those who were really called by Christ to the solemn work of the ministry, and such as have never known either the preparation or the call. Whatever the effect may be, I believe the opening was in Divine wisdom, and the help dispensed to me, from heaven, for I had words given me to my humble admiration."

"At the close of the meeting I was scarcely able to stand, and could not for some time get away from the people, who seemed much affected with tenderness of spirit. My fever now increased, and my appetite for food failing, and my dear friends Jeremiah Hacker and wife being about to leave me, I was brought very low—many discouragements presenting, with the probability that I might lay my bones in this country, never more to see my tender connexions. But, blessed be the name of the Lord, who is a place of sure defence, and as the shadow of a mighty rock in a weary land, he graciously supported me, and the language of my spirit was, 'Good is thy will—if thou seest meet that my labours should now terminate, thou knowest what is best for me.' In a few hours my fever left me, and next day we rode to Falmouth, and the following day being their Monthly Meeting, I sat during the time of worship, but my fever coming on again, I was obliged to return to our lodgings, at our kind friends John and Lydia Winslow's. I was now compelled to relinquish travelling, and was brought very low in body, but was tenderly cared for by my host and hostess. Having at length recovered my strength, so as to be able, I attended Falmouth Meeting, where my impressions were not of a very pleasant character. I have, however, a comfortable evidence, that I endeavoured not to give any just occasion of offence in the testimonies I have had publicly to bear, being desirous to conduct myself as a servant of Christ, not seeking to embellish my ministry with the enticing words of man's wisdom, and to deliver my message to the people respectfully, they being my brethren."

"My dear aged friend, Jeremiah Hacker, came to see me while confined here. He had been very

kind in accompanying me through the wilderness journey in the eastern part of Maine, evincing a commendable zeal for spreading the principles of Truth. His company was particularly agreeable to me, a young traveller, and his conversation on religious subjects instructive."

"In consequence of my late sickness, travelling was very difficult for me; but we found good accommodations at Sandwich, where we were kindly received. One Friend, at whose house we were, entertained us with a great deal of conversation about the disputes he had had with priests and professors, and the victories he had obtained over them in argument; which to me was very unpleasant, as I saw the man valued himself on his supposed abilities to foil his opponents; whilst he was unwilling to come under the government of the Prince of peace. I left the company, and sought retirement, looking toward home with strong desires to proceed thither by the nearest route, and leave the rest of the meetings which I had had in prospect. But strong as these desires were, the love of my heavenly Father was stronger, filling my heart, and turning it toward Gilmanston, to which I gave up and concluded to proceed that way. Next day attended Sandwich meeting, where many Gospel truths were declared in the hearing of the people. At the close, a Baptist minister cavilled at what I had said, and went into a train of reasoning to prove water baptism an ordinance of Christ, demanding my assent to his positions, without giving me, or any other Friend, an opportunity to reply to him. I turned to the Friend who was to accompany me, and inquired the route we were to go; upon which the preacher stopped. I then turned to him, and observed I had no inclination to dispute with him, for two reasons; the first was, that I had a considerable distance to ride that evening; and the other was, that I had met with persons who had a peculiar way of darkening counsel by words without true knowledge; to dispute with whom, was to little or no advantage; and I apprehended it would be the case now. I afterward understood, the man was of a contentious disposition. To be ready at all times to give the sincere inquirers a reason for the hope that is in us, is necessary and proper; but it is also a part of true wisdom, to guard against controversy with contentious persons.

"At Gilmanston, we had a good meeting, many professors of different societies attending; where I was led to speak of the nature of a free gospel ministry, and to show that, although those who had spent much time and money in obtaining an education at colleges and academies, might plead that as an excuse for taking pay for preaching, yet such only were true ministers, as had been taught in the school of Christ, and been called by him. These were bound to obey the charge of their Divine Master, 'Freely ye have received, freely give;' and it became unto them as their meat and their drink to do the will of their heavenly Father.

"From Gilmanston we proceeded toward home, on reaching which, my heart was bowed in reverent thankfulness, for the favours vouchsafed to me through the journey; and that Infinite Goodness had been mindful of my beloved wife and children, during my absence, so that I found them in health, and my desires were, that I might endeavour to live worthy of such favours. After my return, I was reduced very low by sickness; but was favoured to feel the answer of well done good and faithful servant, as respected my labours; but I saw that I had been too anxious to return home, and that it would have been better for me not to have returned so soon,—but as my omission was more from a fear of running where I was not sent,

than from wilful disobedience, upon resigning myself to return and finish what might be required of me, I found peace."

As his health returned, he was diligent in attending his own meetings, and in the spring of 1795, feeling it required of him to finish his religious engagements in New England, he prepared to obey the call. "The prospect of the undertaking," says he, "together with the reluctance I felt at leaving my precious family, at times almost overcame me; yet I dare not give up the attempt. My uncle, Paul Upton, concluded to accompany me, and after an affecting parting with my dearest connexions in life, we rode to Salishury, where I slept sweetly all night, a favour I had not enjoyed for some time, which with the peaceful serenity that covered my mind as I rode along, was a confirmation to me that my movement was in the counsel of the blessed Head of the church.

"We arrived at Newport previous to the opening of the Yearly Meeting, in 1795, which we attended; and the sight of many dear Friends with whom I was acquainted, was truly comforting and reviving, and I was bowed under a sense of the preciousness of that fellowship which is witnessed by the truly baptized members of Christ's church.

"After the Yearly Meeting, we crossed to Conanicut Island, where we had a good meeting; then to Westport, South Kingston, and Perry, and on the following First-day visited the Indians who reside at Charlestown. Being directed to one of their elders, to consult about holding the meeting, I told him we were strangers, visiting our friends, and I thought I felt love enough for the Indians to induce me to come and have a meeting with them, and that if they were free to meet us, and sit down in our way, we should be glad to have a religious opportunity with them. He replied, he was very free and willing, but wished the meeting to be put off until next day, that more general notice might be given, as they were scattered in the woods, a number of miles round. As there were meetings of Friends coming on, which we wished to attend, we could not wait; but I proposed that notice should be given for a meeting at one o'clock, which was done, and the love of the heavenly Shepherd was sensibly felt amongst us, uniting our spirits in reverence before Him, and many important subjects were brought before their view. Several of them expressed their satisfaction, particularly their elder, who said he believed the Lord had sent us to visit them, and hoped we would come again. After leaving them, I was led into a train of reflections on the present and past situation of the poor natives who inhabited this land before the Europeans came among them, when the seas, the rivers and the forests afforded them a plentiful supply of food; but now, by the encroachments of the whites, they are mostly driven back, to inhabit the distant and desolate wilds of America; and such of them as remain, are often reduced to great straits and difficulties. Certainly we who inhabit their former ample possessions, are in duty bound to assist them."

At Long Plain meeting was Samuel Wetherill, a preacher among those who had separated from Friends in Philadelphia, known by the name of Free Quakers. He had taken a voyage into these parts for the purpose of discouraging Timothy Davis from returning back to the Society of Friends. Timothy was once a favoured minister in the Society, but had separated from it, and drawn many away with him; but being made sensible of his error, he had offered an acknowledgment, condemning his conduct, and was re-instated in membership. Many of those whom he led

away, are still exposed to trouble, particularly the dear youth, who are left to wander in the wilderness of this world, as sheep having no shepherd. But I believe a visitation of tender love is extended to them from on high, and in the meeting we had there, a good degree of its precious influence was felt, and strength given me to testify against the worship set up and supported by the will of man, and they were invited to the heavenly Father's house, where they might receive forgiveness and a plentiful supply of spiritual bread."

Again he writes:—

"On First-day we were at Long Plain meeting, which was larger than usual, and the testimony of Truth was borne against those liberties which lead away from the sure foundation; while a stream of consolation flowed to the mourners in Zion.

"Whilst in these parts, my spirit was poured forth in humble desires, that the everlasting Father of all our sure mercies would be graciously pleased to remember my beloved family left behind, and that I might be preserved from going astray; and being renewedly enabled, through holy help, to commit them and myself to the Lord's keeping—I worshipped in reverence before him, and proceeded on my way to attend the Quarterly Meeting at Portsmouth. This meeting was held to our comfort and edification—Friends parting in much love and tenderness toward each other, and I thought I had never before, so fully enjoyed the sweetness of christian brotherhood.

"I thought much of returning directly home, but could not feel quite easy to do so, although my beloved family, and in an especial manner my little children, often occupied my mind. Viewing their helpless, dependent condition, and the many dangers to which they were exposed, my feelings were much affected, and my tears flowed freely; but after reviewing the motives which actuated me in leaving them, my mind became calm; and contemplating the help I had hitherto experienced from the merciful Helper of his people, enabling me to stand as an advocate for him and his Truth in the assemblies of the people, and that at times he had unfettered my mind from earth and earthly objects and concerns, and permitted me to behold Him, with an eye of faith, in his majesty and purity, the Almighty Being, the language was now raised in my soul, 'Shall I now distrust his Omniscience and goodness, when I know that he regards even the sparrows! Nay, verily. Be merciful then, O Lord; be merciful to my little children, and do with me whatsoever seemeth good unto thee—I will serve thee.'

"During this season, the situation of the dear children in some places I had visited, was presented to my view; their parents anxiously grasping after the treasures of this world, for purposes of earthly aggrandizement, while they neglected to train up their dear off-spring in the fear of the Lord, or to improve and form their susceptible minds, so that they are too generally estranged from the Truth, as it is in Jesus, and brought up in great ignorance and rusticity, and the parents having settled into a lifeless formality—though they may endeavour to train up their children in this form, and to enforce a compliance therewith; yet too often they are driven off from the Society, and the appearance of Friends quite lost among some; my heart was moved with pity toward them, and I thought I was made willing to pay them another visit."

(To be continued.)

Flatter not thyself in thy faith towards God, if thou want charity to thy neighbour; for where they are not both together, they are both wanting.

Lightning—Disarming a Thunder Cloud.

(Continued from page 94.)

Although Franklin identified the flash from a thunder-cloud as electricity, yet it was reserved to Andrew Crosse to dissect the cloud itself. By a most elaborate arrangement of metallic wires, he succeeded in obtaining an insight into the tremendous composition of a thunder-cloud, such as the cheap and temporary apparatus of Franklin was incompetent to afford, and such, indeed, as his mind never contemplated. Franklin resolved the grand problem, while Crosse added the details. He stretched a vast net-work of wires across the tops of the trees composing a large forest, and so insulated them as to prevent a dispersion of the fluid. Those wires were feelers thrust out to gather in from distant clouds and fogs a more terrific volume of electricity than human temerity had ever ventured to collect, so that it might be examined at his leisure in the laboratory. This was a chamber with an arched roof, filled with voltaic batteries, electric jars, galvanic piles, and other paraphernalia of the electrician. Subtle streams of the mysterious fluid flowed in in silent but ceaseless currents, piling up little mineral fabrics, and fashioning the obedient atoms into exquisite crystallizations. Here, too, its fiercest wrath might at any moment be developed, for this net-work of wires poured its perilous accretions into a large brass conductor fixed and insulated on a table. When these accretions became dangerously great, a contrivance permitted him to turn off the current, and discharge it into the earth without entering the chamber. An arrangement of balls enabled him to detect the smallest quantity of electricity in the atmosphere. These balls gave token of an approaching thunder-cloud, long before it made itself known to the multitude. Spark following spark, and explosion succeeding explosion, rapidly repeated, and increasing in energy as the commotion gathered force, enabled the adventurous observer to look into and dissect the cloud, and to listen to its language, in his chamber, long before those outside could distinguish even its mutterings. As the margin of the approaching cloud overhung the net-work of wires in the tree-tops, a spark was seen, a detonation heard, and these flashes and explosions were repeated at intervals. A pause ensued, and then the apparatus gave forth another set of sparks and snappings, but differing from the first, which were negative, while these were positive. After a second pause a more energetic display succeeded, but of negative electricity, to be succeeded by another display of positive. Then followed a more numerous and brilliant succession of flashes, announcing that another zone of vapour was sweeping by, to be followed, after a brief interval, by a corresponding zone of positive electricity. As the cloud drew nearer, the intervals of repose became shorter, and a stream of living fire was seen to pour from one conductor to the other. When the centre of the cloud stood directly over the tree-tops, the effect was awful. The wires, plunging into the electric atmosphere which invariably precedes and surrounds a thunder-cloud, sucked out the lightning from its very heart, and it leaped madly from ball to ball, instant death being in every explosion to him who imprudently approached too near. This terrific exhibition of the forces embodied in the cloud continued for a longer or shorter period, according to the magnitude of the storm and the consequent disturbance of the electrical equilibrium. As the excited vapours rolled by, the explosions diminished in number, and a series of twin eruptions alternating with periods of repose, showed that the latter half of the cloud corresponded in its electrical arrangements with the former half. Gradually the

languid flash and snap announced that the disturbance had ceased, and that the storm was travelling over some new locality, there to let loose the unexpended remnant of its wrath.

This dangerous but really successful effort to explore the mysteries which are locked up in the thunder-cloud, has yielded no practical result. The science of protecting human life from lightning remains precisely where Franklin left it. His single discovery placed it, at a single bound, in the front rank of the definite arts, and we know no more now than he taught us a century ago. His first lightning-rod he put upon his own house, in Market street, Philadelphia. This rod descended to the second story window, where it entered the chamber of the philosopher. Here, being disconnected the distance of a few feet, the intervening space was occupied by a string of bells. At the approach of a thunder-cloud the same disturbances were noticed and recorded, which A. Crosse has so elaborately caused to be repeated. The bells were rung by the electricity as it passed in a silent stream through the rod to the earth. It is curious to note how absolutely perfect in all its details this wonderful discovery came from Franklin's mind. He has given in his own brief directions not only the germ of his great invention, but a specification so minute and accurate that the advancing science of an entire century has been unable to improve on it. In his Poor Richard's Almanac for 1753, he publishes the following:

"HOW TO SECURE HOUSES, &c., FROM LIGHTNING.—It has pleased God, in his goodness to mankind, at length to discover to them the means of securing their habitations and other buildings from mischief by thunder and lightning. The method is this: Provide a small iron rod (it may be made of the rod-iron used by the nailers,) but of such a length, that one end being three or four feet in the moist ground, the other may be five or eight feet above the highest part of the building. To the upper end of the rod fasten about a foot of brass wire, the size of a common knitting-needle, sharpened to a fine point; the rod may be secured to the house by a few small staples. If the house or barn be long, there may be a rod and point at each end, and a middling wire along the ridge from one to the other. A house thus furnished will not be damaged by lightning, it being attracted by the points, and passing through the metal into the ground without hurting anything. Vessels also having a sharp-pointed rod, fixed on the top of their masts, with a wire from the foot of the rod reaching down, round one of the shrouds, to the water, will not be hurt by lightning."

These directions are correct in every particular but one—and that is, they seem to contemplate the protection of small houses only. He should have added that the number of points on which the shock might fall, and the number of outlets through which it might be discharged into the earth, should be multiplied in proportion to the dimensions or magnitude of the building to be protected; for the greater its size the greater should be the number of receiving and discharging points. But, brief and simple as they are, they have been the means of saving numberless lives on land and sea, and it is only when they have been violated and neglected that the lightning-rod fails to be a complete protection. A year ago we noticed that a Western school-house had been struck and nearly demolished by an explosion of extraordinary energy, and teacher and scholars knocked senseless on the floor. Such a rod as Franklin describes would have effectually protected the building and its inmates. The shock would have been received on one of the two points he recommended. Being supplied with

two outlets, and the rods connected by another rod across the ridge-pole, the discharge, intense as it was, would have been instantly broken up and distributed from one rod to the other, diluted as it were, over a great surface, and being thus divided into two streams, each having only half the destructive energy of the original, would have passed off harmlessly by two discharging points into the earth. Such a rod would not have cost the school committee more than \$6, yet it is probable not more than one school-house, or church, in five thousand, is provided with this cheap and reliable protection. A striking illustration of this occurred at Cooperstown, in New York, in Seventh mo., 1859. A hop-yard, at that place, covering $3\frac{1}{2}$ acres of ground, had the vines supported on strings, which were attached to iron-wires running from post to post. These wires were connected by other cross wires, forming a sort of metal lace-work overhead, but having no outlet to the earth. The wooden poles which supported it were non-conductors; it was, therefore, the spot on which lightning would play the most riotous havoc. A thunder-cloud coming up it let fly a single bolt on one of the outside poles, and from this point the lightning flew over the whole net-work of wire, thence down the strings, vines and poles to the earth, but shattering some seventy of the latter into splinters, tearing many of the vines up by the roots, and utterly destroying all the rest. The defect of this otherwise excellent arrangement must be obvious—it held up to the bolt a multitude of receiving points, but it furnished no discharging points. Had the latter been present, the vines would have been but little injured. If there had been no net-work of wire, the destruction would have been confined to the single pole on which the bolt had fallen.

The theory of a thunder-cloud and a conductor, ought to be better understood in this country than it is, seeing that it lies almost in a nut-shell. Lightning obeys one unvarying law—it uniformly follows the best continuous conductor—but no conductor can be considered a good one, unless it is continuous. Numerous evidences of this have been afforded by broken or otherwise defective rods. A flash takes the rod, and follows it to where the break exists, then finds its next best conductor within the building, immediately opposite the spot where it discovered the break, crashes through the wall perhaps where the family are sitting, and deals death around it, finding its way into the earth by tortuous channels, the stove-pipe, the gas-pipe, or in their absence, by shattering the wood-work and plastering. Defective rods of any kind are mere traps to bring lightning into a house, instead of keeping it out. They are the most dangerous fixture a man can have about him, and though numerous crudely written paragraphs are constantly afloat of houses being damaged, though provided with rods, yet it may be assumed as absolutely certain that in every such instance the rod has been miserably out of order, or put up meanly and cheaply by direction of a penurious owner, or by an ignorant and incompetent pedler. The principle of protection developed by Franklin remains sound, and all that is needed to secure perfect immunity from danger, is a strict adherence to what we know it demands as the condition of safety. Every careful householder should have his lightning-rods examined, and if found defective, put in perfect order. The joints should be seen to be close and tight, for continuity is indispensable to safety. If the winter's storm has bent that part which projects above the roof, it should be taken down and straightened. See, also, that the lower section which goes into the ground, has not rusted

off, as is often the case; and this thorough examination should be made every year.

(To be concluded.)

Letter from Mary Capper, in her Eighty-fifth Year.
To K. B.

Birmingham, Tenth mo. 4th, 1839.

I have just parted with my endeared niece, I cherish the hope that we have been favoured to encourage each other, in our desire to be submissive learners in the school of the Redeemer, and to possess an increase of that availing faith, which is the root of holiness in all its branches, working by love, to the purifying of the heart. I hope I do not presumptuously express my thoughts on this important subject, or on that of prayer. I have pondered it much, and this morning it has opened to my view, *that to manifest by consistency of conduct, that we live in the spirit of prayer, may have an influence on those around us, which we are not conscious of*, though our family and connexions may not see us on our knees, nor witness our supplications in secret, when the door being shut, we bow low at the feet of the Redeemer.

With regard to thy last communication, I have thought that when manifested duties succeed each other, how unspeakably great is the mercy that gives the willing mind in the day of power! In this the subjugated heart has nothing to boast, but may persevere in lowly obedience, whether secret conflict be the allotted portion, or a chastened joy be permitted in the promotion of the gospel of peace and salvation.

I am daily conscious of diminishing powers, but continue to wrestle for patience; and in unison with, or in answer to the prayers of my endeared relations, I experience the Comforter to be my help and my shield.

MARY CAPPER.

The Ear.

We know far less of the ear than of the eye. The eye is a single chamber open to the light, and we can see into it, and observe what happens there. But the ear is many-chambered, and its winding tunnels, traversing the rock-like bones of the skull, are narrow, and hidden from us as the dungeons of a castle are; like which, also, they are totally dark. Thus much, however, we know, that it is in the innermost recesses of these unilluminated ivory vaults that the mind is made conscious of sound. Into these gloomy cells, as into the bright chamber of the eye, the soul is ever passing and asking for news from the world without; and ever and anon, as of old in hidden subterranean caverns, where men listened in silence and darkness to the utterance of oracles, reverberations echo along the resounding walls, and responses come to the waiting spirit, whilst the world lifts up its voice and speaks to the soul. The sound is that of a hushed voice, a low but clear whisper; for as it is but a dim shadow of the outer world we see, so it is but a faint echo of the outer world we hear.

Such, then, is the ear; and it is in some respects a more human organ than the eye, for it is the counterpart of the human voice; and it is a sorer affliction to be cut off from listening to the tongues of our fellow-men, than it is to be blinded to the sights on which they gaze.

Those who are born, or early become deaf, are far more isolated all their lives from their hearing neighbours, than the blind are from those who see. The blind, as a class, are lively and cheerful; the deaf are shy and melancholy, often morose and suspicious; and naturally so, for our interest in each other far exceeds, and ought to exceed, our interest in the world, and from all this human

sympathy the deaf are almost totally cut off; whilst the blind, excused from many duties which the seeing only can discharge, are peculiarly free to indulge in gossip with their more favoured neighbours, and can largely exchange opinions with them. Moreover, the blind can scarcely fail to find their own tastes suited in some portion of the talk of their neighbours, and may thus gratify their inclinations to a considerable extent; whilst the deaf, unless they have a great aptitude for such occupations as employ the eye and the hand, are far more narrowed in their circle of studies, and much more solitary than the blind. No one has illustrated this so touchingly as Dr. Kitto in his striking book on the *lost Senses*, when referring to his never having heard the voices of his children: "If there be any one thing arising out of my condition which more than another fills my heart with grief, it is *this*; it is to see their blessed lips in motion, and to *hear* them not; and to witness others moved to smiles and kisses by the sweet peculiarities of infantile speech which are incommunicable to me and which pass by me like the idle wind."

And a similar difference appears, though to a less extent, between those who have lost sight, and those who have lost hearing, after having enjoyed them. Milton, in one of the noblest passages of the *Paradise lost*, bewails his blindness; but in a passage still nobler, he rejoices at what is left to him. I need not quote these passages in full to you, or recall those two sonnets unsurpassed in our language, in the one of which he answers the question he has raised:

"Does God exact day-labour, light denied?"

and in the other tells his friend that though his eyes

"Their seeing have forgot;
Nor to their idle orbs doth sight appear
Of sun, or moon, or star, throughout the year,—
Or man or woman; yet I argue not
Against heaven's hand or will, nor bate a jot
Of heart or hope; but still bear up and steer
Right onward."

Contrast with Milton an equally great genius, Beethoven, the musician, who in the prime of life had the misfortune to lose his hearing, and could find almost no alleviation of his misery in gratifying the senses which remained. Gloom, anguish, and often the blackest despair, darkened all his later years onward to the tomb.

No doubt, as men, they were very differently constituted. Milton was a man of serenely cheerful, versatile temperament, and of unusual mental culture, so that he had many things to fall back upon in the way of work and pleasure; and in spite of his blindness, he could gratify to the full his passionate love of music, and sing his immortal song; moreover, he was full of faith and trust in God.

Beethoven, on the other hand, was wayward, irritable, and fitful in temper, and even before his deafness came on, afflicted with gloom. Music was the one and only art for which he cared, and in its solitary channel he poured forth all his soul. He had thus no other outlet for his genius; and his religious faith (I do not refer to his doctrinal belief, which was that of the Church of Rome, but to his personal trust in a Saviour) was not strong.

But conceding all this, those two mighty masters may be fitly regarded as furnishing characteristic examples of the relative severity of blindness and deafness, when they befall those who once saw and heard. We should every one of us, I suppose, prefer the lot of Milton to that of Beethoven, and find it more easy to console a blind painter than a deaf musician. I speak thus because I presume

it is a matter of universal experience, that we can more easily and vividly recall and conceive sights, than we can recall and conceive sounds. It costs us no effort to summon before us, even though destitute of the painter's gifts, endless landscapes, cities or processions, and faces innumerable; but even rarely endowed musicians can mentally reproduce few, comparatively, of the melodies or harmonies they know, if debarred from uttering them vocally, or through some instrument—*Dr. Wilson.*

Selected.

MARY.

BY ALFRED TENNYSON.

Her eyes are homes of silent prayer;
Nor other thought her mind admits
But—he was dead, and there he sits,
And He that brought him back is there.

Then one deep love doth supersede
All others, when her ardent gaze
Roves from the living brother's face,
And rests upon the life indeed.

All subtle thought, all curious fears,
Borne down by gladness so complete,
She bows, she bathes the Saviour's feet
With costly spikenard and with tears.

Thrice blest whose lives are faithful prayers,
Whose loves in higher love endure;
What souls possess themselves so pure,
Or is there blessedness like theirs?

The Morals of Wales.—At the recent Carmarthenshire assizes in Wales, Baron Bramwell, in addressing the grand jury said:

"I have really no materials whatever for making a charge to you. I may say of this county what has been said of a country, 'Happy is that country which has no history;' and I may now say, happy is that country which has no materials for a charge to its grand jury. The clerk of assize tells me that it is an unprecedented state of things—that it has never been before known, that the county of Carmarthen has not had a single prisoner, nor a single cause for trial at the assizes. In Cardiganshire there were two prisoners committed for two offences, and they were strangers to that county and to South Wales. In Pembrokeshire there were two prisoners, and one of them was acquitted, and the other convicted and sentenced to three months' imprisonment. It is a very remarkable circumstance, that the three western counties of South Wales, comprising an extensive district, with a large population, varying in their habits and pursuits as they must necessarily do—for they present mining, agricultural, and trading interests—have furnished only one criminal out of the entire population, and that is a woman who was convicted at Haverfordwest for attempting to conceal the birth of her child, the other prisoners being strangers."

No man can Serve two Masters.—"When you see a dog following two men," says Ralph Erskine, in one of his sermons, "you know not to which of them he belongs while they walk together; but let them come to a parting road, and one go one way, and the other another way, then you will know, which is the dog's master. So, at times, will you and the world go hand in hand. While a man may have the world and a religious profession, too, we cannot tell which is the man's master, God or the world; but stay till the man comes to a parting road; God calls him this way, and the world calls him that way. Well, if God be his master, he follows religion, and lets the world go; but if the world be his master, then he follows the world and the lusts thereof, and lets God, and conscience, and religion go."

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 85.)

JOSHUA BROWN.

Joshua Brown, after this journey, continued about home, diligently attending to his domestic and religious duties, until towards the close of the next year 1761, when, with the approbation of his Friends, he visited the meetings belonging to some of the Quarterly Meetings in Jersey. Leaving home the 22d of the Tenth month, he rode to Samuel Levis's at Kennett, about thirty miles. He says, "The extremity of rain was such that night and next day, that I did not move till the 24th." The freshet in the Brandywine was so great that he was detained several hours, but at last crossing it, he rode to Philadelphia by way of Chester. Going to the ferry-house on the Delaware, he found a young man intending to cross the river and go about ten miles beyond. Joshua joined with him, and although it was night by the time they reached the Jersey shore, they rode on "to a place called Moorestown, near Chester Meeting, and lodged at Benjamin Heritage's." He had travelled forty-five miles that day. The next day John Cox, a brother of the young man who had accompanied him from Philadelphia, joined him, and they rode towards Shrewsbury, stopping for the night at a tavern in Freehold. Leaving Freehold early in the morning of the 26th, he rode to Shrewsbury to the Quarterly Meeting of Ministers and Elders, the next day he attended the Quarterly Meeting for Discipline, and on the 28th their closing meeting for worship. After meeting, leaving John Williams, with whom he had lodged at Shrewsbury, he rode eight miles to the house of Nathan Tilton. On the 29th, in company with Benjamin Shotwell, he rode thirty miles to Benjamin's house. On the 30th he attended Woodbridge Meeting, wherein he found it his place to recommend "an awful attention on God, and a seeking to him for wisdom." That afternoon he had a meeting at Rahway, in which he was led to set forth the christian's progress, and the difficulties attending it. He returned to Benjamin Shotwell's that evening, and in the morning had a meeting at Plainfield. At this meeting he was concerned to show how desirable it was for brethren to dwell together in love, as love was the mark of discipleship. That night he spent at the house of Elijah Pound, and the next day he rode through "Brunswick town" to Nathan Tilton's house. The next day, Eleventh mo. 1st, he was again at Shrewsbury Meeting. In this meeting he had to recommend silent waiting upon God, showing the excellency thereof, and of an inward attention to Him to know his will. He had also to show the need there was of receiving immediate help from him, and instruction in the mysteries of his kingdom. That afternoon he had a religious opportunity in the family of Joseph Wardell, and was constrained to show forth to his children the danger there was in pride, and to recommend a state of humility. On the 3d he was at Shrewsbury Monthly Meeting, in which his mind was covered with sorrow, under a sense of the unfaithfulness of many of those present. Their libertine spirits caused a feeling of death and darkness to prevail over the meeting. Leaving the house of his old friend, John Williams, on the 4th, he rode with Thomas Tilton, jr., to his father's house, at Squan. On the 5th he had a meeting there, in which he set forth the great blessing enjoyed through the coming of Christ in the flesh and his propitiatory sacrifice for the sins of mankind, and yet that a mere faith in him, which pro-

duced no good works in the believer, was not sufficient for salvation. On the 6th, in company with Joseph Potter, he set off down the coast, lodging that night at Tom's River. On the night of the 7th they lodged at the house of Samuel Andrews, attending the week-day meeting at Little Egg Harbour next day. Here his labour in the ministry was to show the need there was of abiding under Divine direction in our daily walk, that we might be enabled thereby to bring forth stones of memorial which would prove to the advantage of those amongst whom we had our conversation in the world. On the 9th, in company with James Belangee and Thomas Ridgway, he rode *over and through* about seven miles of Salt Marsh, crossed Little Egg Harbour River, and then rode to Japhet Leed's, at the upper part of the Great Egg Harbour settlement. Here, on the 10th, he held a meeting, in which he found it his duty to recommend a conformity to the inward instructions of the Holy Lawgiver, and a non-conformity with the world and its ways, and incited his hearers to labour that they might witness a being transformed through a renewal of the mind. After meeting, with the same companions, he rode to Gideon Scull's, at the lower end of Great Egg Harbour. On the 11th, it being the first day of the week, he had a satisfactory meeting there, which was graciously owned by the Lord's good Spirit. Under a precious feeling of that presence, in which is life, he felt bound to encourage those assembled to labour after a renewed hope of eternal life, and to set forth that the way to attain it was through self-denial, and a bearing faithfully the daily cross. After the meeting, accompanied by Gideon Scull, Joseph Mape and Richard Dole, he was ferried over the Great Egg Harbour River. That night he lodged at the house of John Willets, and the next day had a meeting at Cape May. Here he had to encourage his hearers by showing that Satan's power was limited, but the power of God was without limits. He also opened to them the way the Lord operates to save the children of men, convincing the understanding, wooing and inviting them to come unto him, but not forcing any into his service. After lodging at Isaac Townsend's, the next morning he rode ten miles to a meeting at Milliscent Townsend's, which was held to satisfaction. After meeting, with Joseph Townsend he started for Greenwich, and reached the house of Joseph Reeve late at night, having ridden nearly fifty miles. On the 14th, in the meeting at Greenwich, he was led to set forth the only way of attaining a peaceable possession in the Truth. Lodging with William Bradway, he next day attended Alloway Creek Meeting. This was a dull, afflicting time, in which he said but few words, which were to recommend those there, to wait for the arising of life in an immediate, not instrumental way. This waiting, he told them, was acceptable to the Lord. That night he rode to Benjamin Thomson's, at the glasshouse, at the head of Alloway Creek. Near by, on the 16th, he had a meeting, in which, after setting forth the goodness of God in sending his Son into the world to redeem man out of the fall, he warned his hearers of the danger there was of depending on an imputative righteousness, without having witnessed a purification of the heart, even the washing of regeneration and the renewing of the Holy Ghost. Going on to Salem, he attended the Quarterly Meeting there, which held three days. On the 20th, he had a meeting at Pilesgrove, after which he rode to Solomon Lippincott's. On the 21st, he attended a meeting near by, in which he was concerned to exhort those gathered to labour to be made witnesses of the baptizing power of Christ, which

would thoroughly cleanse them from all dead works, and prepare them for his kingdom; warning them against depending upon any outward ceremonies, or baptisms in water. That night he went to James Cooper's, and on the 22d he attended a meeting at Woodbury Creek. Here he found himself led to open the fall of man, and the way whereby the state of primitive purity might be attained. He was led here also to caution his hearers not to depend for salvation on the righteousness of Christ being imputed to them, unless they had experienced through the operation of his Holy Spirit, the heart cleansed from sin. After meeting, he rode to Haddonfield, to the house of his kinsman Ebenezer Brown, where he rested on the 23d. On the 24th, after attending meeting at that place, he, with Joshua Evans, rode to the house of his father, Thomas Evans, a valuable minister of the gospel, where they lodged, and then attended meeting at Evesham, where they met with Grace Fisher, of Philadelphia. With Grace Fisher in company, he attended Chester Meeting, and then made the best of his way homeward. He says, "I rode on this journey six hundred miles, and was from home five weeks and one day. I found my wife well, but in trouble of mind, because one of our daughters had gone out in her marriage in my absence. This was cause of much trouble to us both. Yet I was notwithstanding, thankful to the Great Master, who had been with me and preserved me to return to my own habitation."

(To be continued.)

Geography of Consumption.—Consumption originates in latitudes—from the equator, where the mean temperature is eighty degrees, with slight variations, to the higher portion of the temperate zone, where the mean temperature is forty degrees, with sudden and violent changes. The opinion, long entertained, that it is peculiar to cold and humid climates, is founded on error. Far from this being the case, the tables of mortality warrant the conclusion, that consumption is more prevalent in tropical than in temperate countries. Consumption is rare in the Arctic regions, in Siberia, Iceland, the Faroe Islands, the Orkneys, Shetlands, and Hebrides. And in confirmation of the opinion that it decreases with the decrease of temperature, it is shown, from extensive data, that in Northern Europe it is most prevalent at the level of the sea, and that it decreases with increase of elevation to a certain point. It is uniformly more fatal in cities than in the country.

Cause, Treatment, and Cure of Calumny and Detraction.—When James Hervey was misrepresented or calumniated, he used to say, "Our enemies are sometimes our best friends, and tell us useful truths; and then we should amend our faults, and be thankful for such information. If what they say be not true, and spoken from malice only, then such persons are to be considered as diseased in their minds, and ought to be prayed for. They are to be pitied; and I might as justly be angry with men, who are diseased in their bodies." And it is testified of Herman Boerhaave, a great and good man, that "he never regarded calumny and detraction; nor ever thought it necessary to confute them. 'They are sparks,' said he, 'which, if you do not blow them, will go out of themselves. The surest remedy against scandal is, to live it down by perseverance in well-doing; and by praying to God, that he would cure the distempered minds of those who traduce and injure us.'"

Truth often suffers more from the heat of its defenders, than from the argument of its opposers.

Life in Switzerland.

The taste and skill of the Zurichers in the mechanic arts is not less decided, and the hum of industry is heard literally in all her borders. The manufactures are not crowded into one corner of a great city, but occupy the leisure hours of those who live in the country. Especially is this the case in the weaving of silk. All those beautiful fabrics, which now equal those of any part of the world, are produced in the cottages scattered over hill and dale, and by those who perhaps work in the field in summer and weave silk in the winter, or devote the leisure hours of every season to this light and tasteful labour.

First, you must see the weavers, who wear a white linen cap, ornamented with glass-beads on both sides, and tied under the chin with a velvet ribbon. A short, blue jacket, with light blue bodice, on which appears the letter V, wrought, or formed with coloured velvet ribbon. What the letter signifies we do not know, and they do not know themselves.

The house is of two stories, built first of timbers, and then a wall of coarse bricks or stones, covered with plaster. On the first floor are a sitting-room, two small rooms, and a kitchen. These are finished with panels, painted light green, looking beautifully neat. The most conspicuous object is the great stove of potter's work, veneered and painted, and wrought into three walls, so as to spread its genial influence in every apartment below and above. These stoves are everywhere at the North, and very comfortable when thoroughly heated night and day, but require much wood, and in the mild weather of spring or autumn not very economical, unless permitted to remain cold, which is often the case.

Under the windows are long wooden benches, and before these the table, set around with wooden chairs. The unfailling chest, with its various compartments, is near, and on it a tin pail and copper wash-basin; a book-shelf is suspended over, and on a nail at its side a towel and a brush. On a little table in the corner is the folio family Bible, and upon two nails over the door rests the family gun, polished to brightness. The next article is a curious relic of the olden times, and here we are able to state exactly what marked the times as *old*. When they use this term, they mean the age of oatmeal pudding made so thick that the spoon would stand upright in the centre. These are the days their grandmothers still remember, and the great wooden spoon hangs by a string to the wall, as does also the bread-knife, with the initials of the heads of the household thereon, and the date of their marriage. It is a curious article on which to preserve the record of so important an event; but being the one they would oftenest have to use, it is not, on the whole, so inappropriate. A slate, an almanac, a looking-glass, and a pair of scales, occupy their wonted posts, and in accordance with their humble offices, the cat's dish, the cricket, the eradle, and standing stool. Under the stove are the unoccupied shoes and playthings, and in the most honourable positions pictures from the Bible, Swiss history, and the never-to-be-forgotten Black forest clock.

Near the window is the loom. Does it seem marvellous how one of those beautiful and delicate tissues of green, or gold, or purple, can come forth from the midst of such a medley without spot or blemish? We can only answer, that we wonder all the same, though everything is remarkably neat. The loom is like any others, except that it is more delicate in its construction. The reed, through which the *warp* is drawn, is fine as gossamer, and the *shuttle* for the *filling* might answer for a fairy.

The web goes underneath, and winds on a beam like any other web, of tow or of more plebian pretensions. The threads break and fingers which are not at all fairy-like tie them together with marvellous celerity, and we watch the cheeks and stripes or figures form, with never-ceasing interest and amazement.

These are the homes, and the happy homes, of free and industrious people, who may be said to lack nothing that is absolutely necessary to comfort and happiness. There is none of the abject poverty which is seen in exclusively manufacturing districts, and none of the luxury attendant upon suddenly acquired and immense fortunes.—*Cottages of the Alps.*

Selected.

Lately my spirit hath been pretty much in secret mourning and lamentation, feeling my own frailty, and being sensible of the miserable condition of some in high profession, who, nevertheless, are making beds for themselves, and stretching upon couches; yea, as to the spirit of this world, are taking in large draughts, like drinking wine in bowls; even that wine which mystery Babylon presents in her golden cup: but these are not "grieved for the afflictions of Joseph;" and when the gracious call is going forth, "Come out of Babylon, my people," &c., they are evidently asleep in a spiritual sense. Yet I remember that there are many under our name, whose spirits are very different in the holy sight; whose tents are goodly; whose dwelling-places are beautiful; whose fortification is the fear of the Lord; whose language is, "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks; consider her palaces," &c.; and I have no doubt but this Zion of God, this true church, will call a nation that she knew not, and nations that knew not her shall yet run unto her, because of the Lord her God, and because of the Holy One of Israel in the midst of her; and I often feel grateful in being a member of this society.—*Sarah Lynes Grubbs.*

The Bible.

Sitting alone in my study, I fell into a train of reflections on the preservation of the Bible, and its influence on the history of man. Here before me lies an unpretending little book. What a volume of thought does it suggest! It is by many centuries the oldest book in the world. More than three thousand years ago the first word of it was written in the deserts of Arabia; more than seventeen hundred, the last word was written on the rocky isle of Patmos: It has been read by more people than all other books in the world put together. More of it is remembered by men than all the books that were ever written. It treats of questions of the highest moment to all men, and proposes to reveal that for which the wisest of all ages have sought in vain—the secret of true happiness. These very letters that pass under my eye are the same as those traced by the finger of God on the tablets of stone amid the thunders and lightnings of Mount Sinai. The language in which the New Testament was written is the same in which Solon, Plato, and Demosthenes wrote and spoke.

This book has survived the revolutions and changes of three thousand years. It has seen Nineveh, Babylon, Memphis, Thebes, Tyre, Sidon, Carthage, Rome, Athens, and a thousand other cities, rise, flourish, and fall. It has lived amid wars the most bloody, amid desolations the most complete, amid tyranny the most grinding, amid darkness the most profound, amid superstitions the most degrading, amid idolatry the most repulsive, amid blasphemy the most heaven-daring; and has been

against all these, the great witness of God. This book has outlived all the efforts made to shake the faith of man in its revelations, and to banish it from the world. Celsus, Porphyry, Julian, and a host of others, fiercely attacked it in the first ages of the Church; but it still lived; Hume, Hobbes, Voltaire, Paine, and many others of the rabble rout of infidelity, in modern times; but it still lives, while its enemies sleep in dishonoured graves.

This book has laid hold of all classes. It has been laid upon the throne of the monarch as his safest guide-book in the administration of justice. It has been exalted by the priest in the cathedral amid solemn chants and penitential confessions of sin. It has been sought by the world-sick for its healing balm; by the hermit in his cell for its consolations; by the poor man for its promise of more than earthly riches; by the homeless wanderer for its promise of a "home in heaven;" by the guilty for its assurance of pardon; by the living for its guiding principles of truth; by the dying for its passport into "the heavenly places."

This book has been given to the world in all its babbling tongues. In more than two hundred languages and dialects it is read by a sinful race. It has long been unchained from the high altars of gray old temples, and sent out to all the tribes, nations, and people of all the world; and yet it cannot be supplied fast enough, though a Bible is printed every minute in the day.

This book has marched at the head of civilization in all ages. It went with the Jews into Palestine; it invaded Greece, Rome, and all the States of the ancient world under the preaching of the first heralds of the truth. Its principles have been at the base of all revolutions that have pushed forward the human race. It was so in Germany, England, France, and Scotland, and in our own country.

The Pilgrims fled to American wilds that they might enjoy the blessings of Bible truth and Bible teachings, unmolested and unoppressed by the laws of tyrants. It was devoutly recognized as a book especially needful for a people struggling for freedom, by the fathers of our Republic. In the darkest and stormiest hour of the Revolution, when money could hardly be found to pay the starving, naked, and bleeding soldiers of liberty, Congress in 1777 appointed a committee to confer with a printer, with the view of striking off thirty thousand Bibles at the expense of the Congress; but it being difficult to obtain paper and type, the committee of commerce were ordered to import twenty thousand from Holland, Scotland, and elsewhere. They gave as the reason, that its use is so universal, and its importance so great.

In 1780, Congress appointed a committee to attend to printing an edition of the Bible in Philadelphia, and voted that they highly approved the pious and laudable undertaking as subservient to the interests of religion, and recommended this edition of the Bible to the people of the United States. Of the committees which reported these bills were such men as General Livingston of New York, R. H. Lee of Virginia, Roger Sherman of Connecticut, Elihu Boudinot, and James Madison. Some of these signed the Declaration of Independence, and most of them were engaged in procuring the Constitution, and knew its true spirit.

Thus was the Bible honoured by these apostles of freedom. When these children, who enjoy the fruits of their labors, shall cease to cherish it as the palladium of civil and religious liberty, that moment will the nation begin its downward march to ruin.—*Selected.*

A zealous soul, without meekness, is like a ship in a storm, in danger of wrecks.

Selected.
 "The Spirit Helpeth our Infirmities."

There are hours of mental depression in human life, which can neither be prevented nor remedied, by the most prosperous worldly circumstances, or by the greatest skill of man. The healing art, which Haller applied with singular success to the diseases of the body, could not, as he experienced in his own case, reach that dissatisfaction with the present, and that apprehension of a future state, which so frequently disturb the breasts of mankind. But he found other aids, which proved a sovereign remedy to all his fears and depressions. The divine law was to him a delightful subject of attention, and a joyful object of hope. His confidence in the goodness of God, refreshed his mind; and so fortified it, that he contemplated, without dismay, the king of terrors. Thus saith the biographer of Baron Haller, a pious professor of medicine, who himself testifies, in a letter to his daughter, when viewing himself on the verge of the grave, as follows, viz:

"By the mercy of God, we are restored from the lowest state of abasement and dejection. We are animated with the most comfortable promises. Our father who now addresses you, has had his doubts; he has sometimes been mistaken; and has laboured, in those moments, that the consequences of a were not so grievous. He has not been exempt from falling; but the victorious grace of God has kindly come to his relief. The king of terrors approaches me with hasty steps; but I behold his advances without dismay."

Honours to a Philanthropist.—On St. Barthomew's Eve the French Academy held its annual meeting publicly, to award prizes for literary merit and peculiarly virtuous deeds. Among the latter, the first was proclaimed for M. John Bost—the first time a Protestant pastor has had his name enrolled in the Academic list. Most interesting was it to hear, from the lips of the Academician, the eloquent words of the absent M. de Remusat, describing the life and acts of "A young man, descended from a family formerly proscribed for the cause of religion, who came to Paris to follow the career of art. He appeared to care but for the light pursuits of his age, when the sight of a forsaken child, in reminding him of our duties to the weak and unfortunate, brought him to more serious ideas, and revealed his vocation. M. John Bost then resolved to embrace the ministry of the gospel, and, after the requisite studies, became pastor at Laforce." Then follows the description of the collecting of funds, and the personal labour of his parishioners, to build a suitable house for neglected or forsaken girls; the enlarging of the circles of charity; the transformation of a poor firm pedler into an energetic, spirited schoolmaster; the reception of little idiots; the happy discovery of the possibility of elevating their instincts, and developing their reason; the formation of the asylum of Bethesda. The first verses of John v. were read as an explanation of the same. Then came the description of Siloam, or the asylum for incurable boys; and this remarkable conclusion:—"Such, gentlemen, are the beneficent institutions agglomerated in the humble districts of Laforce. Credible witnesses have reported a deep impression of what they have seen, and all are agreed to attribute this common work to collective charity to the impulse of one man. The alone still remains the soul of what he has created. He, doubtless, has no need of recommendation, and the love of man takes the name of charity only when it is sanctioned by the love of God. It is therefore as a testimony of eminent

esteem, and as an encouragement and exhortation addressed to all, that the Academy awards to M. John Bost a prize of 3000 francs." Other recompenses were then awarded. None of the candidates are present on these occasions.—*Late Paper.*

A Cure for Wandering Thoughts in Meeting.—So many wandering thoughts prevailed, that I seemed likely to get no benefit by my meetings. So, in fervency of spirit, I said in myself, What is the matter that I cannot be master over my own mind? I saw I was altogether wrong, and wanted inward strength to help me to get to a stayedness of mind upon God. I was made sensible that there was a spiritual warfare to be passed through, and that no stayedness of mind could be attained to, till the inward enemies of the soul came to be destroyed. I now saw my business was, to get into inward retirement, hoping thereby I might get to be master over my own mind. Being thus closely engaged, before the meeting broke up, I got to a sight of the possibility of obtaining what I was then deeply engaged for, and this answered the end of my coming to the meeting; and I could then have wished that it would hold longer.—*Benj. Bangs. 1671.*

Gold and its Results.—It is a question of philosophy, whether gold improves the relative condition of man. It said that from 1851 to 1859, \$500,000,000 in gold has been produced from the various mines throughout the world. Since the discovery of the California gold mines, or rather since 1848, when they began to be actively worked, \$1,000,000,000 in gold have been added to the public wealth. Notwithstanding this immense amount of constantly increasing wealth, vice still increases, and pauperism is common as ever.

Zeal should be limited by discretion, error by truth, passion by reason, and divisions by charity; which is the bond of perfectness, and the end of the commandment.

THE FRIEND.

TWELFTH MONTH 1, 1860.

In the Eleventh month number of "The British Friend," we find reference to an account taken from a series of letters published by H. G. Guinness, of the meetings held by him, while in Philadelphia, professedly for the members of the Society of Friends; with some comments thereon by the editors of that journal, from which, we are not surprised to find, they are at a loss to understand how members of the religious Society of Friends could be found attending such meetings.

From the extracts given, we learn that H. G. Guinness held eleven meetings while in this city, to which Friends and Hicksites were specially invited, and which he represents as being largely attended. How many of those who "crowded" these meetings, were members of our Society, we do not know, but we apprehend the number was not large.

Of the meetings themselves, H. G. Guinness says, according to the British Friend, "In the manner of conducting the services, I conformed very much to the usages of 'Friends,' remaining silent for some time after we were all collected, and endeavouring to spend the time in seeking a blessing upon the service—then engaging in prayer with them—then waiting in silence at the throne of grace still further—and then rising and addressing them, as I was enabled, upon the most

solemn and important of all subjects, the way of salvation by the grace of God, through faith in a once crucified but now exalted Redeemer."

After some observations on the manner in which he speaks of Friends in this country, and "the untouched field" they present for the labour of "one who clearly understood and proclaimed the gospel," and "who would be willing to conform to their customs in worship, while worshipping with them," the editors say, "In the absence, however, of any account from Friends themselves, as to the part they may have taken in this matter, it would be premature to throw out any censure upon them. We shall, therefore, be glad to learn, on good authority, that the part which they acted, in no degree, contravened the Society's testimony in regard to ministry and worship."

With H. G. Guinness we have no acquaintance, nor have we any disposition to sit in judgment upon him or his labours within his own Society; to his own master he must stand or fall: but in relation to the inconsistency and impropriety of the members of our religious Society attending his meetings, we think no true Friend can have a doubt. His own account of those meetings shows that in "conducting the services," he "conformed" to the "usages" of Friends, merely to please those of the members who gave him their company; not because he united with or approved them, and that the "service" consisted in his speaking and praying according to the matter, mode and time prescribed by himself.

At the time the meetings alluded to, were held in this city, the subject caused much concern and anxiety among Friends; it was mentioned in the Quarterly Meeting, and in nearly if not all the Monthly Meetings, the members being strongly advised to abstain from attending them, inasmuch as by so doing, they must necessarily "contravene the Society's testimony in regard to ministry and worship." So that Friends of Philadelphia, as a body, are clear of having in any wise approved of or countenanced those or any similar meetings. It is to be regretted that any of our members should be so weak in the faith, as to have been caught by the shallow plea, that inasmuch as H. G. Guinness took no pay for preaching, they compromised no principle of Friends, by attending his meetings, as though the testimony of the Society referred only to "priest's wages." We should rejoice, if all those who hold the office of minister in other religious Societies, had come to see the requisitions of the gospel so clearly, as to give up pecuniary compensation therefor; it would certainly soon break down the present unrighteous system of clergy and laity, and make it allowable for any in a congregation, who felt "called of God as was Aaron," to preach the gospel, as they were moved, without regard to man's ordination; but Friends' testimony is not only against priests' wages, but also against a man-made ministry and will-worship, and remains the same that it was in the days of Barclay, who says, "Every true minister of the gospel is ordained, prepared and supplied in the work of the ministry," by "the light or gift of God;" and "by the leading, moving and drawing hereof, ought every evangelist and christian pastor to be led and ordered in his labour and work of the gospel, both as to the place where, as to the persons to whom, and as to the time wherein he is to minister." And so also as to worship. After speaking of the true worship being "by the stirring and secret inspiration of the Spirit of God" in the heart, he continues, "All other worship, then, both praises, prayers and preachings, which man sets about in his own will, and at his own appointment, which he can both begin and end at his own pleasure, do

or leave undone as himself seeth meet, whether they be a prescribed form, as a liturgy, &c., or prayers conceived extempore by the natural strength and faculty of the mind, they are all but superstition, will-worship and abominable idolatry in the sight of God; which are now to be denied and rejected and separated from in this day of his spiritual arising: however it might have pleased [or may please] him—who winked at the time of ignorance with respect to the simplicity and integrity of some, and of his own innocent seed, which lay, as it were, buried in the hearts of men under that mass of superstition—to blow upon the dead and dry bones, and to raise some breathings of his own, and to answer them; and that until the day should more clearly dawn and break forth.” We trust the day will never come, when the Society of Friends will lack members with christian firmness and magnanimity to maintain this noble testimony.

In relation to the remark of H. G. Guinness that “some of the Friends of Cincinnati invited me to attend and address their meeting, which I did,” we can give no information. If the fact was as stated, we can only say, it is a sad evidence, among many others, of the manner in which the testimony of Friends in regard to ministry and prayer, is set at naught, in some places, by those professing with them.

SUMMARY OF EVENTS.

EUROPE.—Liverpool dates to the 14th inst.

The Bank of England had raised the rate of discount to 5 per cent., in consequence of the withdrawal of £300,000 for the Bank of France, to be followed by £300,000 more. The Bank of France had advanced the rate to 4½ per cent. Consols closed at 93½ a 93¼ for money.

The Liverpool cotton market was quiet and nominally unchanged, though the quotations are barely maintained. Breadstuffs were all lower and declining. Flour dull, at a decline of 6d.; red Western wheat, 11s. 6d. a 12s. 2d. per 100 pounds; Southern, 12s. 3d. a 12s. 10d.; white wheat, 12s. 6d. a 14s.

Advices from China state, that the settlement of the negotiations for peace had been delayed. The allied army was marching on Peking, where a large force of Chinese was posted to defend the city. The progress of the allies was hindered by the desertion of the soldiers, and the difficulty of obtaining carriage. The Canton trade was obstructed by the rebels.

The monthly returns of the Bank of France show a decline in specie of more than twenty-five millions of francs. The inquiry made by the Superior Council of Commerce, preparatory to fixing the duties on various articles of British industry, has come to a close. The evidence collected by the Superior Council, shows the great advance made by French manufacturers in the last twenty-five years, and demonstrates that France possesses immense industrial wealth, and finds markets for the sale of all the manufactures she is able to produce.

King Victor Emmanuel entered Naples on the 7th inst. He entered the city, in company with Garibaldi, amid the acclamations of an immense multitude of people; they proceeded to the cathedral, and afterwards to the palace. The King has formally accepted the sovereignty of Naples and Sicily, tendered him by a nearly unanimous vote of the people. Garibaldi has resigned the dictatorship, and retired to his home in the island of Caprea. Francis II., Ex-king of Naples, still held possession of Gaeta, with 13,000 men, the remnant of his army. He rejected the proposal to evacuate the town, relying on the strength of the fortress and the fidelity of his troops. The siege works before Gaeta were actively progressing, and, if the King does not capitulate, the place will soon be bombarded.

The number of royalists taken prisoners at Capua, was 10,500, and six generals; 290 brass guns, 20,000 muskets, and military stores of all kinds, fell into the hands of the Sardinians.

The Emperor Napoleon, in a recent letter to the Emperor of Russia, is stated to have expressed his regret at recent events in Italy, which it was not in his power to prevent. As to the eventualities of the future, the Emperor said that if Sardinia were attacked, France would hold herself bound to defend her; but if, on the contrary, Sardinia should attack Austria, France would ab-

stain from taking part in the struggle, on the condition, however, that Austria should declare that whatever might be the issue of the war, the Villafranca arrangement should be undisturbed—that is, France guarantees Sardinia the possession of Lombardy.

It is now stated, that the orders given to the French admiral to sink the Sardinian squadron, in the event of its attacking Gaeta, was not intended as a departure from the policy of non-intervention on the part of France, but was designed to protect the family of the King of Naples, and to leave open a door of escape from his dominions.

It is reported that the army of the Pope will be dissolved, and only a guard of 3000 men retained.

The vote in Sicily, on annexation to Sardinia, was, yeas 432,054, nays 667.

According to documents issued by the War office in St. Petersburg, no new levy of men for the Russian army is to take place for three years. After the peace, the Emperor decided that no levy should take place until 1859, and now a new exemption for three years has been accorded.

The Order of Burgesses and the Order of Peasants in the Swedish Diet have adopted an address to the crown, praying for reform in the national representation. The address sets forth that the present representative system is incompatible with constitutional liberty, and with progress. The hills relative to liberty of conscience and of public worship, lately voted by the Diet, with the exception of the Order of the Clergy, have been sanctioned by the King.

The close of the session of the Swedish Chambers took place at Stockholm lately, with the usual ceremonies. Among the measures which the King congratulated the Chambers on having adopted during the session, was one for the perfect toleration of all religious creeds.

UNITED STATES.—*The Secession Movement.*—In South Carolina, the people are apparently united in the determination that the State shall go out of the Union, and no doubt seems to be entertained that the Convention, which is to meet on the 17th proximo, will pass an ordinance to that effect, in accordance with the wishes of their constituents. There are probably many of the wiser and more reflecting of the citizens, who are averse to the measure, but a system of terrorism prevails, and for the time, excludes the consideration of all calmer counsels. In Georgia, Alabama, and Mississippi, there is also a strong feeling in favour of secession, though the people of these States do not appear to be disposed to act with so much precipitation as those of South Carolina. The result of the late Presidential election, although the pretext, has probably little to do with this movement. Its causes may be found in the loss of the power and patronage, which have hitherto been held by the South, with the probability that they will not be regained, and the belief which of late years has unhappily become prevalent in the cotton-growing States, that their wealth and prosperity would be greatly promoted by free trade with all the world, and the removal of legal obstacles to the introduction of slaves from Africa. In the more Northern slave States, Virginia, Kentucky, North Carolina, &c., a different feeling appears to be predominant, but as yet there has been little decided expression of opposition to the secessionists.

Financial Troubles.—At a time when business generally was prosperous and safe, and the condition of the country such as to call for gratitude to the Author of all good, the revolutionary proceedings in some of the slave States have destroyed confidence between the North and South, greatly interrupted trade, and produced no little embarrassment in monetary affairs. Last week the banks, in several of the slave States, suspended specie payments, and their example was followed by those of Pennsylvania. The suspension is now general throughout the United States, except in New England and New York, where the banks, it is believed, will be able, as in former financial revulsions, to meet the demands upon them. The money pressure is not so severe as in 1857, and it is hoped the mercantile failures will not be so numerous as that year.

New York.—At the late election in this State, 673,577 votes were polled, Lincoln receiving 361,210, and the other candidates, 212,367.

New Jersey.—The population of this State is now said to be 660,093; in 1850, it was 480,913.

Massachusetts.—The number of inhabitants, by the late census, is 1,231,496; in 1850, it was 994,514.

Vermont.—The number of votes in Vermont was 44,703, Lincoln receiving 33,888, and 10,815 being divided among the other three candidates.

Mississippi returns a population of 783,715, being an increase of 177,189 in ten years.

Wisconsin.—The population of this State is said to be 777,771. In 1850, it was 305,391.

Kentucky.—The vote in this State was as follows—Bell, 66,016; Breckinridge, 52,826; Douglas, 25,644 Lincoln, 1,366; total, 145,849.

North Carolina.—The vote was as follows—Breckinridge, 48,539; Bell, 44,990; Douglas, 2,701; total, 96,230.

Georgia.—The vote was as follows—Breckinridge 52,131; Bell, 43,050; Douglas, 11,613; total, 106,794.

Philadelphia.—Mortality last week, 205.

Boston.—By the recent census, the population is 177,902; in 1850, it was 160,508.

Kansas.—Disturbances are reported to have again broken out in this territory, a band of armed men having, it is stated, organized to prevent the land sales taking place in the approaching month. They are also charged with various outrages on those opposed to them. Gen. Harney has been ordered by the War department to take effective means to restore order.

Land Sales.—The amount received into the U. S. treasury for lands sold during the year ending Sixth month 30th last, was \$1,814,000.

New York.—Mortality last week, 369. The Journal of Commerce estimates the number of persons thrown out of employment in that city, since the election, at 25,000, a large portion of whom are young women. One clothing establishment has discharged 1000 persons—a hat establishment nearly the same number; a manufactory of saddlery has reduced its force about 500, and curtailment is said to be very general.

The Markets.—The following were the quotations on the 26th inst. *New York*—Sales of 93,000 bushels of wheat, at \$1.10 a \$1.12 for Chicago spring; \$1.22 a \$1.25 for red Western; \$1.35 a \$1.40 for white Michigan; oats, 36 cts. a 38 cts.; corn, 66 cents a 69 cents *Philadelphia*—Prime red wheat, \$1.15 a \$1.20; white \$1.27 a \$1.35; yellow corn, 64 cts. a 65 cts.; oats, 32 cts. a 34 cts. *Baltimore*—Red wheat, \$1.05 a \$1.15 white, \$1.20 a \$1.45; old corn, white and yellow, 60 cts. a 63 cts. *Cincinnati*—Flour very dull, at \$4.25 whiskey, \$15.50; hogs, \$5.75 a \$5.80.

RECEIPTS.

Received from J. Lewis and E. Lowens, per J. E., Pa. \$2 each, vol. 33; from H. Kuowles, agt., N. Y., for Benj. Boss, Robt. Knowles, D. Naramore, David Peckham, and Daniel Peckham, \$2 each, vol. 34; from Nathl. S. Bahcock, R. I., \$6, vols. 31, 32, and 33; from Ann Pusey Pa., \$2, to 13, vol. 35.

WEST-TOWN BOARDING SCHOOL.

A Stated Meeting of the committee, who have charge of the Boarding-School at West-town, will be held there on Fourth-day, the 5th of Twelfth month, at 10 o'clock, A. M.

The Committee on Admissions meet at 8 o'clock the same morning, and the Committee on Instruction, at half past 7 o'clock on the preceding evening.

The Visiting Committee attend at the School on Seventh-day, the 1st of the month.

Eleventh mo. 22d, 1860. JOEL EVANS, Clerk.

For the accommodation of the committee, there will be a conveyance at the Street Road Station on the arrival of the 7.40 A. M. and 2 o'clock, P. M. trains, on Seventh-day, the 1st, and Third-day, the 4th of Twelfth month. The cars leave Eighteenth and Market streets

FRIENDS' SCHOOL AT GERMANTOWN.

Wanted at this Institution a Female Teacher, a member of the Society of Friends, competent to give instruction in the usual branches of an English education.

Apply to SARAH ANN FELL, REBECCA B. COPE, BEULAH S. MORRIS, Germantown, Philadelphia, or to AMY ALBERTSON, at the school, adjoining Friends' Meeting-house Germantown.

WANTED.

A Female Friend to teach a family school.

Address, JOSEPH H. SATTERTHAITE, Oxford Valley, Bucks Co., Pa.

DIED, on Fifth-day evening, the 11th of Tenth month last, at his residence in Upper Darby township, Delaware county, Pa., CHARLES GARRETT, in the seventy fifth year of his age.

PILE & MELROY, PRINTERS,
Lodge street, opposite the Pennsylvania Bank.

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Henry Hull.

(Continued from page 98.)

For "The Friend."

Respecting a meeting he had at Cumberland, he writes:

"I was led to contrast the different natures of the lion and the lamb; showing, that when man is actuated by the meekness and gentleness of the gospel, comparable to the disposition of the lamb, his conduct is very different from what it is, when the lion-like spirit prevails. On our way from the meeting, the Friend who accompanied us as guide said, he was fearful the people would conclude he had informed me of the differences which existed in that neighbourhood, as I had so plainly struck at their conduct. This, with the peacefulness of mind I enjoyed, after several days of inward conflict, revived the belief that I was in the way of my religious duty, and that the Lord had not cast me off; which I sometimes greatly feared, while labouring under depression of spirits. As I had received no information respecting the state of the meeting, and the people were altogether strangers to me, I ascribed the favour to the condescending goodness and mercy of my holy Leader, whom I desired humbly to love and serve, both in heights and depths."

"Our dear Friends, Deborah Darby and Rebecca Young, having appointed a meeting at North Bridge, and none being laid out for me, I staid and attended it with them, and we afterwards had a very comfortable religious opportunity in the family where we dined. Deborah Darby was engaged in solemn supplication to the Father of all our mercies, that he would be pleased to strengthen us who were engaged in his service; after which we parted in near unity. May I ever conduct so as to witness more and more this precious favour."

After attending several meetings in the prosecution of his religious concern, he gives the following interesting account, viz:

"I then proceeded up the Connecticut river toward Coos, in Vermont, and on the way lodged at a tavern, where was a pious young man, a traveler, who entered into conversation with me on religious subjects, and expressed his surprise on finding that I held views respecting war, and on some points of doctrine, which did not accord with his own. I told him I admired that such sentiments should be new to him, as he had informed me he was educated at college, and I understood Bar-

clay's Apology was in the library;—querying of him, 'Didst thou never read it?' He replied, 'No. But, there is a man near where I live, who has become crazy by reading it, so that our priest has advised us not to have any discourse with him.'

"When we were about to part, I inquired of him where this crazy man lived, and he told me we should pass through the town on our way to Coos. I took his name, and on the day following called at the door of his house, and inquired, before getting off our horses, if he were at home. A woman who came to the door, said he was not; on which the Friend who was with me proposed going on; but I said, I had rather stop and go into the house, suspecting the woman did not speak the truth. When we went in and sat down, the man came from another room, and sat down by us, appearing very serious. I informed him that we were strangers in the country, and wished to know if he could inform us, where any of the people called Quakers lived. He replied, that he had heard there were some of that people living twenty or thirty miles to the northward, but had no knowledge of them, except from report—and then asked, 'Are you of that people?' I answered that we were; on which he arose and took down Barclay's Apology from a shelf, saying, 'Here is a book I have read, and my mind has become satisfied with the doctrines of the Quakers; but you are the first of the people I ever saw.'

"The aforesaid woman, who was his wife, now appeared extremely agitated, her countenance bespeaking great dissatisfaction with our company, and upon her husband asking us to have our horses put up, and take some victuals ourselves, she hastily replied, 'there is none for them.' He very mildly said that they had enough in the house, but we excused ourselves, not being willing to increase the poor man's difficulties. He seemed very cheerful, asking us many questions, and making remarks as he turned to different parts of the Apology, from which we found he was fully convinced of Friends' principles. He had been a colonel in the militia, but had resigned his office, and was grieved that his sons, in opposition to his advice, continued to muster. We saw nothing like his being crazy, and found that the priest's advice arose from his fears that others might be led away from a dependence on himself; and such was his influence, that he had persuaded the people to think this poor man was in a state of mental aberration, not fit to be discoursed with. After spending about an hour with him much to my satisfaction, we proceeded."

Sustained and guided by the Spirit and power of his divine Master, though often feeling keenly the separation from his wife and children, and many domestic comforts, he was enabled to surrender them all as a sacrifice on the Lord's altar, and press onward in the work assigned him. In the course of his travels, he lodged at Montpelier, in Vermont, then containing only two or three small houses besides the inn, where they were accommodated.

"As we were about to mount our horses in the morning," says he "the inn-keeper told me there were a few friendly people in the neighbourhood,

and he believed would be very glad to see us. I thought upon the subject, and feeling my mind strongly turned toward them, concluded to appoint a meeting in the house where they usually met. Our proposal was heard with gladness, and they exerted themselves to spread the notice in different directions among the new settlers, so that about the middle of the day a large number assembled, and the Master of our assemblies was graciously pleased to bless the opportunity. Several who were present soon after joined the society, and a meeting was settled according to the order of Friends, which has continued ever since. Several came forth in the ministry, and have been useful labourers in the good cause. Our stay with them was short, as we had a prospect of attending the Monthly Meeting at Ferrisburgh, which we reached in season.

"Here I met my brother-in-law, Stephen Keese, who, with several men and women Friends from Peru, had crossed Lake Champlain in an open canoe, to attend this Monthly Meeting, to which they belong. We were rejoiced to see each other, and mutually refreshed in the meeting, through the kindness and condescension of our dear Lord, who, for the encouragement of his immediate followers, and all who should believe in his Divine power in after ages, declared, 'Where two or three are gathered together in my name, there am I in the midst of them.' In these words he assuredly alluded to his Divine power or nature, as the Immanuel, not to his personal appearance in the flesh; precious and comforting as this was, when, in the prepared body he went up and down in the land of Judea, healing the sick, and comforting the afflicted, and doing his Father's will. By his Divine power he comforted the mourners, and bound up the broken-hearted, as well as alleviated their outward sufferings, in that day; and by the same living baptizing power, the faithful in all after ages have been comforted and saved; for, says he, 'Lo, I am with you always, even unto the end of the world.'

"I visited the settlements of Friends on the eastern side of the lake, and then went over to Grand Island, where we had a good meeting with a few Friends and others who have settled on that fertile spot. In company with a number of Friends from Ferrisburgh and the island, we embarked in a canoe, about two o'clock, P. M., for Peru, on the western side of the lake. The wind was light, but it soon increased and blew hard, which raised the waves so high, that when our tottering bark descended into the trough, we could not see the land. We however were favoured to reach the shore at Perry's landing before night; and being unable to hire carriage or horse to convey us, a part of our number set out to walk to the settlement of Friends.

"We found it extremely difficult to keep the road in the wilderness, the night being dark, and the stars obscured by clouds. By the light of torches, made of the bark of birch trees, we succeeded in making our way until we got within a short distance of the settlement, when our torches were burnt out, and the inhabitants having generally gone to bed, there was no light in any direc-

tion to guide our steps. While consulting what to do in this awkward situation, the noise of geese convinced us that we were near the habitations of men; and one of our company hallooing, we were answered by a voice not far off, and by calling and responding, we made our way through the wilderness to a house, where we were kindly received, and sheltered from the rain, which soon began to fall.

"Next morning I walked to Stephen Keese's, and met with my beloved sister Ruth his wife. Although they had moved from a comfortable residence, and in conformity with the custom of new settlers, lived in a log-house, yet they seemed to enjoy their home pleasantly. We were truly glad to see each other, and after having a meeting at the house of John Keese, senior, we set out with a view of getting back to Grand Island, the same day. But on reaching the shore, we had to relinquish the prospect, as the waves were running exceedingly high. We therefore walked to Plattsburg, where we found accommodations for the night, and the following day returned to the island, and thence to Ferrisburgh, having but one meeting on the way. From Ferrisburgh, I rode home, it being in the fall of 1795.

"Frequently in the course of my visit to these new settlements, the recollection of my home and the dear and tender connexions I had left there, greatly affected my mind, and on one occasion, being seated on a log in the woods, in a very pensive mood, I took out my almanac, and was looking over the time I had been absent from my family, thinking also how long it would be ere I saw them, when my mind was impressed with a belief, that I must be at home on a certain day, which I marked in the book. The belief that I must not let that time pass over, without reaching home, continued with me, and I accordingly arrived there in season, by which means I had the opportunity to see my dear father, who was taken from us by death in two days after. My being at home at that solemn time, was much to his satisfaction, as well as my own, he being very desirous of seeing me before I arrived. I cannot but believe, that the day was pointed out to me by the same Divine finger, that pointed out the way and time to proceed in the arduous journey; and have great cause to admire the care and kindness of the heavenly Shepherd, to whom my heart was filled with thanksgivings and praises. I greatly enjoyed the company of my beloved wife and tender children, for whose support I willingly entered into my business, although bereaved of a parent who had been a counsellor to me in my inexperienced days, and in maturer years an encourager to dedication in the Lord's work."

(To be continued.)

What are Sponges?—At the last sitting, M. Lecoq continued his remarks on sponges, comparing the opinions of different naturalists regarding the animal or vegetable nature of those productions. M. Lecoq himself sides with those who consider them in the light of animals, although he still entertains great doubts as to the reality of the contractions which he thinks he has observed in their oscula, immediately after water has been pressed out of them. As to the spongilla, or freshwater sponge, it putrefies like animal substances when taken out of the water. The sea-sponge and spongilla he thinks closely allied to algae, and inclines to the opinion that while the sea-sponge prefers the warm waters of tropical climates, the fresh-water sponge, on the contrary, requires the cold water of lakes and rivers in temperate and northern latitudes.—*Paris Gallanini.*

Lightning—Disarming a Thunder Cloud.

(Concluded from page 100.)

Thunder-clouds are charged with different degrees of intensity, some heavily, some lightly. Some sweep over the earth at greater altitude than others. Those which hang low discharge their contents, whether of water or electricity, with the greatest energy. All our thunder-storms, with few exceptions, come up from the north-west. Hence the conductors should be erected at those points of the building with which the cloud will first come in contact. This is necessary, because every thunder-cloud is surrounded by an electric atmosphere which precedes the cloud itself. This may be easily verified by placing the knuckle to the conductor as the cloud approaches. Sparks will frequently be drawn from it, while the thunder yet rolls in the distance, showing the electrical haze has already enveloped the building, and that the rod is silently conducting the fluid into the earth. The rod is already performing its functions with the mere electrical atmosphere, just as it would seek to do if assailed by an explosion from the cloud. But thousands of rods have been put up by pedlers in direct violation of this rule, even when the prominent points of the building were in the proper quarter. The gable-ends of barns most remote from the approaching cloud are selected by them as frequently as the proper end. Persons of the highest pretensions in their business of making conductors are constantly committing this grievous error. It cannot be too speedily and generally corrected. Some five years ago a young woman was picking cherries in a tree which stood near her father's house, in Warren county, New Jersey. A cloud was seen to be approaching, though at a great distance. But it was surrounded and preceded by a highly excited electrical atmosphere. There was no rain, as the cloud was a great way off. Yet persons in the neighbourhood saw a flash traverse the air in an almost horizontal line, and shatter the tree in which the girl was seated, and she was killed. This was an unusual occurrence, and yet a similar discharge has been seen to leave a cloud, and traverse a great distance, until it reached a stream of rarefied air, sent up from a barn but recently filled with new hay. It followed this stream as a choice conductor, struck, and destroyed the barn.

This presence of an electrical atmosphere has sometimes exhibited the most remarkable phenomena. The great lightning storm of Sixth month, 1848, was especially productive of them. Cooper's extensive rolling-mills at Trenton, N. J., seemed to be charged in every part with electricity. Though that storm extended over a surface of 700 miles, yet no place witnessed a more singular display of its mighty energies than Trenton. The lightning struck the earth there repeatedly. A workman at the rolling-mill attempted to lower the iron damper, which was connected with iron chains, but he no sooner laid his hand on the latter than he received a shock which prostrated him. A second workman repeated the attempt, and was in turn knocked down, while the third also received a severe shock. A fireman attempted to stir the melted iron in the furnace, but the instant his iron stirrer touched the fluid metal he received a violent shock. Other similar facts occurred, showing that the whole atmosphere was charged with electricity to an extraordinary extent, and that chains, bars, furnaces and even the melted metal, were silently acting as conductors between the cloud and the earth, giving out neither shock nor spark unless touched by the unconscious workmen. The masses of metal which surrounded the 300 hands employed in the mill, were so many potent protectors; but the same precautions should be used to guard against the elec-

trical atmosphere which invariably precedes and surrounds a thunder-cloud, as against the cloud itself.

The true position to which the rods should be affixed having been ascertained as mentioned above, the next important question is as to the quantity of iron to be used. A wire one-quarter inch thick will effectually protect any building, providing there be a point of stiff metal set up on every prominent part, with as many outlets into the ground as there are points in the air, the whole being connected by cross wires extending over the building. Galvanized wire is preferable to all others, as it is not liable to oxidation. The greater the quantity of iron, and the more numerous the outlets, the greater the safety. This is in accordance with Franklin's directions, except that the quantity of iron is increased. A large building should have some hundreds of feet of rod, and any building whatever should have not less than two points and two outlets. There is a good reason for this apparent profusion of iron. Explosions of electricity vary in intensity, some being very feeble, while others are of awful power. No certain calculation can be made as to whether the coming shock will be light or heavy; hence it is prudent to guard against the latter, as in doing so we effectually disarm the former. A light shock will be carried off by a single rod without injury; but the discharging power of such a rod being uniform with its receiving power, because of its single outlet, an explosion on its point may occur, charged with so prodigious a volume of electricity that the capacity of the rod is not great enough to carry it off. Herein lies the great danger of an insufficient conductor. The discharging power being fixed and limited, any excess of electricity will leave the conductor, fly off into the house in search of another, whether it be the stove-pipe or the human body, and do its deadly work. Innumerable cases where such results have followed an excessive discharge on a conductor having a single outlet to the earth, are on record. Accounts are often published of injury to buildings, though protected by conductors; but careful examination into the facts of the case has invariably shown that though the conductor was free from defect, its capacity was too small to break up and carry off a heavy shock. It follows, then, that the discharging power of a conductor must be equal to its receiving power; that a building should be armed with points on all its prominent projections, because no calculation can be made on which prominence the shock may fall, that these receiving points should have numerous discharging points descending to moisture in the earth, and that the whole should be connected by wires in several directions across the roof, so that whichever point may happen to receive the shock, will be aided by the entire network of metal, in instantly mitigating its intensity by distributing it over a large surface, and passing it off by numerous outlets. The fluid concentrated in this shock had been previously distributed over the surface of an immense body of clouds. How unreasonable it is to expect a single discharging point to pass off the volume of electricity accumulated in so great a body of vapour. It is for these reasons that the cheap conductors are found so often mere traps, bringing the dangerous element into a building, instead of leading it away.

It is a mistake, as well as a useless expense, to put up glass insulators to prevent the lightning from leaving the rod, and passing into the house. No flash will quit a properly constructed rod, because lightning never avoids a good conducting medium to follow a bad one. Hence, the rod being continuous, and the staple not so, iron staples are en-

tirely safe. An explosion will shatter glass ones into fragments, and the sleet and ice of winter will as certainly destroy them. As few thunder-clouds pass over without discharging their watery contents, the glass insulators become wet, and while in that condition are as good conductors as the iron staples. An immense amount of humbug has been propagated among the people by ignorant pedlers engaged in selling rods, on the necessity of glass insulators. They have introduced and sold them as indispensable to protection, either through entire ignorance of their worthlessness, or to enhance the profit on their wares. So, also, with respect to gold or platinum points, costing several dollars each. These serve no other purpose but to prevent oxidation. But the point of a lightning rod rarely or never oxidates. Its exposure to the air causes it to dry rapidly. If galvanized iron be used, as recommended for the wire, it will stand for centuries uninjured. The great object is to make every prominent part of the building bristle with points, and to supply them with an abundance of outlets to the earth, giving to the whole rod a discharging power proportioned to, or even greater than its receiving power.—*N. York Tribune.*

For "The Friend."

Extract from the Life of Samuel Neale.

In relating a visit made by him and William Brown, in 1752, to two persons who had joined in a separation from Friends, S. Neale remarks:

"Satan, the accuser of the brethren, tries all ways to disunite from the body, and cause a separation. Rents and divisions are the strength of his kingdom. And as his insinuations are adapted to all persons in their different states, finding out the weak side, there he plants his battery, trying one temptation after another, sometimes as an angel of light, and sometimes (as he really is) as an angel of darkness.

"But let a faithful examination be entered into, and the query raised: Am I influenced by that Spirit which governs by love, in the believers? Is there no root of self-love or of self-sufficiency? Is there no zeal kindled by the accuser of the brethren, that would introduce contention and discord, pride and high-mindedness? This cannot be from that Spirit that baptizes into the one body, and makes us one in Christ. No—there would be in that bearing and forbearing, a forgetting and forgiving; a persuading, and a travelling in soul to be of one heart, and to love as brethren. This will manifest whose disciples we are, and who is our Master."

Influence of Horticulture.—Philanthropists are beginning to appreciate the reformatory influence of gardening. At a late meeting of the British Association for the Advancement of Science, the Bishop of Ripon said, that the parish of Skipton, in Yorkshire, England, was inhabited principally by a rude, unrefined, and to a considerable extent, immoral population, when — Boyd was appointed its rector. The first step he took towards their amelioration and improvement was to lay out and plant a beautiful flower-garden attached to the rectory, to which he gave free access to his parishioners at all times. He afterwards encouraged some of them to ornament the gardens attached to their cottages by giving them plants and seeds; and in the course of a very few years, this rude population was, by the kindly influence of horticulture and floriculture, transformed into a most orderly, gentle, and refined community.—*Rural New Yorker.*

They that speak or write without care, often remember their own words with sorrow.

For "The Friend."

Extracts from the Letters and Memorandums of our Late Friend, H. Williams.

"First mo. 17th, 1845.—A few lines in acknowledgment of thy several letters of late, would be right. I have perceived from thy accounts, that best help, at times, has been near, sufficient for the occasion. My heart was warmed with gratitude for the favour, and an engagement felt that thy abiding might be low and humble, not reaching after even a word which was not in due course of fresh feeling and immediately given, so that life may be administered unto life. Keep little and low, then there is nothing to fear; be contented if only a few words be given, more will be given if the great Giver sees it is best. He leads safely; this, thou knows; yet to be reminded of what we already know, is sometimes a help. The Head of the church is sufficient for his own work."

"26th.—There seems a routine of concerns in society and out of it; which, while time and ability lasts, we pursue and attend to. If our 'eye be single,' in the doing, it may be well; but forcibly are we struck with the uncertainty of our time here, when those with whom we associate, are suddenly brought low and see their hold on time loosened. Our neighbour — is very poorly and low from the rupture of a blood-vessel; I feel interested for him. Poor man! his late comfortable prospects are turned backward; low and weak as he is, he sent for — to write his will; whether he will be able to direct it, is a doubt. The good rule of making a 'will' and settling outward affairs while in health, is not generally enough regarded.

"Thy letter received this morning, gives an account of the illness of our friend Thomas Kite, we feel much interested about him, I want thee to write soon again. Glad to hear — had been down to inquire for him; it was a good omen; so we are watched over, cared for and brought along, by our great Caretaker, who willeth not the death of any, but that all should return, repent and live. That this may be the case with all of us individually, who are in arrears, is my desire."

"31st.—As regards —, there was not a giving up in early life in honest faithfulness, and when people get old, they learn slowly; now as the day is far spent, and the night is approaching, there is no time to waste. I want us, each one, to try to hold on, to look straight before us, with the little 'faith' which may, in great mercy, be vouchsafed, though under many weaknesses.

"Dear Thomas Kite's escape from us seems to me to be one of those dispensations of inscrutable wisdom, about which we have nothing to say; but the lesson it teaches we must remember, 'Be ye also ready.'"

"Third mo. 19th.—I would refer to thy account of —'s communication; glad it was in 'gospel authority;' when our preaching is not in *that*, and the elders and others who sit and listen, cannot discover it, we are in a lapsed state as a Society. I sincerely hope we may be preserved; some will likely fall off, but, may not the body. I do feel strong desires for —'s preservation; I want her natural feelings may not rule in her, but her better."

"We have nearly gotten through with the present concerns of this place [West-Town,] a deeply interesting 'concern.' I have been comforted in finding a united labour for the right order and discipline of this large family through vigilance in those immediately interested. I have as to health and strength fared better than I had anticipated; the Friends seem to know my frailty, and have

been as sisters and daughters caring for me at every turn; so that I have need to mind I am not 'spoiled.'

"Since writing the above, we have breakfasted, and at the close, a few verses were read (as usual) by —, at the head of a long table of solid Friends, (among whom I feel unworthy to be,) but as *this* privilege has been given, not sought myself, I accept it gratefully. To return to the reading, it has seemed so good each time. — is a spiritual-minded man, one who strives to live near the root of life in himself, so that his movements are not superficial."

"Fourth month, 1845.—Thou has been so much on my mind, dear —, latterly that I have thought it might be allowable to write unto thee. The nearness of feeling remains, which thy visit left with me; though poor as any one can be, yet I did feel such cordial unity, and as time rolls on, and provings close are at hand, we naturally remember each other. I am concerned that thou and I should never forget the early impressions of good; how clear did we see the things we ought to do, the path was plain, and our convictions strong, great simplicity in all respects was laid on us; now, never, never let us forget *this*; for we have need to fear, the way the current is rolling, [lest] we entirely lose or forget the dew of our youth. There is something getting in, and in places [has] got into our Society, a good deal harder to detect and to see by careless observers, than the spirit which eighteen years ago rent us; it is a nice, easy spirit, very accommodating, full of profession of love, has found an easier way for enquirers after truth; in short, as I heard a dear, aged father in the Truth express, 'It is a religion without the cross.' Thou knowest it, hast seen plenty of it, doubtless, to understand me well; now let us mind and be watching; sure I am, if I fall, this will witness against me."

Yearly Meeting account of 1845—"22nd of the month, and 3d of the week.—Went through at this sitting with the reading and consideration of the answers to the queries. There was not as many remarks on the deficiencies as at some Yearly Meetings; yet there were lively and feeling remarks from several Friends. The neglect of religious meetings; the sensible want of true unity; the placing of children out of society, and of young women placing themselves in stores and other situations, exposed to temptations which they were not able to bear; to evade and depart from our testimonies in dress and address. This, dear J. C. opened in a sensible, feeling manner; saying if such, who are obliged to seek a livelihood, would place themselves under the care of careful Friends either as instructors to the children, or assistants in family matters, they would not only be tenderly cared for, but be brought on their way in a religious sense. Many in her country were now heads of families, and as princesses in our Society, who had filled such situations in early life. This exercise obtained a feeling in the meeting, which I hope may not be lost. In regard to living within the bounds of our circumstances; there was a good sound remark made by one Friend, 'that by not limiting our wants to needful things, our husbands and brothers had to keep trudging at the labouring oar to support us.'

"A lively communication from —, at the close of last evening's sitting, addressed to some who had ventured, though fearfully, to attend this large Yearly Meeting; hidden ones, she encouraged them, reminding them of the poor widow whom the prophet commanded to borrow of her neighbours, vessels, empty vessels, and they were filled 'it was like a little refreshing shower.'"

The Works on the Suez Canal.

This undertaking really is progressing, if we are to credit the statement of a correspondent of the *Courrier des Etats Unis*, which, as it contains some interesting particulars, we translate for the benefit of those who feel interested in the extension of the French empire in the East.

"If we were to calculate the amount of the works completed up to the present moment, from the extent of ground on which the head of the canal has been dug, we should be very far from forming a correct idea of the operations necessary to carry out the undertaking. It is not much, indeed, to dig a canal. The difficulty is to combine the means for excavating it so as to remain within the estimates. These means once found, it is necessary to construct the *materiel* to transport it to the spot, to set up the machinery, and to prepare beforehand for the subsistence of numerous workmen. This is what the directors in Paris have been occupied with, while in Egypt they have been completing the preparatory works described in M. Lessep's general report to the shareholders. These preliminary works comprise, principally, a wooden jetty for the unloading of ships; a light-house, work-shops, dwellings for the workmen, the company's servants and the engineers, digging wells for giving pure water to the cattle, and for watering the ground; the laying down of rails and the construction of steam-cranes and other engines.

"A quarry of stones has been tried at Gebel Geneffe, but as the results of this trial are to be reserved chiefly for ulterior works, another quarry, situated at Mex, to the west of Alexandria, in the vicinity of the sea, which offers a ready mode of transport, has been opened with the authority of the Viceroy. Useful galleries have been dug; rails carry the stones from the foot of the road to the jetties constructed near the sea, forming a provisional port, where six ships belonging to the company, receive by turns the products of the excavation. There are not less than five hundred thousand cubic metres of stone to be extracted from the quarries of Mex. The excavation will be conducted on a large scale as soon as the *materiel*, now on its way out, shall arrive. This *materiel* is composed of steam-cranes for lifting the stones from the quarry into the wagons, of other steam-cranes for loading the ships, of eighty wagons and two hundred tons of rails. A veritable flotilla will be employed in the transport of stones to Port Said, at the mouth of the canal, and it is calculated that this flotilla will carry not less than a million of tons in the space of fifteen months. The expenses of excavation and of transport are estimated at eight francs and a half per cubic metre; and, according to the estimate of the international commission, these expenses had been estimated at fourteen francs the cubic metre. The excavation of the quarries of Mex will therefore save five and a half francs per metre.

"At Port Said, at the entrance to the canal on the Mediterranean side, twelve sand-shovels have been mounted; others are on their voyage out. In order to estimate the services expected of these machines, the nature of the ground must be taken into consideration. In disembarking on the isthmus, on the Mediterranean side, there is a tongue of sand which is very narrow, and beyond which extends the Lake Menzaleh. This lake is filled partly by the waters of the sea, which pass over the tongue of sand, and partly by those of the Nile, at the time of the overflowing of that river. The water is very low at the ebb; and as it is exposed to the evaporation caused by the intense heat of the sun, it is saturated with salt. It becomes sweeter, on the other hand, at the over-

flow, or neap tide. During the heats of summer, it was scarcely practicable to use these sand-shovels in this great marsh, transformed as it was into a sort of salt-pit. The cauldrons would have been burnt, and rendered useless. Any how, the loss of the ship Jason, which was transporting a portion of the motors, would necessarily have retarded the employment of the dredging-boats. Two have been tried, with small results. The time has not been lost, however; for, instead of concentrating all the efforts of the workmen on the complete equipment of three or four of these apparatus, they have been employed in riveting the twelve shells which are now ready to receive the new motors.

"At present the overflowing of the Nile has commenced; the lake is filling with sweet water. The twelve dredging-machines (or sand-shovels) may now act without danger of too strong salt incrustations at the moment the most propitious for employing them. Beyond Lake Menzaleh rises a kind of threshold or little mound, about four leagues in length, which must be removed. It is a very delicate operation; not that it presents any difficulty, but because it will be necessary to do it economically. This problem has been resolved by the chief contractor, M. Hardon, in the following manner:—The height of the ground to be removed in order to reach the bottom of the canal, which has been provisionally dug at two metres and a half, is from twenty-two to twenty-three metres. Four different apparatus have been adopted to effect this. Simple as they are, they have, nevertheless, required very serious study. The first four metres from the surface will be excavated by an ingenious and, we believe, new machine. It consists of a sort of cross, of which the two arms form a see-saw; one of these arms descends to the ground and hooks on to a wheel-barrow which the workmen fill with earth. The arm rises, and the wheel-barrow thus raised runs upon an iron cord which carries it to a considerable distance, where it is emptied. It then returns by means of the same movement of the see-saw to the point whence it started, and is again filled and goes through the same process. The use of this machine will enable the workmen to remove the earth with as much promptitude as economy, to a distance of a hundred and fifty metres from the banks of the canal. One hundred and twenty-five of these apparatus will soon be in full play.

"The next five metres will be dug by means of an apparatus, which appears quite primitive, but which has not the less been used with advantage in the works of Paris. It consists of a beam fixed upright in the earth, and surmounted by a pulley. On this pulley turns a rope, at each of the ends of which a man and a wheelbarrow are made fast. One of these wheel-barrow is filled at the foot of the cutting, while the other is emptied at the summit. The movement of the full barrow which ascends, is facilitated by the traction of the barrow which descends—a traction which is the less difficult, as it operates naturally by the downward motion.

"The next six feet which follow, and make in all fifteen feet in depth of open cutting in the whole of the extent to be cut, will be executed by means of a piece of mechanism composed of several endless linen straps, superposed so as to carry the earth to the height of the brink of the cutting. These endless straps are a series of *godets metaliques*, (metallic cups,) into which the earth is thrown, and which, turning upon themselves by the movement given to them, somewhat like the leather straps of steam-engines, carry the stuff where it is intended to be thrown. The workmen at the bot-

tom of the cutting will only have to cast the excavated earth upon the endless cloth, for it to be carried and discharged at the upper extremity of the slope, where the wagons will be ready to receive it and carry it further. Thus the cutting of the soil will be carried to a depth sufficiently great, so that the dredging-shovels, in their turn, may finish the piercing, and open the canal to the lake Timsah. This lake is situated in the middle of the isthmus, beyond the mound of El Guirs.

"This is not all. In a country like the Isthmus of Suez, whose ancient fertility has disappeared in consequence of revolutions and wars which go back to the remotest antiquity, and have deprived the country of its natural or artificial means of watering, it was indispensable to provide beforehand for the alimentation of the numerous workmen engaged on the works we have just described. For this purpose the directors have been obliged to provide ovens, biscuit-making machines, mills and bolting-rooms, with a considerable supply of wheat, bran, etc. It has also been necessary to set up apparatus for forcing the sweet water up to the surface. This water had to be procured; and for this purpose use has been made of a lake which is fed by the Nile, and is situated at the height of Lake Timsah, near the middle of the isthmus. This lake is called Lake Maxamah. An apparatus for drawing the water has been tried, and by means of this it is carried to the foot of the excavations by pipes placed in a trench, either open or covered. The preparations completed, the opening of the canal from the Mediterranean to Lake Timsah is merely an affair of a few months, and the contractor is satisfied that he will accomplish this portion of it by May of next year.

"The workmen will be taken from the native population. Three hundred Arabs are now employed in the quarries of Mex and in the timber yards at Port Said. Not only have they been found useful in digging, but in superior kinds of work, such as mounting the sand-shovels. Emulation is promoted among them by the distribution of cards of different colours, which mark the degree of their aptitude and zeal, and entitle them to an increase of wages. Each one strives to obtain the best card, and the humiliation they feel when they have to descend to an inferior card, encourages them to the most determined and sustained efforts. It is useless to say that in the timber yards, presided over by Europeans, mostly Frenchmen, the workmen are exposed to bad treatment. It is quite the reverse. The works of this canal will greatly ameliorate the condition of those who take part in them. Hence, up to the present time, engagements in the company's service are very popular in Egypt. Such is the position of the works of the Suez canal. The constant protection of the Viceroy, the sympathy of the continental governments, and the inviolable character of the property which European capital is creating on the isthmus, more than ever assure to this great enterprise steady progress and ultimate success."

Such, we may add, are the glowing terms in which our French friend describes the undertaking. With him everything is *couleur de rose*. We hope his sanguine expectations may not be disappointed. As for the very ingenious machines which he is so proud of, it strikes us that we have heard of them before, but not being a professed engineer, we cannot speak positively as to their antiquity or their novelty. Success to the Suez canal.—*Late Paper.*

Humility is the forerunner of advancement and honour; and ambition the harbinger of destruction and ruin.

For "The Friend."

BIOGRAPHICAL SKETCHES

of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 101.)

JOSHUA BROWN.

After his journey into Jersey, Joshua Brown remained for several years at home, diligently labouring for the support of his family, and in fulfilling his domestic and religious duties there. On the 7th of the Eleventh month, 1763, he lost his beloved wife, with whom he had lived about twenty-seven years in much harmony. They had had eleven children, eight of whom survived her.

Having felt his mind drawn in gospel love to visit Friends throughout Bucks Quarterly Meeting, and some parts of Jersey, and having the unity of his Monthly Meeting with his concern, he left home First mo. 29, 1765, to perform the service. The first day he rode twelve miles to David Brown's, at Nottingham, and the next thirty miles to the house of William Trimble. On the 31st he was at Darby Monthly Meeting, wherein he was led to supplicate the Almighty Father, that through his power he would enable those who were then gathered before him, to lean on Him alone for help and strength; and that he would furnish them such offerings as would be acceptable to Him.

Lodging that night with that faithful minister of Christ, William Horne, he rode the next morning, Second mo. 1st, into Philadelphia, where his home was with Joshua Emlen. He attended the Quarterly Meeting of Ministers and Elders there on the 2d of the month, the Meetings for Worship on the 3d, the Meeting for Discipline on the 4th, and afterwards the meeting appointed for negroes. During the course of these meetings he was at times strengthened to minister the gospel of life to the people. On the 7th he crossed the Delaware on the ice, and accompanied by his host Joshua Emlen, rode to Haddonfield to their week-day meeting. Here his concern led him closely to press those gathered to beware of covering themselves with any covering which was not of the Lord's Spirit. He likewise exhorted them to be willing to remain in the furnace, the trials and provings into which their Holy Leader had plunged them, until thoroughly purified, they might be brought forth vessels to His honour, on which He might stamp Holiness.

Dining with Sarah Hopkins, he rode to Joshua Roberts', where he lodged. On the 8th he had a meeting at Chester, wherein he was measurably favoured. That night he lodged at the house of Edmund Hollingshead, where he rested the next day, it being the seventh of the week. Attending Evesham Meeting on the 10th, he lodged that night with William Foster, and on the 11th, was at a meeting in Mount Holly. Not feeling relieved thereby, he had one appointed for the evening, which was held in silence. On the 12th he was at Rancocas Meeting, wherein he had service. That afternoon, in company with Elizabeth Smith, he rode into Burlington, where he lodged at the house of John Smith. On the 13th, with John Hoskins, he rode five miles into the country to a school-house, where a meeting was held; and, returning to Burlington, he was, on the 14th, at a meeting there. In this meeting he was engaged to press his hearers to close in with the offers of salvation, whilst the day of visitation was extended to them. Crossing the Delaware again on the ice to Bristol, he had a meeting there on the 15th. It was a close, exercising season. On the 16th he rode to the house of his friend and faithful fellow-labourer in the gospel, Joseph White. On the 17th, the first-day of the week, he was at the Falls Meet-

ing. In this meeting he pressed the necessity of a real cleansing from sin and the danger of trusting for salvation to having the righteousness of Christ imputed to them, if they were not purged from the impurity of sin. That night he lodged at the house of James Moon, and on the 18th, was at Middletown Meeting, in which he was constrained to exhort those present to an earnest labour that they might be found worthy of attaining that rest, which is the privilege of the children of God. Lodging with Samuel Keery, he, on the 19th, rode to a meeting at Makefield, wherein he was concerned to be an example of silence, yet, before the close of the meeting, found a necessity of praying for himself and those assembled with him. Lodging that night at Bernard Taylor's, he the next day was at a meeting at Wrightstown. In this meeting, after showing that we were by nature children of wrath, he urged the necessity of witnessing a change of heart, through the powerful working of the gift and grace of God, mercifully afforded unto all men. Going that night to Samuel Wilson's, he the next day had a meeting at Plumsted. Herein he set forth the goodness of God in creating man in a state of innocence, the sorrowful fall of man, and the continuation of God's favour to him, in opening for him a way of redemption through Jesus Christ. That night he lodged with his aged friend, Hugh Bly. The next day, the 22d, at a meeting at Buckingham, he was led to show the necessity of following the Lord in all his requirings, however foolish to man's wisdom they might appear. Lodging with Samuel Keery, he the next morning rode to Bristol, and crossing over the Delaware, attended the Quarterly Meeting of Ministers and Elders, held at Burlington. In this meeting he recommended true inward labour after a quiet, watchful state of mind, in which they might receive ability to judge themselves, and also a capacity to administer help to others. After attending the several sittings of the Quarterly Meeting, on the 25th he crossed the Delaware river once more, and rode to the house of Samuel Keery. On the 26th he was at the Quarterly Meeting of Ministers and Elders, held at Wrightstown. Here the favour of experiencing a being engrafted into the true and living Vine was commented on, and also the necessity of abiding therein, and of witnessing the pruning hand of the great Vine-dresser to keep down all the puttings forth of the first nature. At the close of the Quarterly Meeting, on the 28th he rode homeward, and lodged at the house of John Lloyd. On the 29th, passing through Philadelphia, he rode to the house of William Harvey, on the Brandywine; and on the 30th, reached his own residence. He says, "Through mercy I found my children and family well in health, and I was favoured with a good degree of peace of mind, and thankfulness of heart to the great Master, who had preserved in health, and measurably favoured with his presence, enabling me to perform this visit."

On the 10th day of the Ninth month, 1767, Joshua Brown was married to Zillah Maule, widow of Thomas Maule, of Radnor, and daughter of Daniel Walker, of the Great Valley.

(To be continued.)

Laboriously Doing Nothing.—It is related of Hugo Grotius, a man of great genius, industry, and learning, who engaged strenuously, in the controversies of his time, respecting religious opinions; by which he was brought into great trouble and perplexity; that he replied to one who admired his great industry, to this effect: "Ah! I have consumed much of my life, in laboriously doing nothing."

Working for a Penny a day.—When in our boyhood we read in the Bible about the men working in a vineyard for a penny a day, we remember that it seemed like very small wages indeed. But let us see about this. In those days a penny was about as large as fifteen of our cents, and as money was some ten times as valuable as now, the penny a day was as good as 150 of our cents, so that those men really got as good wages as the best men now generally have in harvest time, that is, a dollar and a half a day. So also when that good Samaritan gave two pence to the landlord to take care of the man who fell among thieves, you see it was equivalent to about \$3, which would probably pay for his board two weeks in a country tavern, where board was very cheap. This gift of the Samaritan was in addition to the raiment, the oil and wine, and to the promise to pay any thing more that the landlord might expend. By the same reckoning, how much was that box of "very costly" ointment worth, which Mary used upon the Saviour? When the disciples asked if they should buy 200 penny-worth of bread, how many loaves were they calculating for, at about 6 cents a loaf—a large price in those days? Remember to reckon money worth ten times as much as now, and to call a penny-worth 15 cents.—*Am. Ag.*

Pride.—Survey the things that raise your pride; consider how vain they are. Is it silver and gold? The dust of the earth! perishing treasures! poor comforters in an hour of inward distress, of sickness or death! Is it beauty, and youth, and strength? What withering flowers are all those! what gay and dying vanities, that are wasting hourly, and may be blasted with an east wind! Is it honour and fame among men? What an empty thing is the breath of mortals! how subject to change! How unjust and feeble a foundation! Is it high birth that makes you proud and scornful? This is the honour of your ancestors more than your own, and perhaps it was not raised at first upon virtue or true merit; then it is a worthless thing indeed! Is it your wisdom and knowledge that puffs you up with conceit? It is a sign you lack one large branch of it; that is, the knowledge of yourself, for that would make you humble.—*Watts.*

How the London Times is printed.—They use nine tons of paper a day—enough to reach to Dover, eighty-three miles. The water to wet the paper is raised by an engine, and going through a perforated zinc cylinder, falls on an endless blanket, and wets twenty-four sheets at a time. They use twenty-seven kegs, or two tons of ink, a week. Moulds for electrotyping are made of papier-mache, from which lead impressions are taken, and ready for use in a half an hour—can take six plates from a mould: the manner of doing it without burning the mould is a secret; save six hours by electrotyping. Have an eight-cylinder Applegath press, that takes twelve thousand five hundred impressions, and a Hoe's ten cylinder, that turns out sixteen thousand four hundred in nine hours, working six men. The latter press, moving horizontally, is not near as complicated as the former. They prefer Applegath's, as it does its business more neatly. Employ 360 men and issue 55,000 copies; have a man who counts 300 a minute, and they are all delivered five minutes after the stoppage of the press.

Positiveness is a certain evidence of a weak judgment, and obstinate persons usually regard neither truth in contradicting, nor benefit in disputing.

The Lehigh Valley.

Within the last three or four years the Lehigh Valley railroad, from Easton to Mauch Chunk, has been opened to passenger travel as well as to coal tonnage, thus affording favourable opportunity to outsiders to witness the richest and most inviting valley in the world. This road, for its entire length, is studded with furnaces, forges, and iron-works, and additions are steadily made to their number. A night ride along its line from Easton up is greatly enlivened by the brilliant lights from the tops of their stacks. The Lehigh valley has become the centre of iron-making in the United States. There are now in full operation in it twenty or more iron furnaces, all of them fully employed, and several more preparing to go into blast. There are, here and there, works in other sections of the Union, but in no other quarter have they been put in operation so rapidly as here, and at no other place is iron of better or equal quality made for the price. The several ingredients are at easy command and in great abundance. The various ores, the coal, and the lime, are all favourably located, and point to the Lehigh valley as a location by nature especially designed for the manufacture of this great staple. The facilities of outlet, to all the great markets of the country, is equally favourable, and between the produce of iron and coal, promise to the carrying companies of the region a growing and most lucrative business. The Lehigh Valley railroad, the Beaver Meadow railroad, the Hazleton, and the Lehigh canal, all, in some measure, competing works for the same trade, are severally in the enjoyment of a business that puts their securities among the most favoured on the market. What this business and the resulting profits may be in the course of the next ten years, it would be difficult to estimate. While old coal mines are industriously worked, new ones are continually coming into use, and with an increase of product of a million a year, outlets for tonnage will hardly keep up with the demand for them. Gradually but rapidly coal has, for the last generation, been establishing itself as the universal motor of the social mechanism. As has been truly said, "it warms and lights our houses, cooks our food, spins, weaves, dyes and washes our clothes, illuminates our streets, bears our letters and ourselves swiftly over land and sea, makes our paper, prints our books and journals—in a word, what does it not do for us? What movement, in the vast and complicated machinery of modern society is not dependent on coal? Should this motive force be now, or at any future time, withdrawn, what would be the effect on the world? Locomotion and the transmission of letters would instantly return to the rates of fifty years ago. Our ocean and river steamers would speedily be rotting at our wharves, and our rail cars stand motionless and useless on their tracks, for all the accessible forests would speedily disappear under the immense demand. New Orleans would again be a fortnight from New York; England a month from America, and California be almost lost sight of. Here and there the dim light of an oil-fed lamp would twinkle through the streets as of old, instead of the brilliant and abundant light afforded by gas. Books and newspapers would forthwith rise to a cost entirely beyond the reach of the million. Even that primary element of home comfort, and, in fact, of all cultivated and pleasurable existence—warmth—would be wholly unattainable by the mass of mankind, and ere long be beyond the reach of all." And what would become of the rapid and cheap multiplication of books which are wholly dependent on coal-fed steam, if coal were withdrawn? Every interest of society and humanity would undergo a

disastrous revolution. The lack of coal would operate like a paralysis on all human energy. Its production and cheap access to market are, therefore, matters of the first importance, and should enlist the liveliest interest and support in its behalf.

The Rock a Safe Abiding Place.—The Lord Almighty is drawing near to judgment, and will judge in righteousness, according to the root in which every one grows, and the fruit they bring forth. All the worshippers in the outward court will be trodden down under his judgments, and made desolate. Therefore, in his name that lives for ever, I say unto you everywhere, be inward, haste inward into the Divine nature, in which alone will be a safe abiding place, in the dreadful day that comes on apace. In his name I warn all who have gone from the obedience to the daily cross of Christ Jesus, and abide not in the holy watch, and thereby have got into a false liberty, in their ways, words, conversations, meats, drink and apparel, to return speedily, under the operation of the spiritual, circumcising knife, that all which offends the Lord, and grieves his good Spirit given to profit withal, may be effectually removed, and you brought into your first fear, awe, and holy watchfulness in the light of the Lamb. So will the Lord be with you in the day of the dreadful overthrow, when both the sandy foundations, and the buildings thereon, will fall together. Therefore, in the name of Almighty God, and in the sense of the majesty of his glorious presence, I cry to you, To the rock, To the rock, To the rock, so will the Lord favour you, and compass you, and make you sing of his praise; here is safety, food and water, heavenly and never-failing.—*Charles Marshall.*

Waterloo the Day after the Battle.—On a surface of two square miles, it was ascertained that fifty thousand men and horses were lying! The luxurious crop of ripe grain which had covered the field of battle, was reduced to litter, and beaten into the earth; and the surface trodden down by the cavalry, and furrowed deeply by the cannon wheels, strewn with many a relic of the fight. Helmets and cuirasses, shattered fire-arms and broken swords; all the variety of military ornaments, lancer caps and Highland bonnets; uniforms of every colour, plume and pennon; musical instruments, the apparatus of artillery, drums, and bugles; but why dwell on the harrowing picture of a foughten field?—each and every ruinous display bore mute testimony to the misery of such a battle.

* * Could the melancholy appearance of this scene of death be heightened, it would be by witnessing the researches of the living, amid its desolation, for the objects of their love. Mothers, and wives, and children, for days were occupied in that mournful duty; and the confusion of the corpses—friend and foe intermingled as they were—often rendered the attempt at recognizing individuals difficult, and in some cases impossible. * * In many places the dead lay four deep upon each other, marking the spot some British square had occupied, exposed for hours to the murderous fire of a French battery. Outside, lancer and cuirassier were scattered thickly on the earth. Madly attempting to force the serried bayonets of the British, they had fallen in the bootless essay by the musketry of the inner files. Farther on, you trace the spot where the cavalry of France and England had encountered; chasseur and hussar were intermingled; and the heavy Norman horses of the Imperial Guard were interspersed with the gray chargers which had carried Abion's chivalry. Here the Highlander and traileur lay, side by side, together; and the heavy dragoon, with green Erin's badge upon his helmet

was grappling in death with the polish lancer. *

* On the summit of the ridge, where the ground was cumbered with dead, and trodden fetlock-deep in mud and gore by the frequent rush of rival cavalry, the thick-stewn corpses of the Imperial Guard, pointed out the spot where Napoleon had been defeated. Here, in column, that favored corps, on whom his last chances rested, had been annihilated; and the advance and repulse of the Guard was traceable by a mass of fallen Frenchmen. In the hollow below, the last struggle of France, had been vainly made; for there the Old Guard attempted to meet the British, and afford time to their disorganized companions to rally.

A New Race of Men in South America.—Professor Newberry, in his paper, read before the American Scientific Association at Newport, Rhode Island, gave a vivid description of the geographical features of the great plateaux sweeping east and west from the Rocky Mountains, illustrated by coloured drawings. His well-browned, fiercely-bearded face, gave evidence of the effect of the sun and the winds on the vast treeless plains that skirt the Colorado. He incidentally gave a most interesting description of that strange people, the Moqui, whose cities we have seen in New Mexico, and but a small remnant of whom now exist. They belong to a hitherto unknown race. Professor Newberry thinks they may be the remains of the Aztecs, who ruled that region on its discovery by the Spaniards. From the characteristics, however, of the melancholy remnant who now exist, it seems more probable that they are to be referred to the Toltecs, who were displaced by the Aztecs.

Prof. Newberry describes them as a race apparently entirely distinct from any other Indians on this continent. They are smaller, have a distinct conformation of the skull and face, and are peaceful agriculturists. They weave cloth, work with implements of stone, and build towns of stone, and mortar, on the mountain table-lands which rise eight hundred or one thousand feet above the lowland plateaux. They build walls round their towns, and their only means of ingress and egress is by ladders, which they draw after them when they enter the town. There are seven of these small towns still inhabited by this fast-fading race. But their ruins extend over the whole valley of the San Juan—apparently ruins of a race once numbering millions of men and many of them (the towns) five hundred or one thousand years old.

Many of the truly pious have been called to finish their course without those vivid and transporting joys which others have experienced. It frequently, and perhaps generally happens, that the diseases which terminate in dissolution, so affect the frame, as by a certain law of nature, to disturb or impede the regular movements of the mind. We have no right in such cases to expect miracles. When the Christian, whose strength is exhausted, whose nerves are shattered, and whose whole frame is worn down with sharp pain, or long protracted sickness, finds himself unable to meditate or pray with that fixedness or fervour of soul, which he has often experienced heretofore; his hope may still be firm and steadfast, while with broken, faltering accents, he appropriates the language of the Psalmist—"My heart and my flesh faileth; but God is the strength of my heart, and my portion forever."

Pleasure is a rose, near which there ever grows a thorn of evil. It is wisdom's work so carefully to cull the rose, as to avoid the thorn, and let the perfumes exhale to heaven in grateful adoration to Him, who gave the rose to bloom.

Selected.

Friends, I warn you, in the presence of the living God, not to speak of the things of God out of the ear of God, at random, in a presumptuous mind. Proud boasters are excluded out of the kingdom of God, and with the light of Christ condemned, and they are judged by the life that gave forth the scriptures. Therefore, to you this is the word of the Lord, Wait in the light with which Christ hath enlightened every one of you; love it, and ye shall have the light of life; and it will bring you to stand in the counsel of God, and keep you from all wicked ways. With it ye will see all the enchanters, false prophets, who speak a divination of their own brain, whose minds are turned from the light of Christ; with this light are they condemned. All whose minds are turned from it, and hate it, whose deeds are evil, are condemned with this light, though they may make a profession of the words, which proceeded from the light, from them who lived and walked in it. They that turn from it, and hate this light, making a profession of their words that dwelt in it, and hate them that walk in it now, Oh! high deceit, all such are to be condemned with the light. They that hate the light, and deny it, though they may profess the words that proceeded from the light, and be full of them, they turn no people from their wicked ways, for in the counsel of God they stand not.

Every one in your measures, wait and walk in the life which gave forth the Scriptures, which will open them to you; else I do deny you all, and you are to be turned away from, as having the form, but not the power. Know the life and power of God in one another; but that knowledge in the form without the life we deny, though it be never so nicely painted, and the harlot be never so beautiful. This is the harlot who dresseth herself with the words that proceeded from the Light, who persecuteth them who dwell in the light; with the words that proceeded from the light doth she clothe herself, and is harlotted from the life; and all that she brings forth, is contrary to the light. But if ye love this light, and your minds be guided by it to see the face of Jesus, and Him the Head, then with this light ye will see the mother of harlots, where she is and what she is joined to. The light is that by which ye come to see; he that walketh in it, stumbleth not. I charge you every one in the presence of the living God, to take heed to the light. Loving it, it is your teacher; hating it, it is your condemnation. 1653. G. F.

Farmers' Tools and Tool House.—Every farmer should have a good supply of tools, not only ploughs, harrows, cultivators, reapers and mowers, with the scythes, forks, rakes, spades and shovels, which no good farmer can do without; but the smaller, though no less useful kinds, that are so handy when the larger ones get broken or out of order, or when it becomes necessary to make a nice new fence or gate, or repair the thousand and one things that need fixing up about the premises. If the farmer must go to the carpenter or blacksmith for every little repair that is needed, he will lose a great deal of time, and often at a season when a day's work is worth a whole week's at another time. The first essentials for the proper keeping of tools is a good tool-house, with a door and good lock and key. If every one about a farm works when he chooses with edged tools, they will not long have an edge. It is better to let one man do all the work of this kind, and he will find it necessary to keep all the tools in good order; for it must be recollected that dull tools will never do good work, neither will a good workman use such. A tool-house enables you to keep everything in its

proper place, where you can find it at once, without asking every one of the family, "Where's that saw?" or "Where's that hatchet?" and then discovering that it must be sharpened before using. In such a house—and it need not be large—you can put up a carpenter's bench, with serew. The latter will cost but a few shillings. Have a little rack on the wall behind it, in which to put your half dozen chisels and gouges, screw-driver, &c., and above it hang your ripping, cross-cut and tenon-saws. These, with a set of planes, braces and bits, whetstone, square, hammer and hatchet, will do well for a beginning, not, however, forgetting a few good augers. When you need more tools, buy them; but with those named you can repair almost anything of wood. A vice for iron work will be found of great use, and may be put up at one end of the room, having a good three-inch plank for a bench top. A twenty-five pound vice will do, but a heavier one is better. With it you need a chipping-hammer, two cold-chisels, and two or three bastard-cut files, the largest a fourteen-inch flat. One may be a half-round twelve-inch. The "iron" tools will not come into use as often as the others, but will be sometimes found very necessary.

Put all these tools in the best order, and keep them so. Let no rust disfigure them. Rust is best prevented by the use of a little tallow rubbed over them occasionally, and moisture not allowed to enter where they are. Profit by these suggestions, and you will always find your tools most valuable and pleasant friends, provided you are not troubled with borrowers.—*Ohio Farmer.*

Useful Effects of Light.—Sir James Wylie, late physician to the Emperor of Russia, attentively studied the effects of light as a curative agent in the hospitals of St. Petersburg: and he discovered that the number of patients who were cured in rooms properly lighted, was four times greater than that of those confined in dark rooms. This led to a complete reform in lighting the hospitals of Russia, and with the most beneficial results. In all cities visited by the cholera, it was universally found that the greatest number of deaths took place in narrow streets, and on the sides of those having a northern exposure, where the salutary beams of the sun were excluded. The inhabitants of the southern slopes of mountains are better developed and more healthy than those who live on the northern sides; while those who dwell in secluded valleys are generally subject to peculiar diseases and deformities of person. These different results are due to the agency of light, without a full supply of which, plants and animals maintain but a sickly and feeble existence. Eminent physicians have observed that partially deformed children have been restored by exposure to the sun and the open air. As scrofula is most prevalent among the children of the poor, this is attributed by many persons to their living in dark and confined houses; such diseases being most common among those residing in underground tenements.

The health statistics of all civilized countries have improved greatly during the past century. This may be justly regarded as due to the superior construction of houses, by admitting more light into them. The old-fashioned dwellings were built with narrow dwarfish windows; and as glass, until within recent years, was very dear, its application to windows was proportionably limited. Dwelling houses of the present day are generally built with windows of four times the dimensions of those belonging to the olden times; and the streets of our cities—upon which houses depend so much for their light—are made much wider than those of a past

age. Light is now more valued, for its influence is better understood than was the case fifty years ago; and the most gratifying results have followed. But we are not at the end of city improvements yet; as it is felt, in almost all our cities, that if the streets (even the broadest of them) were twice their present width, a general benefit would be the result.

1718. Advised that nothing be done through strife and contention, or vain glory, murmuring or disputing; but in the spirit of meekness, love and humility, carry yourselves towards one another. And ye younger brethren, endeavour to know your places, as living members of one body, and preserve a due regard to your elders in Christ Jesus.

THE FRIEND.

TWELFTH MONTH 8, 1860.

It is difficult to ascertain the exact position of the Roman Pontiff at the present juncture, or how long and how far he is likely to retain possession of his temporal kingdom and power. From the last accounts, it would appear that the native inhabitants of the provinces which have heretofore been subject to his sovereign authority, have manifested a decided inclination, if not a determination, to transfer their allegiance to Victor Emmanuel, now king of Italy; and that they are prevented from so doing only by the presence and active interference of the French troops. The government of imperious cardinals and crafty priests has become hateful and intolerable to them; and so far as the oversight or indifference of the foreign soldiers will admit, they appear to embrace every opportunity to make their feelings known and felt by the Pope, and their mitred oppressors.

There is much speculation indulged, as to whether the overthrow of the Papacy is at hand; and many, judging from its present crippled and precarious condition are sanguine in their predictions of the speedy and final termination of this unrighteous system of priestcraft and despotic power. But the Papacy has at different times been in a worse condition than it is now, and what is surprising, has always been humiliated and punished, by its own spiritual children, those who, according to their faith, looked upon the Pope as Christ's viceroy upon earth. Rome has been sacked, and the Pope taken prisoner or driven into exile again and again, by generals with armies professing the Romish religion. There have been long interregnums, during which there was no Pope, and again, for years there have been two Popes—each selected by cardinals—holding their separate courts, and fulminating their excommunicating bulls against each other. In 1800, the papal chair was vacant for near a year, Pius VI., having died at Valençia, an exile and a prisoner. The popular fury and libertinism of the French republicans inoculated the impulsive Italians, and rendered their country unsafe for the arrogant pretensions of a Pontiff, and even for the consistory to meet to choose a successor, until the cardinals could avail themselves of the presence of a Russian army, whom they looked upon as schismatics, in order to shut themselves up in conclave, and select some one who would be willing to accept the then barren and dangerous honour. Hardly had the new wearer of the tiara succeeded in persuading the catholic powers to restore the curtailed states of the church, when they were again seized upon by Napoleon the First, who seemed well-disposed to wring out the remaining life-blood of the Papal power, by the

rigor with which he enforced the requisitions of the treaty of Tolentino. The French minister at Rome, in writing to Napoleon, says: "The levy of thirty millions which Rome has bound herself to pay by the treaty of Tolentino, has drained out all the blood that was left in the veins of the old carcass. We will burn it to death over a slow fire. It will fall of itself."

Three times, since this declaration of the French minister, has this wicked, mysterious power been resuscitated, and again been apparently brought near to destruction; the last time being in 1818, when the people of Rome rose in rebellion, murdered Count Rossi, the Prime Minister, and so threatened the Pope, that he was glad to escape in disguise as a footman on a coach-box, and leave the "Eternal City" to the tender mercies of the excited populace, with Garibaldi at their head. It was then that the French Emperor claimed the right as "the eldest son of the church" to interfere on behalf of the dethroned and exiled Pontiff, and once more brought him back to issue his spiritual and temporal mandates from within the walls of the Vatican.

From that time to the present, the real support of the Pope's temporal kingdom has been the bayonets of France; and although Louis Napoleon has advised him to abandon all his claims as an earthly prince, there is no probability he will voluntarily do so; and such is the power he still exercises over the minds and consciences of the subjects of the great Catholic Sovereigns of Europe, that they will be loth to do anything that may incite him to employ it to create discontent and revolution among their subjects, lest it finally lead to the subversion of their own authority. In the mean time, this marvellous system of antichrist shows that it changes not in its pretensions, or in the mystery of iniquity, by which it seeks to maintain its hold upon its blinded and superstitious adherents. It is probable that most people in our country suppose that the sale of indulgences has long since ceased, and that even the Pope, in these days of light and knowledge, would hardly dare publicly to proclaim his readiness to sell to whoever would buy, the right to sin with impunity, and a clear passport to heaven, without reference to what kind of life may be led, from the time of purchase to the day of death. Such, however, is not the case. In the *Presbyterian*, we find the following advertisement, which shows that the trade is still recognized by the Catholics as a legitimate one, and that in the present distressed state of the Pontiff and his court, his wares may be bought cheap. The *Presbyterian* says:—

That it is a genuine pronunciamiento, is evidenced by the fact that it is taken from the Tablet, the organ of the Papacy in London, and that it has Cardinal Wiseman's name at the head of it, and that of the Vicar-general at the foot of it—both agents of the firm. Here it is:

"*Fellow Catholics*—Pius IX., our common Father, surrounded by a host of enemies, and unsustained by the great Catholic Powers, appeals to the loyalty and devotion of all his children for combined aid. While infidels, Protestants, and dissenters are combining to enrich the piratical invader of Sicily, will the Catholics of England refuse a penny a week to the sacred cause of their persecuted Father?"

And for help given in the coin current of Queen Victoria, the pontiff pays with large drafts on Paradise. The inducements are:

"Firstly. A Plenary Indulgence upon the day of Reception; upon the 2d of August, the Feast of St. Peter's Chains, the Patron Feast of the Association; upon the 29th of June, the Feast of SS. Peter and Paul; and at the point of death, for all the members. Secondly. An Indulgence of Seven Years on any four Feast days named by the Ordinary of the District. Thirdly. An Indulgence of One Hundred Days for every good work performed by the Members of the Association."

SUMMARY OF EVENTS.

EUROPE.—Liverpool dates to the 17th ult.

The minimum rate of discount was raised by the Bank of England, on the 15th ult., to six per cent. This movement was telegraphed to the Bank of France, and the contemplated withdrawal of more gold from the Bank of England by that bank was suspended. The London money market was stringent. Three months' paper was not negotiable below 7 per cent., and six months' paper at 8 per cent. Consols, 93 $\frac{3}{4}$ a 93 $\frac{1}{2}$. The Liverpool markets were without material change.

The French Empress Eugenie arrived in London on the 14th. She was about to visit Scotland on account of impaired health.

It is said that England and France have concluded a treaty with China. The combined forces advanced within twelve miles of Peking. The Emperor at first refused to attach his seal, but finally yielded to the demand.

The position of Italian affairs was unchanged. All Italy may now be considered as under the government of Victor Emmanuel, except the territory still held by the Pope, and Venetia. The united government is now composed of Sardinia, Lombardy, Naples, Sicily, Tuscany, Modena, and Parma, having about 100,000 square miles, and 20,000,000 of inhabitants. The government will be a constitutional monarchy, and the expectation is general, that the remaining provinces—the States of the Church and Venetia—will sooner or later be relieved of their present enthrallment, and form a portion of united Italy.

UNITED STATES.—Congress convened on the 3d inst., quorums being present in both Houses. The two Senators from South Carolina having resigned their seats, were not present; all the Representatives from that State, except one member, were in attendance. Information being received that the President's message would not be sent to Congress that day, both Houses adjourned, after transacting some unimportant business. On the 4th the message was read in both houses. It attributes the secession movement to aggressions of the North upon the slave interest; advises the repeal of all acts which give offence to the South; and the adoption of an amendment to the Constitution, expressly recognizing the right of property in slaves wherever it now, or may hereafter exist: the duty of protecting this right in the territories; and declaring all State laws embarrassing the carrying out of the Fugitive Slave Law, as unconstitutional.

The Electoral Vote.—The result of the Presidential election in all the States is now ascertained with sufficient accuracy to show that the 303 electoral votes will be divided as follows, viz: Lincoln, 180; Breckinridge, 78; Bell, 33; Douglas, 12.

Philadelphia.—Mortality last week, 229. The progressive growth of this city is shown in the following statement of the number of dwellings at different periods. In 1810, there were in the entire county 16,682; in 1820, 20,565; in 1830, 27,968; in 1840, 53,078; in 1850, 60,278; and in 1860, 89,978.

The Secession Movement.—A special despatch from Washington to the Charleston Courier says, that the President hopes that South Carolina will appreciate the delicacy of his position, and will not compel him to use force in the collection of the revenue, but he will maintain the laws, and protect public property under any circumstances. The Florida Legislature have passed unanimously a bill calling a State convention to assemble on the 3d proximo. That of Georgia has authorized the suspension of specie payments by the banks, and has also suspended the legal collection of all debts for one year. The Charleston Mercury publishes a bill, which is to be brought before the Legislature of South Carolina, proclaiming all free negroes to be slaves on and after the 1st of next month, the free coloured population to be sold at public auction, and the proceeds to be applied to the tax funds of the various counties. The number of this class of persons in South Carolina, in 1850, was 8956.

The Revenue.—The balance in the U. S. treasury, at the close of last week, was \$3,456,000. The revenue from customs has greatly declined within the last few weeks, so that without a new loan there will probably soon be a difficulty in meeting the demands on the treasury.

Curtailment of Business.—The cotton manufacturers of Philadelphia, have mostly agreed to run their mills half time until a revival of demand takes place. In Bridgeport, Conn., upwards of 1000 employees are out of work, and in New Haven, 2000. The prospect is, that many branches of business will be greatly depressed through the winter.

Miscellaneous.—*Marine Losses*.—The number of Ame-

rican sea-going vessels, reported as totally lost and missing during the past month, amounts to 37, and their value, exclusive of cargoes, is estimated at \$560,000.

British Marine Losses in 1859.—The loss of property caused by wrecks on the British coasts, in 1859, amounts to \$10,000,000. There were 1415 vessels lost and disabled, on board which were 10,538 persons, exclusive of passengers; of these, 1645 were drowned. This is the largest number on record that have perished in any one year.

Tobacco Forbidden in French Colleges.—The Minister of Public Instruction has received so many complaints respecting the use of tobacco and cigars by the students in the French colleges, and the injurious effects of the weed on their physical and mental development, that he is said to be about to interdict the use of tobacco, in any form, in the educational establishments of France.

A Profitable Article.—The income to the French government from tobacco, nearly one half of which is from the United States and Cuba, was, last year, about \$36,000,000.

Census Returns.—Georgia has a population of 1,075,977, being an increase of 169,978 in ten years; that of Kentucky is returned as 1,156,000. Nashville, Tenn., has 23,757 inhabitants, being an increase of 12,197 in ten years.

Second Crop of Corn in Texas.—The Galveston (Texas) Civilian says:—"The aboriginal festival, known as the green-corn dance, may be celebrated semi-annually in Texas. We have already noticed the second crop of roasting ears this season on the Rio Grande. The Advocate mentions the second crop of corn grown this season by Capt. James Scott, of Victoria county. The crop was planted in Eighth month, and is now safe from frost, making about forty bushels to the acre, besides a fine yield of fodder."

The Markets.—The following were the quotations on the 3d inst. *New York*.—The money market very stringent; discounts obtained with difficulty at 12 to 18 per cent. The wheat market dull, and prices lower; 97,000 bushels were sold, at \$1.05 a \$1.07 for Chicago spring, and \$1.20 a \$1.30 for red Western. *Philadelphia*.—Prime red wheat, \$1.20 a \$1.25; white, \$1.28 a \$1.38; corn, 65 cts.; oats, 33 cts. 34 cts. *Baltimore*.—Red wheat, \$1.10 a \$1.15; white, \$1.20 a \$1.40; corn, old, white, 60 cts. a 61 cts. *Cincinnati*.—Flour, \$4.20 a \$4.30; hogs, \$5.25.

RECEIPTS.

Received from Jehu Fawcett, agt., O., for Ed. Bonsall, senr., and Richard Schooley, \$2 each, vol. 34, for Benj. Harrison and Jos. Lynch, \$2 each, vol. 33, for William Fisher, \$3, to 52, vol. 34, for Jehu Allman, \$4, vols. 33 and 34; from Ezekiel Bundy, agt., O., for Wm. Green, \$3, to 27, vol. 35, for Nathan Hall, \$4, to 14, vol. 35, for Manoa Heartley, \$2, to 16, vol. 35, for Robt. Plummer, \$2, vol. 33, for Jesse Bailey, jr., \$2, vol. 34; from David Bulfinch, R. I., \$2, vol. 33; from John Board, Mass., \$2, vol. 34; from Geo. Gilbert, agt., Pa., \$2, vol. 34, for Amos Cope, \$2, vol. 34, for Elizabeth W. Cope, \$2, vol. 34.

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DIED, on the 19th ult., REBECCA ALLEN, widow of Charles Allen, aged nearly seventy-nine years; a beloved and valued member, and for many years an overseer and elder of the Monthly Meeting of Friends of Philadelphia for the Southern District. In profession and practice, this dear Friend was a firm and consistent supporter of the doctrines and testimonies of our religious Society to the end of her pilgrimage, and as she expressed near the close of life, it was her "desire that her example should not encourage any in wrong things." Through much bodily weakness and at times suffering, her mind was preserved clear and bright, and calmness was the covering of her spirit. She was sensible that her end was approaching, and we doubt not that through the mercy of her Redeemer, in whom was her hope and trust, an entrance has been granted her into the everlasting kingdom of our Lord Jesus Christ. "He that shall endure unto the end, the same shall be saved."

THE FRIEND.

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Henry Hull.

For "The Friend."

(Continued from page 106.)

In an age like the present, when so much is passing under the name of religion, and so many things are urged as required by or promotive of it, the reader may not find it unprofitable to consider what the Saviour of men himself indicates as its essential, and consequently indispensable, characteristic. No critical research, nor any elaborate definition, will be required to satisfy us on this point. A few words will suffice. "Not every one, that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but *he that doeth the will of my Father* which is in heaven." Here, then, religion, if it be that which entitles to an admission among the blessed in heaven, is described as being simply the performance of the will of God.

In connexion with the words quoted above, there are others, delivered at the same time, which are of deep and serious import. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name, have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." No one will deny that the matters here alluded to by our Lord, would be pronounced by the world to be good works—promotive of religion, or connected with it. Yet it appears evident, there was something lacking which, in the eye of Omniscience, deprived them of the character of doing the will of God in the sense which prepares the soul for the enjoyment of heaven. Another striking fact is, that though the "many" could thus recount their "wonderful works," and even claim to have "cast out devils," yet He who seeth not as man seeth, but looks at the heart, pronounced them workers of iniquity whom he *never knew*.

Nothing, then, can be clearer than that the performance of what the religious world calls good deeds, even the best and most applauded, does not of itself constitute religion, but the doing of those things which the Divine will calls for at our hands. If this conviction could be allowed due place in the hearts of professors, though it might lessen their activity, and cause them to cease from many things which bring them the praise of men, as well as tend to foster a spirit of self-complacency, it would lead to a deeper and closer individual search to know the Lord's will, respecting each one; and if

this should introduce into humiliating views of lurking sins, and hitherto hidden corruptions, and to a patient, quiet endurance of the fiery baptisms, which are necessary thoroughly to purge these away; though there might be less outward show of religion, fewer branches and leaves, there would be a growth *in the root*, preparatory to bearing fruit acceptable in the Divine sight, and the praise of such would be from God, and not of men.

The dear Redeemer, who has left us an example that we should follow his steps, declared, I came down from heaven, not to do mine own will, but the will of Him that sent me. I seek not mine own will, but the will of the Father. My meat is to do the will of Him that sent me. Whosoever doeth the will of God, the same is my brother, and sister and mother.

Where the heart has passed fully under the regenerating power of the Holy Spirit, and the natural will has been subjected to his government, it becomes the first and most earnest desire, to know and to do or suffer the Lord's will. While the holy Scriptures inform us of many general duties which that will enjoins, such as faith in God, and in his Son Jesus Christ as the Redeemer and Saviour of the world, love to Him, and to all mankind—forgiveness of injuries, meekness, gentleness, justice, truth, humility, &c., which are obligatory upon *all*; there are also special duties for individuals, which can only be made known by the immediate openings of the Holy Spirit in the heart. Thus, one is called to preach the gospel, another to exercise the gift of eldership, others to perform the duties of an overseer, &c. It is from the teaching of this spirit, we learn the calls of duty to extend a word of admonition, warning, comfort, or encouragement to a brother or a sister; and a minister of Christ ascertains the will of his Divine Master that he should go to any particular place or country to preach the gospel. Without such instruction and call, as well as the qualifying power and aid of the same Spirit in the discharge of the duty, it can be of no help to the soul.

These views appear to have influenced the mind of Henry Hull, and led him to deep searching of heart, that he might be favoured with a clear evidence that, in leaving his home, and beloved wife and children, often for months together, and enduring many trials and privations, he was not acting in his own will and ruining unsent.

After his return from his second journey to New England, he writes:

"Pleasant as it was to me once more to engage in domestic concerns, it was with desires that I might at all times give the preference to those of a religious nature, when the impressions with which my mind was favoured from a Divine source, pointed to such services, either at home or at a distance from it."

Soon after this, he felt himself called to engage in a religious visit of still more extensive character, and having the unity of his Friends, he proceeded in it. He says:

"In the Fifth month, 1799, on First-day morning, in much tenderness of spirit, I parted with my affectionate wife and dear children, and set out to

pay a religious visit to Friends and others, in some parts of the Southern and Western States. Having no companion, I rode along in a solitary state of mind toward Crum Elbow. On the way I stopped to take leave of a Friend's family; after doing which, the Friend took me into another room, and opened a drawer which contained his money, and requested me to take as much as I would, to help bear my expenses. This I declined doing, on which he took up a handful of pieces, and urged me until I accepted them.

"We then parted, but I soon felt uncomfortable, thinking of the charge given by Christ to the apostles, 'Freely ye have received, freely give;' and I thought that, if through the grace freely bestowed upon me, I was engaged to preach the gospel, it would be no more consistent for me to make a gain of the gospel, by receiving gifts which were the effect of the place I had in the affections of my friends, in consequence of the gift dispensed to me, and occupied to their comfort and edification, than to make a trade of preaching. Therefore, though I believed the Friend's motives were good, and his gift the result of true friendship, I returned the money on the same day, with a due acknowledgment of his kindness."

His wife appears to have met him in New York, where they attended the Yearly Meeting, of which he writes:

"The Annual Meeting proved a season of Divine favour, much love and harmony uniting the hearts of Friends, with desires for the preservation of all in continued faithfulness in our different allotments. We had the help and company of Gervas Johnson from Ireland, and of John Hoskins and others from Philadelphia. In the evening, after the close of the Yearly Meeting, a number of Friends came to my lodgings to take leave of me, with some of whom we had a heart-tendering season, in solemn supplication to the God of grace for protection and comfort, when far separated from each other, and that through the remaining days of our lives we might be found grateful partakers of those mercies which are new every morning, to the praise of the Lord God and the Lamb.

"On the 1st of the Sixth month, I parted with my beloved wife and other of my connexions, and in company with John Hoskies, Joshua Lord and another Friend from Jersey, I rode to Benjamin Clark's, at Stony-brook. The day following attended Mansfield meeting, and the one held at Mount Holly, in the afternoon. John Hoskins parted from us after Mansfield meeting. He was an elder in Israel, of good report, and excelled perhaps by none, in dedication to the cause of Truth and righteousness. His company and encouragement proved seasonable and strengthening to me, who was but little experienced in the work. Next day attended a Quarterly Meeting at Evesham to good satisfaction, and crossed the Delaware to Philadelphia. I attended the meetings in the city as they came in course, one at Germantown, in company with Samuel Emlen, a father in Israel—visited some persons who were confined by sickness, and became acquainted with a number of Friends, by whose friendship and unity I have

profited, as a weary traveller does from the refreshment of a brook by the way.

"In attending the meetings in the city, my mind was dipped into sympathy with some who had been bereaved of their near relatives during the late awful visitation by the yellow fever, and also with other Friends, who appeared humbled under the dispensation and the apprehension of the return of a similar calamity. In the ability vouchsafed, I had to condole with the afflicted, and also to encourage all to seek for Divine support, should a renewal of the scourge be permitted, which I believed could not be averted by human prudence, when it pleased the sovereign Ruler of heaven and earth to pour forth the bitter cup of his just judgments."

(To be continued.)

Arsenic-Eating.—Dr. Charles Heisch has recently been making investigations into the disputed question of arsenic-eating in Styria, regarding which it is so difficult to obtain information, as the greatest secrecy is observed by the arsenic-eaters. They obtain it in an illicit manner from the Tyrolese, as it is difficult to procure it otherwise, the law prohibiting its purchase without a doctor's certificate. But Dr. Heisch has now settled beyond further dispute, that arsenic is really eaten by the Styrian peasantry, and that, too, in the most incredible quantities. One person who confessed to its use, commenced with three grains *per diem*—a dose we should consider fatal—and gradually increased it, till now in his forty-fifth year, he takes *twenty three* grains of pure white arsenic in his coffee daily! The complexion is said to be much improved, and the countenance made to appear exceedingly juvenile by the use of this potent drug. The wood-men and hunters of the Tyrol also take it to improve their wind and prevent fatigue. As a rule, the arsenic-eaters are very long-lived, but invariably die suddenly at last. The effects of leaving it off when one is once habituated to its use almost equal in horror those which De Quincey narrates as the result of his leaving off opium.

For "The Friend."

[From a short but interesting article on "Recent Geographical Researches," published in the last number of the Edinburgh Review, we take the following extracts for "The Friend."]

Of the northern portion of Siberia, bordering for some thousand miles on the Arctic Ocean—the country of the Samoyedes and other half-starving tribes—we have little to say, since very little is known, beyond the course of the three mighty rivers, which traverse it in their passage from the central parts of the continent to the sea. The exit of these rivers is such in latitude that they could never minister to external commerce, even were the countries through which they flow more prolific of produce than they are likely to become. Barou Wrangel has been the intrepid explorer of these high northern latitudes in Siberia, and we owe to him most of what we know of them. His expedition over the ice from the mouth of the Lena towards Behring's Straits ranks as one of the most arduous feats in northern enterprise. We further obtain from him a confirmation of the facts before furnished by Pallas, Middendorf, and others, of the enormous deposits of the tusks, bones, and even carcasses of elephants, on the banks and near the mouths of those great Siberian rivers, which enter the sea beyond the arctic circle;—a strange problem in natural history, and hardly yet solved, even by the ability which Sir C. Lyell has brought to bear upon it.

We have just spoken of Chinese Tartary, and

this notice brings before us that vast central region of Asia, two-thirds of which is thus denominated—a vague name for a vague dominion. The other or western part of this region is as vaguely known under the name of Independent Tartary, the whole area stretching from the Caspian and sea of Aral to the coasts opposite Japan, with a breadth in latitude of from twelve to twenty degrees—a space well nigh doubling Europe in total extent. Scarcely can we give the name of geography to the scanty and broken knowledge we have of these countries. We may be said best to know them, though this is also very obscurely, through the history of those successive swarms and races of people, which migrated thence as invaders or settlers of the more fertile and temperate regions of southern Asia and to Europe. No field of geographical discovery equal to this in extent and interest exists on the globe. Little more than the mere margin has yet been passed by the civilized travellers of our own day; but here again we must refer to our countryman, Mr. Atkinson, as one of the most intelligent and successful of these. His travels during several years, which were undertaken for the express purpose of depicting the scenery of a continent hitherto so little known to civilized man, carried him through many unexplored parts of the Altai chain and the Kirghiz deserts, forming the border line of Russian and Chinese empire. The Russian government is actively pursuing research in this direction; but it is still only a frontier to the enormous tract of almost unknown continent described above; and Central Asia yet remains a sort of mythical region to our knowledge. Even aided by the authority of Humboldt and Klaproth, we can hazard little more than conjecture as to its physical outlines and geography. Taking the Altai and Himalayan chains in their extreme prolongation, as forming its northern and southern boundary, we have as an intervening belt those vast Mongolian and Tartarian steppes, vaguely called in part the Desert of Gobi; elevated more than 4000 feet, and stretching, it is believed, fully 4000 miles from east to west. We have reason to suppose these steppes to be traversed or interrupted by other mountain ranges, parallel, we may presume, to the great border chains; and the journey of the brothers Schlagintweit indicated one such range of great elevation, which they believed to be identical with the Kuen-Luen chain of Humboldt. But we cannot go further here than to point out this part of Asia as a wide field for further adventure;—adventure sanctioned not solely by common curiosity, but by the certainty of finding, in its physical character and natural history, objects of high interest to science. The fauna and flora of a region so peculiar in position and surface, must needs afford much that is new and curious to the naturalist; while the ethnologist may perchance discover here some rudimental traces, serving to the better understanding of those vast migrations, by which the shepherds of the steppes of Central Asia have more than once shaken the world.

The geography of China Proper is becoming every day better known, through that strange medley of simultaneous war and commerce which for many years has been our normal relation to a people equally singular in their language and religion, as in all their institutions and usages of life. Yet this knowledge is still very much confined to the maritime provinces, and probably does not equal that acquired by the Jesuits, during their early and successful missions to China. The journey accomplished by Huc and Baudot from Peking to Lassa, affords recent proof of what may be effected by that corporate zeal, which, while usurping the character of religion, has given such con-

tinuous vitality to the wonderful institutions of the Roman Catholic church: but in this, as in some other instances, the zeal of the missionaries for the triumph of their faith, and perhaps the simplicity of their characters, detract considerably from the services they might have rendered to scientific investigation. Our former diplomatic missions to Peking, even though returning across the empire have travelled under such close constraint as to make very slender additions to our knowledge of its vast interior. The more recent voyage of Lord Elgin up the Yang-tze-keang to Han-kow, 600 miles from the mouth of this great river, the *girdle* of China, forms a remarkable step in the progress of Chinese discovery. It is a stream doubtless destined hereafter, under the agency of steam, to become one of the great watery highways of the world. Population clusters in crowded cities along its banks and cultivation is rich in its tributary valleys. It gives opening to that wide western portion of China of which we know little save from native report; but which may hereafter, through this channel, enter largely into the traffic of nations. The establishment of a British factory at Han-kow, which would create a market to European trade in that part of the Empire, and open the navigation of the Yang-tze-keang to our ships, is strenuously advocated by the naval officers who accompanied Lord Elgin in that expedition. What the events now in progress in the empire, from European force and native rebellion, may bring about, we hardly dare surmise, so often have all expectations been frustrated in this quarter. But half a century now is more prolific of change than any five centuries heretofore; and China, with all its immobility of ages, cannot escape that tide which is sweeping over and amalgamating, through commerce or conquest, all other nations of the earth.

Those portions of Asia which appertain to the Persian and Turkish Empires, though better known than the interior of China, yet present still great *lacunæ* in our knowledge; and are nowhere laid down with the exactness which modern geography requires. The more perfect examination of these countries will have a further and higher interest in illustrating the history of the most ancient periods, and most remarkable races of mankind. It is a region where fable and reality come concurrently before us;—sometimes in conflict, sometimes in mutual illustration. The wonderful results of the labours of Rawlinson, Layard, and Botta in the ancient Assyria, and those more recently obtained by Mr. Graham in the Hauran, the scene of the deplorable events which have again drawn a French army to the coast of Syria, are the augury and index of what may be accomplished by further research. We still want the more ancient links which connect together the several branches of the Aryan and Semitic races, their languages and migrations; and it is in these regions of Asia, if anywhere, that we may look for such illustration. Spectral shadows of history, they must be at best; yet worth all that labour and enterprise can do for their recovery.

There yet remains a portion of Asia, almost equal to half of Europe in extent, but which, from position and physical characters, might better perhaps come under the African division of the globe. This is Arabia; separated from Africa only by that long and narrow cleft, which, filled from the Indian ocean, has borne from ancient time the name of the Red Sea. Along this extraordinary gulf, continually pass those magnificent steamers which connect England by the shortest transit with her Indian empire;—the electric telegraph has been laid underneath its waters;—the fortress of Aden, our Gibraltar of this sea, guards its narrow egress

to the Indian ocean;—the mountain group of Sinai, and the two cities which cradled the religion now dominant in the East, lie upon its Arabian shores. And yet the vast tract, forming the whole interior of Arabia, is completely a *terra incognita* to geography;—its physical aspects, its animal and vegetable products, its human population, all alike unknown to European eyes. Even the boldest map-makers have not gone beyond a narrow coast margin, with some imaginary mountain ranges, and a few vague lines of native travel from the Red Sea to the Persian Gulf. But inference comes here in the place of observation. The absence of any great river estuaries on its coasts, the character of the adjoining countries, and the scanty notices obtained from native sources, all justify the belief that the interior of Arabia is a vast sandstone desert; with scattered oases like those of the Sahara, the vague domicils of wandering Arab tribes, who feebly represent that extraordinary race, which in the seventh and eighth centuries, under the fervour of a new faith, conquered or shook some of the greatest empires of the world. That such events should have had their origin on the coasts of that desert region, is a fact which history records, but cannot easily explain.

(To be continued.)

A Floral Question.—Nobody ever yet saw a blue dahlia, or blue rose, or a yellow aster or verbenas. Will such things ever be seen? Some persons think so, and foreign florists are hard at work in hybridizing, hoping to accomplish it, but their success is very doubtful. And for his good reason, viz:—Blue, red, and yellow, are the three primary colours, and the different hues found in the varieties of any species of flower are produced by crossing flowers which have these different colours. Thus, the original colours of the verbenas in a wild state were red and blue; and by crossing these, we can get shades of red, blue, and purple, but *not yellow*. The wild dahlias are red and yellow, and by crossing them, we get shades of red, yellow, and orange, and white, but *not blue*. So far as our observation extends, no genus of any flower contains all the primary colours: hence, if the above theory be correct, none of the varieties can monopolize all the shades of colour. One will lack red, another blue, and so on: hence the necessity of combining flowers of different sorts, if we would get all shades of colour.

Christmas.

For "The Friend."

It is no light privilege to be released from the superstitious observance of days and times, instituted by men under the plea of favouring religion. The so-called christian world abounds with them. Not only does the keeping of them seriously interfere, in some places, with the proper fulfilment of daily duty in the necessary business of life, but opens a door for a flood of wickedness committed under the specious name of amusement. Let any one look over the calendar of the Romish and Episcopal organizations, and he will be surprised to find how many "saints' days" and other "holy days" (oftener *unholy*;) there are to be kept; the observance of which, in Ireland and other priest-ridden countries, absorbs a large portion of the time of the poor, which ought to be spent in maintaining themselves and those dependent on them, and it is to be feared, tends to demoralize them.

These humanly-devised burdens are a part of that great system of outward ceremonies which the desire to substitute form for substance, and to make external compliance compensate for the want of inward holiness, has imposed upon the professors

of the christian name. Is not the language of the apostle Paul peculiarly applicable, where he says, "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly clements, whereunto ye desire again to be in bondage. Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain."

For many centuries, the twenty-fifth day of the Twelfth month has been kept as a festival in honour of the birth of our Saviour. For the first three hundred years after his death, there was no such observance. The Latin church first begun it, and another century elapsed before the Eastern Christians took it up, and then they adopted another day for the celebration.

There is no foundation in sacred or profane history for fixing the birth-day in the Twelfth month. Scripture does not inform us of the precise time of the birth or death of our Lord, of any of his apostles, or of one of the other distinguished personages of the Bible; and its silence which, we think, cannot be accidental, is a loud rebuke to the active, prying spirit of man, which has invented these worse than useless observances.

Much learning and great research have been brought to bear upon the nativity of our Lord; and the opinions arrived at, are almost as various as the persons engaged in the inquiry.

Even the year is uncertain; the probabilities deduced from close examination and careful comparison of all the data, placing it at from four to six or seven years before the commencement of our present era. The opinions of learned writers about it are stated by Fabricius, to amount to 136. With respect to the month, there is quite as great diversity of opinion among the most laborious investigators. They have gone through the whole twelve; each claiming the best authority for his selection. The Egyptians decided it to be in the first; Wagenseil in the second; Bochart in the third; Lightfoot on the 15th of Ninth month; Scaliger, Calvisius and Casaubon in the Tenth, and others in the Fourth, Fifth, Sixth, Seventh and Eighth months. But the Romish church selected the 25th of Twelfth month, the day on which the ancient Romans celebrated the feast of the goddess Bruma. No chronological authority is quoted for this determination, which appears to have been made from the fanciful idea, that as the sun had passed the winter-solstice, at which the greatest cold and darkness usually prevail, and was about to return northward, lengthening the days, and lessening the cold, and presaging the approach of spring; these, symbolized the blessings offered to mankind in the arising of the spiritual Sun of Righteousness. A more flimsy and absurd pretence could hardly have been invented, and it may serve to show those who are accustomed to regard the day with a sort of superstitious reverence, how shallow is the foundation on which they are acting.

The late Adam Clarke wrote thus respecting it, viz: "The matter has been considered of no moment by Him who inspired the Evangelists, as not one hint is dropped on the subject, by which it might be possible even to guess nearly to the time." "Learned and pious men have trifled egregiously on this subject, making that of importance, which the Holy Spirit by his silence has plainly informed them, is of none."

John Kitto says: "There is no one now, who will stand up either for the season [of the year] or the day. Neither has even ancient tradition or practice in its favour. The earliest writer who alludes to the matter, is Clement of Alexandria, who wrote about the middle of the third century; and he speaks with compassionate scorn of the at-

tempts made by persons in his time, to fix, not only the precise year, but the exact day, of Christ's birth; both of which he considered equally futile and impracticable."

That Jesus was not born in winter, seems probable from several circumstances; one is the fact of the "shepherds abiding in the field, keeping watch over their flocks by night." The flocks were kept in the open country during summer, and not being penned or folded, required to be kept from harm and from straying during night as well as day, by the watchful shepherds. In the latter part of autumn, the rainy and cold season commenced, which put a stop to this practice, as the winters in Palestine were too cold to admit of the nightly exposure of the shepherds.

On the whole, then, it is clearly apparent that Christmas is merely a Popish festival, instituted by the Romish church, in honour of the advent of the Messiah; but without any, even the slightest, pretension to being the day, or even in the month, when that event occurred; and those who observe it, may, with equal propriety, celebrate any other of the numerous days set apart as holydays by that corrupt body.

CHRISTMAS AND NEW YEAR GIFTS.

While on the subject we may remark upon the growing practice of making costly presents at that season, and on the opening of the New Year. We think it has become a serious evil. A spirit of ostentation will probably be found, on strict examination, to lie at the bottom of the motives which prompt it. The receiver often feels placed under an obligation to make a return, which is not convenient or agreeable, and no real good grows out of it. We would not censure the simple and inexpensive tokens of affection, which the welling up of loving hearts leads them to bestow on kindred or near friends, though we see no good reason for making such little presents at these times more than any other; but we think every considerate mind will see that the money expended on elaborately wrought or elegantly ornamented articles for Christmas or New Year Gifts, would be put to a far more noble and christian use, in feeding the hungry, and clothing the naked poor; a course which would be consonant with the benevolent injunction of our holy Redeemer, "When thou makest a dinner or a supper, call not thy . . . rich neighbours, lest they also bid thee again, and a recompense be made thee: but . . . call the poor, the maimed, the lame, the blind; and *thou shalt be blessed*; for they cannot recompense thee; but thou shalt be recompensed at the resurrection of the just."

The Botany of Japan.—The botany of the Island of Japan is more varied than that of any country of the same area, as it comprises the flora of the tropics and of the antarctic regions. It possesses this remarkable peculiarity, that instead of resembling in general features the flora of the western shores of America, bordering on the Pacific, it is more like that of the eastern and more distant side of the American Continent. The Japanese possess the art of dwarfing and of magnifying vegetable products in an extraordinary manner. A recent traveller states that he saw a plum-tree, a cherry-tree and a fig-tree, growing in a small box not more than six inches long, the plum-tree being in blossom; whilst, on the other hand, cabbages are grown of such a size that one is as much as a man can lift. The Japanese horticulturists also have the power of concentrating the vigour of a fruit-tree in a single branches, which will thus bear blossoms and fruit much greater than the common size.

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 100.)

JOSHUA BROWN.

Joshua Brown continued about home until the year 1770, when he says, "a religious concern attended my mind to visit the meetings of Friends in New England. This concern had continued with me for many months before I mentioned it to any one, except my wife. I now thought it ripe to spread before Nottingham Monthly Meeting. They, after deliberately considering it, granted me their certificate of concurrence, and committed me to the protection of Divine Providence in the undertaking. On the 17th of the Fifth month, 1770, I left my home, in order to reach the Yearly Meeting held at Flushing, Long Island, riding that day to my father-in-law's, Daniel Walker, in the Great Valley, about fifty miles. On the 18th, I rode through Philadelphia, and to the house of James Thornton, at Byberry. On the 19th, I crossed the Delaware river, and rode to William Morris', at Trenton, in New Jersey, where, the next day, it being the first of the week, I attended their meeting." The meeting proved a distressing one to him, being baptized into the condition of those who were assembled. In the afternoon he rode to the house of Samuel Worth, at Stonybrook, where he felt a concern to appoint a meeting. After notice had been given, he says, "Satan was suffered to try me. My mind was greatly distressed, and I was very sorry I had appointed a meeting, yet knew I must stay and attend it. My mind continued in this condition until I went to bed, and I repented I had come from my home, but could not tell what to do. Then I was brought into close covenant with the Lord, that if he would be with me, I would faithfully serve him, and do anything he would be pleased to grant me ability to do. The exercise continued for some time, but at length I fell asleep. When I awoke, I felt a great calm. My mind was brought into a holy quiet, and remained so when I went to meeting. I was favoured with a good meeting, and therein was engaged to speak of true prayer and other subjects, and was thankful to the Great Master. The meeting which was held on the 21st, furnished encouragement to proceeding on my journey. Dining at Joseph Horner's, in Princeton, I there met Thomas Townsend and Edward Perry, of Byberry, going to Long Island. That afternoon we rode to Woodbridge. On the 22d, we rode through Rahway to Elizabethtown point, where we were ferried over [the Raritan] to Staten Island. We then crossed the island to the Narrows, through which we had a rough passage to Long Island. We lodged that night at the house of Matthew Franklin."

On the 23d, Joshua Brown and the Friends, who had accompanied him, attended Westbury meeting. On the 24th, the Yearly Meeting at Flushing began with the meeting of ministers and elders. During the course of the various sittings of the meeting, he found some openings for service. His home during the time was with Matthew Franklin. On the 29th, he attended a meeting at Newtown, after which he dined with Samuel Nottingham, who for a short period resided there. He mentions that during his stay there, he had much close conversation with Samuel Nottingham, relative to the inconsistency of slaveholding. Samuel had married a widow of Tortola, who had many slaves, and Samuel had not at this time set them free.

On the 30th, he attended Westbury Monthly Meeting, which was large, and he set them an ex-

ample of silence. The next day at a meeting held at Cowneck, his mouth was opened in the ministry, on the subject of Lazarus and the rich man. Lodging that night with Richard Titus, he had a sitting in his family, and the next day, Sixth mo. 1st, he was at Matinecock meeting. In this he was led into inward travail and vocal labour, that those assembled might witness the new birth unto holiness. That afternoon he had a meeting at Westbury, which proved a suffering time to him. Lodging with Samuel Willis near Jerico, he, on the 2d, rode to Bethpage, and attended a meeting there. In this meeting he felt constrained to speak to them on the subject of holding their fellow men in slavery, recommending them to give serious, thoughtful attention to the subject, and advising them to look closely to the law of doing to others as we would they should do to us. Dining that day at Henry Whitson's with many Friends, the way opened in a family sitting to relieve his mind of a burthen, which rested upon it. On the 3d, which was the first day of the week, he had a meeting at Sekatoek, after which he parted with many of the Long Island Friends in much love. Then, with David Willits, who had joined him to be his companion, through some parts of New England, he rode towards the east end of Long Island, lodging the first night at the house of William Smith, a friendly man. The next day, the 4th, they rode to Southhold; on the 5th, to Oyster Pond point, where, taking a boat, they were ferried over the sound to Grotton. A fair, strong wind made the passage a brief one, but the passengers were generally very sick. They were two hours in running eighteen to twenty miles. Riding to the house of Peter Davis, a ministering Friend in Rhode Island, they lodged there, and the next day reached Newport, making their home with Jacob Barney. The next day the Yearly Meeting began, with the meeting of ministers and elders at Portsmouth. At one of the sittings of ministers and elders, his mind was attended with an uncommon exercise. A sense of the corruption of one present was so impressed on his mind, that the loathsomeness of it seemed to stand in the way of his public service. At last he had something so close to deliver, that it was contrary to his nature, and he told Friends that he could not have done it, but that he had covenanted with his Great Master, that if he would be pleased to be with him, he would do all that he should require of him. The message was, "there was one or more in the meeting, polluted in flesh or spirit, and it may be in both; and if it is not timely repented of, it will break out to their dishonour, and the dishonour of the cause of Truth." He continues, "After delivering the message, I was made easy, and thought I should have to say to one, 'Thou art the man,' before I left the country, which accordingly happened. In the several sittings of the Yearly Meeting, I had an opportunity to discharge myself of the exercise that attended my mind, and I visited many families to satisfaction. On the 11th, I rode out to James Mitchell's, and, on the 12th, went onward to Little Compton, and attended a meeting there. In it I had to treat of worship, and the foundation the church of Christ was built on. On the 13th, I had a meeting at Centre, in which I had to speak of the value of the Scriptures, and to set them in their proper place; also of immediate revelation, and how true prayer may be performed. It was a favoured meeting, and I was made thankful to the great and good Master for this, and all other of his mercies. We had a meeting that afternoon at Newtown, which was passed mostly in silence, as to us. On the 14th, we had a meeting at Acushnet, and in the afternoon one at Long Plains. In the after-

noon meeting, I had a sense of a polluted spirit in one or more there, with a clear sense that if there was not a repenting and forsaking, something would break out reproachful to the individual and the cause of Truth. I had to express this to the meeting, and to encourage some others to persevere on in a religious life, being sensible that there was a living remnant amongst them."

(To be continued.)

For "The Friend."

The following was received some months since, and among our many papers was overlooked.

LINES SUGGESTED BY THE HYMN:

"I WOULD NOT LIVE ALWAY."

We shall not live alway, then why do we mourn,
When the roses we gather are sharp with the thorn?
Though the blessing we crave be forever denied,
And the cross as our portion, His love doth provide.

We shall not live alway, our trials will end,
When greeted at last by our heavenly Friend;
When the storm and the whirlwind their fury have spent,
O'er the reed almost broken, so low was it bent.

We shall not live alway, though dreary our life,
Full soon will be finished its toil and its strife:
The days may seem long, but the years they are few,
And "the rest that remaineth" is blessed and true.

We shall not live alway, the tears that we shed
For the loved and the lost, for the dying and dead—
Will be wiped from our eyes in those mansions of peace,
Where sorrow and partings forever will cease.

Then live we not alway? ah! that we eall death
Is the opening of life, with the last struggling breath,
In raptures triumphant, the ransomed then see,
How the spirit lives ever, immortal and free. K. R.

The Flight of Sound.—M. Montigny, in a note addressed to the Academy of Belgium, questions the rate at which sound travels, laid down in the books. He states that in a storm in September last, he, while at a distance of three miles from where the lightning struck, could count but two seconds between the lightning and the thunder. Had the rate of travel of the sound been no more than 1,100 feet per second, as is generally supposed, there would have been an interval of fifteen seconds. Another gentleman, situated at nearly a similar distance in another direction from the place struck by the lightning, could perceive no greater interval than M. Montigny. Many others facts are noted by M. Montigny, all tending to prove that the rate at which the sound of thunder travels is much greater than 1,100 feet per second. In the meeting of the British Association for the Advancement of Science of 1858, it was shown that the sound of a cannon travels faster than the sound of the human voice.

Unitary Ostriches.—The hatch of a single ostrich amounts generally to from thirty to forty eggs. Sometimes several couples unite to hatch in partnership, in which case a large hollow is dug out, the centre of which is occupied by the oldest pair of birds, the others ranging themselves around at regular distances. When the eggs have all been laid, they are pushed over toward the middle nest, but not mixed: and while the eldest bird is occupied in hatching, the others sit around in the places where the eggs belonging to them were laid respectively. These associations are composed of birds of the same family—the old ones in the centre of the circle being the parents of the others; but the social system is only resorted to in places where herbage is very abundant. As many as a hundred and fifty eggs have been found in one of these combined nests. The Arabs say that those of each couple are disposed in a heap, surmounted by the first egg laid, which is destined for the nourishment of the young ones when they break shell.

From the Constitutional Press Magazine.

Influence of Egyptian Archæology on Bible Studies.

BY REGINALD STUART POOLE.

I have been asked, "What is the good of hieroglyphics?" and found it hard to give an answer. The investigation of these primeval records of what men thought and did, two, three, and even four thousand years ago, has been in general pursued with little or no reference to what men now think and do. Learning and patience have been devoted to minute questions; while the grand human subjects, of which these are insignificant portions, have been neglected. Thus a pursuit, rich in its promise, has been confined to a few, and the many have not cared for it. Were it generally known what real good may be derived from this difficult study, what unveiling of the inner life of the oldest of settled nations, what clear recovery of traces of man's first true belief, what a new and independent commentary on the Bible, the learning of Egypt would not be almost as great a mystery as when the priests refused to tell the sacred name of Osiris.

I know that many are weary of the very mention of Egyptian or any other archæology in relation to the Bible. They say, "We have read so many books and essays on this subject, arguing on matters prejudged, that we do not believe in your impartiality." I quite admit that on the religious side there has been reason enough to offend any clear-headed or honest inquirer. But I have found, and still find, quite as much written on the other side, which is as repugnant to all notions of judgment and fairness. To the end of time the majority on both sides will, intentionally or not, wrest arguments and reason on false grounds, but this does not justify any one in shutting his ears to a fair statement of a weighty question.

The first point on which I wish to touch, is the evidence of a primeval revelation afforded by the Egyptian mythology. It is now admitted by every competent scholar, that, inwoven with the tangled web of myths and superstitions which mainly compose the strange belief of Egypt, we trace ever and anon the golden thread of truth. Base as were many of the tenets, among which the truth was thus preserved, it was never lost; and not only so, but it ever maintained its superiority. The whole moral teaching of the priests depended upon it. To it was due the majestic art of the nation. It alone had principles of vitality.

The Egyptians believed in life after death, in judgment according to man's deeds on earth, and in future rewards and punishments. Their belief in these broad truths is quite certain; the more minute definition of them may be doubtful. It has not been determined how far the immortality of the soul was held; whether the ultimate state was supposed to be one of separate existence or of absorption or annihilation; whether the rewards or punishments were believed to be purgatorial or eternal. The judge of the dead was Osiris, the great foe of the power of evil. Every man was examined before him as to his deeds on earth. He had to reply to forty-two questions, each one relating to the commission of a particular sin. If acquitted, he became an Osiris, taking the name and form of the judge, and being admitted to the joys of the Egyptian Paradise, the Aähhoo, whence the Greeks derived their Elysian Fields. A woman also became an Osiris, taking the name of the judge, and not that of Isis his wife.

If I were to cite late and second-hand authority, I might much enlarge this account, and show a greater closeness of agreement with revelation. I prefer to confine myself to what can be learnt from the Egyptian Ritual and the early religious repre-

sentations of the monuments. The Ritual was the sacred book of the Egyptians. Countless copies of parts and some of the whole, written on papyrus, have been found in Egypt, chiefly in the burial-grounds. It consists of prayers mainly to be said by the deceased in the separate state, and therefore to be learnt by him while on earth. Portions of it are known to be as old as two thousand years before Christ, and there are copies of the whole written one thousand five hundred or one thousand four hundred years before Christ. Much of it is still uninterpreted, but the general truths I have mentioned, are admitted to be declared in it with great clearness.

This discovery bears with surprising force upon a controversy of the highest importance. The old idea that Moses based the law upon the Egyptian belief, has lately found many adherents in the German school. These have been so accustomed to repeat this old scandal, that they have ceased to question its truth, and have allowed themselves to drift away into a very dangerous position. So long as we knew nothing of the Egyptian religion, except from the representations of the monuments and the incorrect statements of ancient writers, it was easy enough to assert, on the evidence of a few outward agreements, that the two systems were identical. Now, however, our fuller knowledge has enabled us to find the very ground-work of the Egyptian religion, and the result is this paradox for the Germans. They derive the law from a system altogether opposite to it. The law taught the doctrine of rewards and punishments during life, the Egyptian religion held out rewards and punishments after death. Yet the very people who maintain the Egyptian origin of the law, have alleged the absence in it of a clear mention of a future state, as proving that Moses was not acquainted with that great truth; which truth we now positively know to have been the primary doctrine of the Egyptian religion.

It may be remarked that the knowledge we now have of the current belief of the Egyptians, clears up what was certainly a great difficulty. Formerly, we held that the learned among them had some dim idea of a future state, but we had not evidence to show that even they believed in it universally, or whether it was a religious doctrine, or merely the result of philosophic speculation. Now we know that the whole nation believed in life after death, and future rewards and punishments; that these doctrines were the basis of the moral system of the priests; and that the architecture, the literature, and the very life of the Egyptians had more regard to the future, than to the present state. Each king occupied years, if not his whole reign, in making his tomb. So important was the work, that he generally began it at his accession, sometimes even before. All the ceremonies of burial, the embalming and preservation of the body, had reference to the after-life of the soul. If the tomb were rock-hewn, its walls were decorated with sculptures or paintings relating to the future state; representing the terrible judgment-scene, the happiness of the blessed, and the misery of the lost. So, too, with the subjects, though their tombs, in the earlier ages of the monarchy, bear representations referring to their occupations during life. The ancient Egyptian's card represented him as a dead man, "the Osiris" . . . "justified," and he never "left it," except on such occasions as the funerals of the bulls Apis. If a young Egyptian chose a scarabæus with a device to give to a friend, he would wish "a perfect life," or more distinctly, a happy resurrection, "May your name remain, and your being be renewed." Thus the idea of the future state and man's condition as depending upon

his works done in this life, was always present to the whole nation, from the king, who superintended the making of his tomb, to the priestly sculptor and the common workman. In their very rejoicing it was not absent, even if the story of the mummy at the feast be not true. Hence it is quite clear, that the Israelites, living among the Egyptians, themselves Egyptians in everything but race, must have known that there was a future state of rewards and punishments. The Mosaic law did not take this doctrine as a basis of teaching, but we nowhere find it denied. Like other points of patriarchal belief, it was retained by the people in general, and, if almost lost in troublous and ignorant days of the Judges, it afterwards gained greater and greater hold on the belief of the nation, until it was clearly proclaimed under the new and more distinct revelation of the gospel.

The illustration of details of Biblical history which the Egyptian monuments afford, is a subject of great importance, from its bearing upon the accuracy of the Bible. It has been very much neglected, in consequence of the extravagant expectations of many, who, in the early days of Egyptian archæology, looked for an exact account of Israel in Egypt from the monuments. They never perceived, what is clear enough, though few are willing to admit it, that we have no consecutive chain of historical monuments stretching through many centuries. In the remotest past there is the group of tombs around the greatest pyramids of Memphis, which tell us, in their sculptures and inscriptions, of the life of the Egyptians of that time, about four thousand years ago. This group may extend over two centuries. Then there is a great blank, with here and there a doubtful and shifting stepping-stone in a dark stream of historical oblivion, until we reach the monuments of the Twelfth Dynasty, lasting for about a century and a half, from Abraham's time. Then there is another great chasm, still more obscure than the earlier one, and we come to the Eighteenth Dynasty, beginning about 1500 B. C. The second and more dense time of darkness is accounted for by the invasion and subjugation of Egypt by a foreign race, the Shepherds, and the paucity of its monuments confirms the statement of Manetho, the native historian, that this was a period of terrible intestine war. From the Eighteenth Dynasty the evidence is more connected, although often a hundred years or more is nearly a blank in the history. From this it follows, that if the Israelites were in Egypt in any of the times as to which we know nothing from the Egyptian monuments, we could expect no distinct account of their sojourn and exodus. If we take the ordinary reckoning in the margin of our Bibles—Ussher's Chronology—the sojourn would mainly fall before the Eighteenth Dynasty, and the exodus early in that dynasty. If we take the reckoning of Hales, which many are disposed to consider the best Bible chronology, both sojourn and exodus would fall in the time before this dynasty. In either case, we would scarcely expect any reference to the Israelites. But setting this aside, although Joseph's administration might have been recorded, the disasters of the exodus would have found no place in the annals of a nation that was especially averse to chronicling defeat. The kind of illustration we have a right to expect, does not relate to the main facts of the history, but to such matters as the details of manners.

(To be concluded.)

The Familiar Question, "How do you get along?" becomes in England, "How do you get on?" and, strangely enough, in Scotland, "How do you get endways?"

For "The Friend."
West-Town School.

The winter session of this valuable seminary was opened on the 5th of the Eleventh month; and at a late visit, we were informed that 190 pupils—104 boys and 86 girls—were in the institution, all of them in apparent health, excepting a few with slight colds. Judging from the cheerfulness observable among them in their familiar intercourse out of school, we should consider them as enjoying a good share of happiness. Attention to their studies, and their regard to order and the rules of the school, afford satisfaction; and we do not doubt that important advantages continue to be derived from a course of instruction there, and from the example and religious concern of the care-takers for their best welfare. The usual branches of a good English education are taught; also, the Greek and Latin languages to a class of the boys. Lectures on Natural Philosophy are delivered to the scholars of both sexes, to which Chemistry will probably soon be added.

It is encouraging to find the institution continues to command the interest and support which is given to it by Friends; and that so many avail themselves of the benefits which it offers for their children. The price charged for board and tuition, is much below the cost, and is probably less than the expense of living and schooling at home; so that there is a considerable annual saving to each parent or guardian who places a child there.

We have the satisfaction of being able to furnish the readers of "The Friend" with the subjoined account of the present session of Friends' Boarding School at Mount Pleasant, Ohio, which we presume, will be gratifying to them. There are now in this seminary 87 scholars—44 boys and 43 girls; the number being as large as the house will comfortably accommodate. General good order and harmony prevail throughout the establishment; and the pupils manifest a commendable degree of industry, and interest in their studies. The branches attended to, are Spelling, Etymology, Reading, Writing, Arithmetic, Grammar, Geography, Natural Philosophy, Chemistry, Physiology, Algebra, Geometry, Trigonometry, &c. Lectures on Chemistry and Natural Philosophy are delivered alternately each week, and occasionally lectures on Natural History, and other subjects.

Meetings for divine worship are regularly held on First and Fifth-day mornings, in which the deportment of the scholars is generally satisfactory.

When we recur to the fact, that there are within Ohio and Philadelphia Yearly Meetings, twenty-four hundred children of suitable ages to be sent to school, it is easy to perceive that far greater provision is needful to give them the religious, guarded school education which Friends have long desired and laboured to provide, than West-Town and Mount Pleasant Boarding-Schools can furnish. Instead of sending them to public or district schools, every proper effort should be made by the Society and its members to give the young people a course of school instruction in our own seminaries, where the principles and testimonies of Friends, as they have always been held, are maintained, and the pupils are under the care of conscientious teachers, which must prove of great benefit to the rising generation. The culture of the youthful mind under consistent Friends, may not only counteract immorality and wrong principles, but implant correct sentiments on the obligations of christian duty, turning the attention of the children to the Source of all good; and when the Spirit of Truth enlightens and draws them into serious thoughtful-

ness, it may be a means of strengthening the child to yield to its requisitions, and be thereby induced to follow the Saviour in the path of regeneration.

A right education among those who live up to our religious profession, will tend to prepare successors for the support and spreading of our christian doctrines and testimonies. But the evil influence of wrong example and indifference to the faith and practice of Friends, will tend to create a like indifference in the youth; and such teachers, instead of attaching them to their own religious Society, may lead them into the spirit and corrupt ways and fashions of the world.

Wearing India Rubber Shoes.—The tendency of India-rubber shoes is to make the feet cold, and in such proportion to endanger health; hence, they are useful only in walking when the ground is muddy or slushy with melting snow—in these cases they are invaluable, and there is no equal substitute. Two rules should be observed whenever it is possible: when rubbers are on the feet, persons should keep moving, and remove them on entering the house, if it is intended to remain over a few minutes. If the rubbers have been on the feet several hours, both shoes and stockings are necessarily damp by the condensation and confinement of the perspiration, therefore all should be removed, and the naked foot held to the fire until warm and dry in every part; if then a pair of dry stockings are put on, and a pair of warmed and loose slippers or shoes, there will be a feeling of comfort for the remainder of the day, which will more than compensate for the trouble taken, to say nothing of the ailments averted. But it must not be forgotten that as India-rubber shoes are impervious to water from without, and ought not to be worn except in muddy weather, and only then while the wearer is in motion, so leather shoes, rendered impervious to water, by blacking or by any other means, should be used like India-rubbers, temporarily, and when walking in mud or slush. For common purposes, the old-fashioned leather boots and shoes are best, if kept well blacked, with several renewals of dry socks during the day if the feet perspire profusely. As cold and damp feet are the avenues of death to multitudes every year, a systematic attention to the above suggestions would save many a valuable life.

For "The Friend."

The Faith that Overcometh the World, Worketh by Love.

The law of love is also a law of compensation; for who that truly loveth God, and his fellow, does not feel the reward within himself? even the recompense of peace, unto which Moses had an eye when he chose to suffer affliction with the people of God, rather than to enjoy the pleasure of sin for a season. And how wonderfully was he rewarded for his faithfulness in pleading for the people, on account of the judgments with which they were threatened, because of disobedience; confirming the testimony, that "the fervent effectual prayer of the righteous availeth much."

What encouragement have we, therefore, for the exercise of charity, such as described by the apostle; labouring with all patience, forbearance, and long-suffering; *praying one for another*, that the sick may be healed of their manifold diseases, and all prepared for the reception of those precious gifts designed for edifying the church in love, and every soul strengthened and comforted through faithfulness in the occupancy of them; until He comes, who will reward with fullness of joy, all who have kept the word of his patience, not being

offended in Him, because of the trials of the way cast up to walk in; even the way of the cross.

The love of enemies is incompatible with the love of self; but let us remember that one mark of true godliness is loving those who love not us; for God so loved us, while we were yet his enemies, that he sent his only begotten Son into the world for our sakes, even that He might destroy the spirit of enmity, and reconcile us unto himself. Wherefore, if we have the Spirit of Christ, we shall be engaged to co-operate in this blessed work, whereby the serpent's head is bruised, and his crooked ways discovered and avoided. If our spiritual eye is opened, we shall not only be enabled to discover and resist his wicked wiles, but our weapons not being carnal, will be mighty through God; to the pulling down of strongholds.

What a wonderful display of saving power is manifested to us in the gospel, which is declared to be the power of God unto salvation to every one that believeth! And how doth the flesh war against it! As it is written, "the flesh warreth against the Spirit." How different are the fruits of the one from the fruits of the other—"love, joy, peace," &c., from bitterness, wrath, contention, &c., which should incite us to watchfulness unto prayer, that we be not beguiled of the reward of a faithful continuance with the blessed Master in his temptations; casting all our care upon Him who hath promised to sustain his dependent children, as they abide and trust in him; committing their souls unto him in well-doing, as unto a faithful Creator.

Seeing, then, that the love of God is the substance of all goodness, and the spring of all right doing, let us seek to cultivate its growth in our hearts, by the *denial of self*, its great enemy,—endeavouring to keep in the simplicity, meekness, and lowliness of Christ, our great example,—patiently labouring, and quietly hoping, for the spread and triumph of Truth. Then may we believe that the Lord God will continue to dwell amongst and work for us; and, as in earlier times, grant a more eminent display of his goodness and power, the tokens of which are not now wanting; neither is the fault on his part, that they are not more abundantly manifested; but because of our want of faithfulness to the manifestations of his witness in the secret of our souls.

As in the outward, light is attended by heat, so in the inward, the true light produceth love; as it is written, "he that loveth his brother, dwelleth in the light, and there is none occasion of stumbling in him." "God is light, and in him is no darkness at all." "God is love, and whoso dwelleth in love, dwelleth in God." But this love is opposed to the wisdom of this world, which is foolishness with God, whose controversy is with the power of darkness, which is seeking to overturn our faith in his secret and living witness. "The secret of the Lord is with them that fear him;" but is hid from the wise and prudent of this world, who walk according to the outward sight, and judge according to the outward hearing, and not according to the inward law of love; which, when obeyed, leads out of all darkness and doubt into the Lord's marvellous light.

In humility, love, and holy fear, is our hope of preservation; keeping inward to the little, pure, unflattering witness for Truth; which is still leading many to labour, in the love of the gospel, for the exaltation of the Lord's holy standard, in the hearts of the people, that it may be lifted up against the floods of the enemy, who is seeking to quench the teachings, warnings and reprovings of the Word of life,—to destroy that love and fear which are the fruit of living faith.

Quantity of Rain in the State of New York.—The amount of rain and melted snow in this State has been ascertained by observations made at sixty-two literary Institutions over the State, from 1829 to 1850. From the meteorology, published by authority of the State, several interesting conclusions are obtained.

The average annual quantity of water is 34.9 inches. Some parts of the State receive much more than others. The greatest average was at New York 46.3 inches. The least at Lewiston 22.2 inches.

Between these we find :

Ogdensburg . . .	24.6 inches.
Monroe . . .	26 8 "
Gouverneur . . .	27.6 "
Buffalo . . .	27.3 "
Millville . . .	28.9 "
Malone, Franklin . . .	29.1 "
Pompey . . .	29.5 "
Rochester . . .	31.8 "
Fairfield . . .	36.6 "
Cambridge . . .	40.1 "
Utica . . .	40.3 "
Erasmus Hill . . .	42.7 "
Bridgewater . . .	44.0 "

Very near the average :

Montgomery . . .	34.9 inch.
Red Hook . . .	34.7 "
Auburn . . .	34.5 "

The difference has led to the *shading* of those parts of the map of the State, soon to appear with the gazetteer, darker or lighter, in proportion to the quantity of water which falls, so as to represent to the eye this great fact. The difference thus becomes visible,—even a matter of sense. It is as if the eye saw the difference of rain over the State at once. This shading for rain was presented first in our country in the army meteorological register, and afterwards in Blodgett's Climatology of the United States.

As the above numbers give the average of several years, the difference will be more striking for the years. Thus in the city of New York the variation is from 55.3 inches, in 1846, to 35.6 inches, in 1849; at Rochester, from 25.5 inches, in 1838, to 39.0, in 1848; at Erasmus Hill, from 32.1 inches, in 1845, to 52.1, in 1841; and at Montgomery, from 44.6 inches, in 1841, to 26.3, in 1835.—*Rochester Union.*

Two Kinds of Revenge.—The one is returning evil for evil; the other is overcoming evil with good. Judge which is the most honourable.

Two men, living in the southern part of Africa, had a quarrel, and became bitter enemies to each other. After a while, one of them found a little girl belonging to his enemy, in the woods, at some distance from her father's house. He seized her, and cut off both her hands; and, as he sent her home, screaming with her bleeding wrists, he said to her, "I have had my revenge."

Years passed away. The little girl had grown up to be almost a young woman. One day there came to her father's door a poor, worn out, gray-headed old man, who asked for something to eat. She knew him at once as the cruel man who had cut off her hands. She went into the hut, and ordered the servant to take him bread and milk, as much as he could eat, and sat down and watched him eat.

When he had finished, she dropped the covering that hid her handless wrists from view, and holding them up before him, she exclaimed, "I have had *my* revenge!" repeating the very sentence he had uttered when he so cruelly maimed here. The man was overwhelmed with surprise and humilia-

tion. The secret of it was that, in the meantime she had become a christian, and had learned the meaning of the verse: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." How beautiful the conduct of this injured christian girl appears, in contrast with that of her heathen enemy.

In the courts of earthly kings it is always esteemed honourable to do as the king does. Jesus is our king. He conquers by kindness. When we "overcome evil with good," are we not like Jesus? And is there any honour in the world like this?

Watching unto Prayer.—"I prevented the dawning of the morning, and cried; I hoped in thy word. Mine eyes prevent the night watches, that I might meditate in thy word."—Psalm cxix. 147, 148. When the heart is really engaged for God, time will always be found for secret duties, and rather will be redeemed, as with David, from sleep, than lost from prayer. And when we see a man, like the king of Israel, engaged in the most active employments of life, yet, "sanctifying" such frequent seasons, in the short period of each successive day, "with the word of God and prayer," we cannot want a clearer evidence of the insincerity of the excuse, that professes that no time can be spared from the pressing avocations of the day, for the service of God. It is not that such men are busy, and have no time for prayer; but that they are worldly, and have no heart to pray.

How light are all the troubles of this world, to those who value everything it contains according to its real worth! They may appear insensible to those who reckon by a different standard; but they can never bear this imputation, for they know the value of human applause. How happy should we be, could we always *feel* as we *sometimes think*!

THE FRIEND.

TWELFTH MONTH 15, 1860.

The great agitation and anxiety that pervade our country at the present time, in consequence of the secession movement going on in some of the more Southern States, and the accompanying embarrassment of the trading and financial affairs of the whole country, growing out of it, have given rise to many and various propositions for compromises and changes which, it is hoped, may allay sectional exasperation, and bring all parties together again in mutual good-will towards each other, and in support of the same Federal Government.

It is certainly very desirable that all should be done, that can be done, in accordance with the law of universal righteousness, to prevent the severance of the bands which have heretofore united the thirty-one States of the Union under one government; for the consequences that must almost inevitably follow the establishment of two rival and co-ordinate powers, with such opposite interests, and embittered against each other by alleged mutual grievances, are likely to be so dreadful, that every proper effort should be made to avert such a catastrophe.

We have always deprecated the introduction of the exciting question of slavery into the political arena, as it is one which affords politicians an ever-ready opportunity,—of which they did not fail to avail themselves—to inflame the passions of the people on both sides; embittering the feelings of the two sections, one towards the other; while it obstructed the free presentation and calm consid-

eration of the arguments and appeals, from time to time, put forth against that unrighteous system, and which, under more genial circumstances, might have found access to the good sense and consciences of the slave holders, and at least mitigated some of the barbarities connected with it, while they gradually prepared them for its final abandonment.

But slavery thrust itself into our legislative halls, clamoring for protection and extension: unscrupulous partisans have pandered to its arrogant pretensions, by granting its demands; while too many of those who opposed them, failed to manifest that christian spirit in their opposition, which alone can disarm violence, and promote the cause of peace and righteousness. As is usual, where men allow themselves to be influenced by passion and prejudice rather than by christian principles or sober reason, each party seeks to fasten the blame of the present deplorable state of the country, upon its opponents—real or imaginary—and many whose position in office or political influence imposes upon them fearful responsibilities, seem more bent upon securing party triumphs or defending party measures, than disposed to employ that influence in calming the storm that has been long gathering, and has now burst upon the country, or in seeking to ward off the disastrous consequences which are impending from it.

We do not profess to understand what specific measures ought to be pursued in this alarming crisis; but we may rest assured that no scheme or compromise, however nicely it may be adjusted, which contravenes the immutable principles of truth and justice, as laid down in the gospel, can bring a permanent settlement; and that the only sure reliance we can have, is in the inhabitants of our widely-extended country, more nearly conforming to the requirements of the Divine law, and seeking in humility and sincerity, for the intervention of our merciful Creator and Preserver, who alone can restrain the wrath of wicked men, turn the hearts of the rulers from their selfishness and folly, and bring the nation at last into the haven of peace and safety.

It may be, that to effect his own purposes in relation to the poor, degraded, down-trodden slaves, and to humble the pride of our highly favoured nation, He may permit this confederacy to be broken, and each portion to scourge the other, that so the people may learn righteousness, while his judgments are in the earth. We trust that every member of our religious Society will feel that it behooves him to keep out of all the party heats and strifes that are now disturbing the people, and to seek for ability to walk among them in a manner strictly consistent with the peaceable principles which we profess. As a Society, we must confess that we have not kept in that straight and narrow way, in which we know it to be the will of our Judge and Lawgiver, we should abide; that so Friends should be an ensample to all around them of the meekness, the purity, and the spirituality of the religion of Christ. There is now a loud call upon us all to strive, in the ability which can be derived from the Holy Spirit alone, to have removed those things in the members individually, and in the Society collectively, which impede the circulation of christian life and love, and greatly weaken, if they do not destroy that influence for good, which it once largely possessed; and which, in the present difficulties and dangers of our beloved country, it might have happily exercised upon the community, were it a living and united body of cross-bearing christians. Our privileges have been many, and our responsibilities are great.

As was to be expected, the serious disturbances in the government arising out of the antagonism of

the free and slave States, has become known among the slaves themselves, and is rendering them, in many places, more insubordinate, and probably more disposed to resort to violent measures, to free or to avenge themselves. The consciousness of the dangers which, from this cause, surrounds them, and that it must be greatly increased, when separated from the other portion of the present confederacy, is inducing those slave States that threaten to secede, to adopt still more stringent and oppressive measures in relation to the poor blacks who are dependent upon their mercy. There can hardly be a doubt that many of the lives of both whites and blacks, which have been summarily taken within the last few months, upon charges of inciting the slaves to insurrection, have been sacrificed to the terror and vindictive passions of those who feel that they are living over a volcano, and are alarmed and excited at whatever they construe into evidence of preparation for its explosion.

From the *Philadelphia Press*, the following is taken, and is indicative of what is going on, and may be expected to be carried out in many of the slave States.

In 1822, it appears, further emancipation in South Carolina was forbidden. All slaveholders giving up the right of ownership thereafter, were obliged to resign their "people" to the care of trustees, who vouched for their freedom, paid their personal taxes, and made legal disposition of their property. Any number of persons, up to twelve, might thus be guardians of the emancipated, and a tax receipt, in the free negro's possession, was evidence of his disenfranchisement. The month of August last was marked by stringent legislative enactments against the free people of colour. Virtually, they were to be made slaves. A single man must become their guardian; they were to be entered in the assessments as his slaves, and must carry about them certain copper badges, whereupon they were numbered. If found without a trustee, they were to be sold at the block; if failing to procure badges of servitude, to undergo a fine of twenty dollars; and if at any time destitute of them, to be fined or imprisoned. No security was thus afforded to the free man and woman. If their trustees were avaricious, they could sell them with impunity, and their property was liable to summary wanton seizure. They were regarded as slaves by the law, and their fears magnified the existing oppression as initiatory to a series of outrages eventuating in their practical thralldom.

Despairing, then, of justice or mercy in the Palmetto State, those of them possessed of sufficient means to remove, looked to the North as a refuge. Many were assisted by conscientious guardians, and we have the best authority for the statement, that, up to November 1st, more than seven hundred and ninety persons departed from the port of Charleston alone. It took all the resources of some to reach New York. Of the number named, about one hundred and fifty made Philadelphia their destination, and others, who contemplated a more Northern home, have since removed to this city. We have visited about fifteen families of these, and the statements we have made are gathered exclusively from their testimonies.

Of the one hundred and fifty mentioned, two-thirds are tradespeople. The men are carpenters, tailors, shoemakers, and masons; the females, mantua-makers, milliners, laundresses, and nurses.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 25th ult.

Intelligence had been received of the arrival of the French and British army before Peking, when negotiations were proposed by the Chinese. The statement that a treaty had been concluded was premature. Previous to the last advance of the allies, hostilities were recommenced by the Chinese, who were repulsed in two different engagements. The allies were encamped in a hostile position outside the walls of Peking.

There is but little intelligence from Italy. The Neapolitan ministry had been changed, and Beorrie had formed a new cabinet. Victor Emmanuel was expected at Palermo on the 26th. The Ex-king of Naples still held Gaeta. It is supposed that the siege had not been pressed, from motives of humanity, as it was evident the King's means of resistance were wasting away. He

was in ill health, having ruptured a blood vessel. It was rumored that negotiations had been commenced in Paris for the cession of Venetia to Sardinia, or the new kingdom of Italy.

The Emperor of France was expected to visit England, to meet the Empress at Windsor.

The exploring Arctic yacht Fox, Capt. Young, had arrived in Portland Roads, from the coasts of the Faroe Islands, Iceland and Greenland, where she has been engaged surveying the route for the proposed North Atlantic Telegraph. The severity of the season in the northern regions has been greater this year, than has been known for twenty years past.

The Liverpool markets were dull. Flour had declined 6d.; wheat, 1d. a 2d. Consols, 93½ a 93¾.

UNITED STATES.—*The Secession Movement.*—The Governor of Tennessee has issued a call for an extra session of the State Legislature, to meet on the 7th prox., to consider the condition of the country. The Texan Legislature will meet at the capital, without a call from the Governor, and will probably summon a State Convention to meet on the 8th of next month. In various towns in Texas, the "lone star" flag has been raised, and the people seem united in a determination not to submit to a Republican Administration. Union meetings have been held in Georgia and Mississippi, but the prevailing impulse is in favour of secession. On the 8th, there was a conference at Washington of all the Senators in Congress, from the slaveholding States. A proposition for the calling of a Convention of the Southern States, was discussed, and other suggestions were considered. Good feeling prevailed, but there seemed no probability of harmonious action among these States. Howell Cobb has resigned the Secretaryship of the Treasury. He is a candidate for member of the State Convention in Georgia. The President has been assured, from an authentic source, that the authorities of South Carolina will make no resistance either to the collection of duties or to the federal possession of the forts guarding Charleston harbour during the remainder of his administration.

Congress.—There appears but little disposition in Congress to take up the ordinary business of the session, as long as the danger of a dissolution of the Union is imminent. In the House of Representatives, the subject has been referred to a Committee of one member from each State. A proposition has been discussed in the Senate for the appointment of a Committee of thirteen, to consider the present alarming condition of federal affairs. Most of the speakers deprecated a dissolution of the Union, and were forbearing and conciliatory in their remarks. In order to meet the pressing wants of the treasury, the House of Representatives has passed a bill introduced by the Committee of Ways and Means, which authorizes the President to issue treasury notes to the amount of \$10,000,000, of denominations not less than \$100, and bearing 6 per cent. interest.

New York.—Mortality last week, 388.

Pennsylvania.—The entire population of this State by the late census is 2,911,104; in 1850, it was 2,311,776.

Vermont.—The present population is 314,170, being an increase of only 1657 in the last ten years. There is a constant emigration to the West from this State, which prevents much increase of numbers.

The Shipping Interest.—The number of registered seamen in the United States, appears to be steadily declining. The number this year is only 5978; in 1840, it was 8091; in 1852, it had risen to 10,149, and since then has been rapidly declining. The fleets of New York and Boston sailing packets and emigrant ships appear to have melted away before the competition of English capital. The whale fisheries have also fallen off.

The Slave Trade.—The barque Cora, of New York, was captured on the 26th of Ninth month, off the Congo river, with 705 Africans on board. A few days since she arrived at New York, in charge of Lieut. Eastman, with her officers in irons as prisoners. The negroes, it is presumed, were landed in Africa.

The Post-office Department.—The expenditures in the fiscal year ending Sixth mo. 30th, 1860, amounted to \$19,170,610; the total revenue for the same period was \$8,518,067. Upwards of four millions of the expenditures were on account of the business of the previous year, still leaving, however a heavy deficiency in the business of the year, to be supplied from other sources. There are 8502 mail routes, estimated at 240,594 miles in length. The whole number of post-offices is 28,552.

The Public Debt.—The funded debt of the United States, Sixth mo. 30th last, was \$45,079,203, beside which there were outstanding treasury notes to the amount of \$19,690,500.

The Revenue.—The receipts into the U. S. treasury for the last fiscal year, were, from duties on imports, \$53,-

187,502 87; public lands, \$1,778,557 71; miscellaneous \$1,010,773 31; loans and treasury notes, \$20,775,200 balance, at the commencement of the year, \$4,339,275 54; total, \$81,091,309 43.

The Expenditures.—The payments, on account of the public service, were as follows: War department, \$16,409,767 10; Navy, \$11,513,150 19; Interior department, (Indians and Pensions,) \$3,955,686 59; civil foreign intercourse, and miscellaneous, \$27,969,870 84 for the public debt, \$17,613,628; total, \$77,462,102 72 leaving a balance in the treasury of \$3,629,206 71.

The Exports, from the United States, in the fiscal year ending Sixth mo. 30th last, amounted, including specie to \$400,122,296.

The Imports, during the same period, were \$362,163,941.

Storm on the Lakes.—On the 24th and 25th ult., there was a severe gale on Lakes Michigan, Huron and Erie by which a number of vessels were cast away, and sixty seven lives lost.

The Fisheries.—The north-eastern cod and mackerel fisheries the past season are reported to have been very successful.

The Markets.—The following were the quotations of the 10th inst. New York.—The money market was exceedingly stringent, the rate for the best short paper being from 15 to 20 per cent.; Chicago spring wheat, \$1.00 a \$1.02; red Western, \$1.07 a \$1.12; white, \$1.19: \$1.21; oats, 36 cts. a 37 cts. Philadelphia.—Red wheat \$1.20 a \$1.27; white, \$1.20 a \$1.37; old corn, 66 cts. new, 59 cts. a 60 cts.; oats, 33 cts. a 34 cts. Baltimore.—Red wheat, \$1.05 a \$1.15; white, \$1.10 a \$1.35; old corn, 60 cts. a 61 cts.; new corn, 45 cts. a 55 cts.

RECEIPTS.

Received for Alexander L. McGrew, Ill., \$2, vol. 34 from John Hoyle, O., \$2, vol. 34, and for Jas. W. McGrew Mark Willits, John Hoyle, jr., Finley McGrew, James Megrail, John C. Hill, and Alfred McGrail, \$2 each, vol. 34, for Benj. Hoyle, jr., \$6, vols. 32, 33, and 34; from John A. Potter, N. Y., \$2, vol. 34, for Deborah Wooden \$2, vol. 34, Thos. Bowerman, \$2, to 27, vol. 33; from Asa Garretson, agt., O., \$1, and for David Lupton, \$2 vol. 33; from Henry Harrison, Ill., \$2, vol. 34; from Abm. Cogill, agt., for John Edgerton, Io., \$2, vol. 34.

A Meeting of the Committee on Instruction of West-town School, will be held at Arch Street Meeting-house on Sixth-day, the 21st inst., at half past 11 o'clock, A. M. Philad., Twelfth mo., 1860.

WEST-TOWN SCHOOL.

A Friend and his wife are wanted to fill the stations of Superintendent and Matron at West-town Boarding-School.

Application to be made to either of the following Friends: NATHAN SHARPLESS, Concord; JAMES EMLEN West Chester; SAMUEL HILLES, Wilmington; HENRY COPE or WILLIAM EVANS, Philadelphia.

Twelfth mo. 10th, 1860.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettie, Jr., No. 14 N. Tenth street; Charles Ellis, No. 724 Market street William Bettie, No. 426 N. Sixth street, and No. 20 S. Third street; John C. Allen, No. 335 S. Fifth street and No. 321 N. Front street; Horatio C. Wood, No. 611 Race street, and No. 117 Chestnut street; John M. Whitall, No. 1317 Filbert street, and No. 410 Race street Wistar Morris, No. 209 S. Third street; Nathan Hilles Frankford; Elliston P. Morris, Germantown, and No. 805 Market street.

Visiting Managers for the month.—Mark Balderston No. 320 N. Sixth street; Benjamin J. Crew, No. 411 Marshal street; James Thorp, Frankford.

Physician and Superintendent.—Joshua H. Worthington, M. D.

FRIENDS' SCHOOL AT GERMANTOWN.

Wanted at this Institution a Female Teacher, a member of the Society of Friends, competent to give instruction in the usual branches of an English education.

Apply to SARAH ANN FELL, REBECCA B. COPE, BETULAI S. MORRIS, Germantown, Philadelphia, or to AMY ALBERTSON, at the school, adjoining Friends' Meeting-house Germantown.

PILE & M'ELROY, PRINTERS,

Lodge street, opposite the Pennsylvania Bank.

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Henry Hull.

(Continued from page 114.)

For "The Friend."

Proceeding in the accomplishment of his religious prospects, he attended a meeting at Newtown, Pennsylvania. In speaking of his ministerial services, the following observations occur, which seem like a word in season at the present critical and portentous juncture, viz:

"The doctrines of Truth were clearly opened upon my mind, and strength afforded to bear testimony to the peaceableness of the Messiah's kingdom. The minds of the people seemed to be in a ferment from the prospect of war, and Friends were encouraged to keep out of the political disputes of the times, the tendency of which always is to inflame the mind with evil passions, and to lead from under the government of the Prince of peace. In this excited state, the mind rather seeks revenge or supposed injuries, than cultivates a disposition to forgive our enemies, and thus individuals and nations are often introduced into dreadful contentions and strife, more cruel than even requiring an eye for an eye, or a tooth for a tooth, causing the innocent to suffer with the guilty, and leaving mourning widows and fatherless children to suffer innumerable difficulties;—these, with a train of dreadful evils not easily described, are far removed from the benign spirit of the gospel, which breathes 'Glory to God in the highest, on earth peace, good will to men.' Our blessed Saviour says, 'If ye love me, keep my commandments,' and his command is, 'Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you, and persecute you.' How widely different from this is the fierce spirit of the warrior and the duellist! Yet, these are sometimes found among the high professors of christianity. 'By their fruits shall ye know them;'—the effects of war evince, that the warrior is not a disciple of the lowly humble Jesus, who went about doing good to men, and when suffering on the cross, prayed for his persecutors in the moving language, 'Father, forgive them, for they know not what they do.'"

On the 13th of Sixth month, 1799, he had a religious opportunity with the family and pupils at West-town school; and says, "It was cause of renewed thankfulness, that the concern for the religious, guarded education of the rising generation, is spreading among Friends. The liberality of the

promoters of this and similar institutions, is to be commended; for here an asylum is found for the fatherless and motherless, as well as for the children of such Friends as incline to send their offspring where they are less exposed to temptation, than when placed under the tuition of irreligious persons at mixed schools, where the principal object in view often is, the cheapness of the price at which a teacher can be employed. I believe, as Friends continue this religious care for the guarded education of the youth, a blessing will attend it."

Of some meetings in Chester county, he writes: "Next day I was joined by my friend, Joshua Lord, of New Jersey, who had come to accompany me in my Southern journey; and on the day following had an appointed meeting at Okesson, where I had to speak upon the sorrowful fruits produced by a departure from the love and unity which the religion of Jesus Christ leads into; this being comparable to the nature of the lamb,—while a departure therefrom produces the fierceness of the lion; and that there were instances, even in our favoured Society, where the chief seats were occupied by those whose conduct did not evince the meekness of the lamb. I had also to exhort the youth, not to be discouraged, if such weaknesses did exist; but rather to follow the example of Joshua, who yielded not to the report of the evil spies, but called upon the people to choose whom they would serve; saying, 'as for me and my house, we will serve the Lord.' When the meeting closed, a deep thoughtfulness respecting the close searching labour that had fallen to my lot, covered my mind, and I remained on my seat while Friends withdrew, when an elderly woman Friend came to me, and in a feeling sympathizing manner said, 'Don't be discouraged—I wish not to exalt the creature, but great truths have been delivered this day—I desire thy preservation.' Another Friend, who sympathized with me on account of the close labour I had been engaged in, bid me be faithful; observing that 'I was rightly led, for the wild boar of the forest had made ravages in that place, and had set ministers and elders at variance, much to the grief of Friends.'

"The meeting at Westgrove was a trying one, in consequence of the close labour that fell to my lot; and after it was over, I mourned my situation, yet prayed for resignation to whatever service might be assigned me. Next day, at East Nottingham, I had an open time, being enlarged in tender invitation to those who were not members, to come buy wine and milk, without money, and without price. The following day, at West Nottingham, I had a word of encouragement to deliver to some present, particularly to a woman, upon whom my eye fixed, fully believing she was called to make a vocal acknowledgment of the merciful offers of a gracious God to fallen man; although I did not express myself in such terms as to awaken the suspicions of the audience. She was altogether a stranger to me, having never seen each other before—and believing that I had, according to the ability given me, cleared my mind for the present, I felt no disposition to speak to her, as we passed each other. She, however, came to the house where

we dined, and being drawn into silence, the same religious impressions which I had in the meeting, were renewed upon my mind; and I had a more full opportunity, in a plain manner, to encourage her to faithfulness. I understood, after parting with her, that she was of a high family in the world's esteem, and had passed through trials for joining the society."

Crossing into Maryland, he came to Deer Creek, of which he says: "We attended the Monthly Meeting, in which strength was afforded to labour in plainness, to the relief of my own mind, particularly with the youth, whose appearance did not become the children of Friends. My mind being clothed with that love which leads to plain dealing, without fear of giving offence, mixing encouragement with reproof, their better feelings were wrought upon through the power of the gospel, and love to me seemed to increase while I was engaged in labour; a tenderness of spirit was also manifest; and instead of shyness after meeting, they seemed desirous of being with me, and their company was pleasant. A number of them rode to an appointed meeting, held at Bush river, with whom and the family where we dined, we had a solemn season of religious retirement, and the dear children were encouraged to close in with the invitations and drawings of our Lord Jesus Christ, that so their talents might be dedicated to his blessed service—that love unfeigned might abound among them, and the blessings of heaven be their happy lot."

Of his visit to Baltimore, he remarks: "The morning meeting on First-day was a season of favour, in which great freedom in the ministry was felt by me. In the afternoon had a good time in reverent silent waiting throughout the meeting. Feeling an intimation of duty to appoint a meeting for the youth of this city, both the children of Friends and others who inclined to attend our meetings, I mentioned it to a Friend at the close of the afternoon meeting, and the members of the select meeting being consulted, and uniting with my prospect, notice was given, and a large number attended, at nine o'clock the following morning. A precious solemnity soon spread over us, and strength was given me to minister the word of encouragement to them; and dear Mary Mifflin was engaged to offer thanksgiving and praises for past and present favours."

"After attending the week-day meeting at Elkridge, and the Preparative Meeting of Baltimore, I felt at liberty to leave this flourishing city, which we did accordingly on the following morning, parting with divers Friends in near brotherly feeling, which had increased the longer we remained with them. There is a number of precious Friends in this place, and others who have need of more humility and a greater conformity to the simplicity of Truth. We rode to Gunpowder, and were cordially received by Oliver Matthews and family, although they had to leave their beds to admit us. We were wet and weary, and did not rise as early next morning as usual, but our aged friend had left his home as soon as day dawned, and did not return until near noon, when he informed us he had been

riding round the country, notifying the people of our being at meeting, thus evidencing a love to the cause, which is much wanting with many. Their meeting on First-day, was large, and held in solemn stillness a considerable time, when I stood up with a view of saying only a few words; but as I expressed them deliberately, the necessity of the professors of christianity leading a holy upright life, opened and pressed upon my mind, so that I stood long, which occasioned a hard ride to reach a meeting appointed at Patapseo falls, at five o'clock that afternoon. On arriving, we found a number of people collected, who were not Friends—some of them appeared ignorant and unsettled in mind, others solid and quiet, and it was upon the whole a favoured season; humble prayers being put up to the Giver of every good and perfect gift, that he would be pleased to bless the people with an increase of knowledge, in those things which belong to their everlasting peace—that wars and fightings might cease, and the professors of christianity be incited to the due observance of those pure and excellent precepts, left by Christ for the government of his followers—and thus be prepared to feel with the afflicted; and that by doing unto others as they would others should do unto them, slavery might come to an end."

"Seventh month 12th. Reflecting pensively upon my present situation, far from home and from my dear family, I penned the following petition:—
"O Lord! thou hast been with me hitherto, and by thy power I have been preserved in a good degree of resignation to thy will. Continue to afford me thy counsel, and I will endeavour to obey thee; send me wherever, or to whomsoever, thou seest fit. Thou hast separated me from my dear friends and tender connexions, a beloved wife and children, but I have no cause to complain—I ask not for riches or honour from man. It is thy supporting presence I crave, that I may be kept in my allotment, and be enabled to do whatsoever thou yet hast for me to do. Bless my dear connexions and friends with sensible and feeling hearts, that in the covenant of life, we may be united in thanksgiving for all the many favours and blessings thou hast vouchsafed."

"14th. At Fairfax meeting I was concerned to bear testimony against the sin of drunkenness, many not Friends being present: the audience appeared deeply impressed with the subject, while I held up to view scenes of suffering, but too common, which innocent children and wives had to endure, sometimes of personal abuse, and sometimes the want even of the common necessities of life, where husbands and fathers spent their time and earnings at tippling-houses; and some, the estates which had been left to them, in a riotous course of living. Parents were tenderly pleaded with, to endeavour to train up their children in the fear of the Lord, that thus they might escape the snares of death. But, alas! how lamentable is the situation of some of the descendants of Friends, whose parents have been more concerned to obtain a large share of temporal goods, than to seek heavenly treasure. Some of these have not only become alienated from Friends, but have strayed far from the paths of rectitude in social life, joining in scenes of dissipation, and thus have wasted what their parents have scraped together for the purpose of advancing them in the world.

"Some of this description were present; and although I was a stranger to it, unacquainted with them or the manner in which they spent their time and substance, yet my testimony against such and their negligent, earthly minded parents, was clear and plain, accompanied with that love which flows from a Divine source, the influence of which ope-

rated on the minds of the hearers, and a solemn quiet prevailed. Truly, the Lord hath no pleasure in the death of him that dieth, and his mercy is extended in this day, as formerly, when his warnings, expostulations and entreaties were often renewed unto revolting Israel, to Judah and to Ephraim. 'How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah, or set thee as Zeboim?' What may be the effect of the labours thus bestowed in the love of the gospel, is not necessary to be known by the Lord's servants; it is enough for them to have the evidence of Divine approbation, in the enjoyment of that peace, which the world can neither give nor take away.

"This has been to me a greater inducement to leave all to follow Christ, than instances which have come to my knowledge of a reformation in individuals, producing comfort and joy to their families, and where the acknowledgment has been made that my labours had been instrumental to turn their minds unto Him, 'who is mighty to save, and able to deliver to the uttermost, all who come unto God by him.' Yet the knowledge of these instances also afforded me encouragement, for I had often, in the course of this journey, to advert to the sin of drunkenness, and its attendant evils, which embitter the lives of so many in this land of boasted liberty and knowledge."

(To be continued.)

For "The Friend."

Recent Geographical Researches.

(Continued from page 115.)

From Arabia we pass by a short step to Africa;—a continent abounding from the earliest time in geographical problems, several of which are even now only partially solved. The question as to its being circumnavigable or not; as to the sources of the Nile; the extent of the Great Desert; and the existence beyond of lofty mountains and a great river flowing eastward,—these were points of speculation to ancient geographers, from the time of Herodotus to Ptolemy, Strabo, Seneca, and Pliny. We have no space to enter fully into these subjects, or into the Arabian researches in Africa several centuries later. We must limit ourselves to the notice of recent discoveries only; and even this more briefly than is due to their real and relative value. It is a continent we may well seek to know more intimately; not merely from curiosity or the contingent benefits it may afford to commerce and manufacture, but for the better prevention of the curse of slavery which has long hung heavily over this part of the world. Looking to extent only, it forms pretty nearly a fifth part of the total land of the globe. On a rude estimate we may say that one-third of this vast area is wholly unknown; another third so scantily known, as to furnish little more to maps than the single lines of travellers or caravans. The portions thus described form the great interior of the African Continent. Its coasts are in every part more familiar to us;—a knowledge dearly purchased by that cruel and disgraceful traffic to which we have just alluded. But the best general notion of African geography may be gained by taking successive zones of latitude from north to south; which division, suggested by diversities of physical aspect, as well as by the direction of recent discovery, we shall here adopt.

The northern zone, bordering on the Mediterranean, from Morocco to Egypt, is that best known to us. Algeria, to the distance of more than 300 miles inland, and including the several ranges of what are called the Atlas Mountains, has been thoroughly surveyed by its French possessors; while Egypt and the valley of the Nile are becoming as

familiar to us as the courses of the Rhone and the Danube. Morocco, Tunis, and Tripoli are less perfectly known as they recede from the coast; but their proximity to Europe makes it certain that these countries will eventually be opened, either by conquest or commerce. South of this coast zone comes that of the Sahara; a name vaguely applied to the greatest desert of the globe; stretching its high and sandy plateau from the Atlantic to the confines of Egypt and Nubia; with an average breadth, ill-defined indeed, of at least 800 miles. Various lines of travel and traffic traverse this wilderness, determined chiefly by the oases scattered over its surface; some of these, large enough to give abode to wild tribes of the Touarik and Tibboo races; others mere patches of vegetation around the springs which here and there well upwards from the arid surface. The most extensive exploration of the Sahara which has yet been made is due to Colonel Daumas, of the French staff in Algeria, and M. Carette, whose reports were reviewed in this Journal some years ago. The first modern travellers who crossed the Sahara from Tripoli to its southern border were Denham and Clapperton, in 1822; followed, after the intervention of other less successful efforts, by the expedition, familiar to our readers, of which Dr. Barth alone survived to relate the history. The names of his companions are added to the many martyrs of African discovery, who have succumbed under the malign influences of climate, privation, or the fanatic cruelty of the native tribes.

Dr. Barth's volumes, though somewhat arid in style, like the country they describe, give a faithful picture of the physical aspect of the Sahara and of the people scattered over its few habitable parts. But they have a higher interest in relation to what we would call the third African zone; stretching across the widest part of the continent, from the Guinea Coast to Abyssinia; and in its southern boundary, though very vaguely defined, coming within six or eight degrees of the equator. Strikingly contrasted with the desert plateaux to the north, this is a region of varied or mountainous surface; of rivers, lakes, and periodical rains; and in effect of these conditions, a region of profuse equatorial vegetation; and with a large and prosperous negro population, where not blasted by Arab rule, or by the wars which minister victims to the foreign slave trade. The English and French occupy, by their settlements, the mouths of some of the chief rivers on the Atlantic coasts; and it was from this that the first attempts were made by Mungo Park to enter the interior, to reach Timbuctoo, and to solve the mystery of that great river flowing eastward to some termination then unknown. The northern line across the Sahara furnished the next access to this middle African region, accomplished by the intrepid travellers already mentioned. In a second expedition, starting from the Guinea Coast, Clapperton perished; but his bold and intelligent servant, Landor, returning, in 1830, by the same route into the interior, finally solved the question as to the Niger or Quorra, which had so long held geographers in doubt. To Dr. Barth however, we owe our better acquaintance with the countries between Lake Tehad and Timbuctoo while, stretching southwards from this lake, he reached the banks of the Tehadda, of which the Niger is now found to be the western feeder. Entering the ocean at the Bight of Benin, this mighty river furnishes a third and more facile access to Central Africa; and, though the first attempts to ascend it were disastrous, or only partially successful, we believe this to be the channel through which commerce and civilization will chiefly find their future passage.

To the south of these remarkable countries comes another wide zone of this continent, which to European foot has ever yet crossed. The coasts on each side are known; and especially those of the Portuguese settlements, bordering on the Congo, and in the vicinity of Mozambique. Though deeper ingress has recently been obtained on the eastern side, there still remains a tract equal to two-thirds of Europe in extent, utterly untrodden and unknown; a field for curious discovery, even if not otherwise rewarding European enterprise. The great physical question now pending as to this portion of Africa is, whether it be a country of lofty mountain ranges, ministering to periodical river floods by the melting of snows? or an elevated plateau or basin, the receptacle of the six months' quinoctial rains, and the feeder thence, through lakes or saturated morasses, of these river inundations? To Sir R. Murchison we owe the first clear suggestion of the latter view; and though still based chiefly on general physical considerations, all subsequent discovery has tended more or less to its confirmation.

In the introduction to Dr. Beke's admirable Essay on the Sources of the Nile, and also in the remarks prefixed by Mr. Ravenstein to Dr. Krapf's *Travels in Eastern Africa*, the great principles are clearly pointed out which have effected a total change in our conception of the physical features of the whole African continent. The principal mountain system of Africa is now found to extend from north to south, in proximity with the Red Sea and the Indian Ocean, instead of running from east to west across the continent, as laid down by all maps, ancient and modern. Dr. Beke argues, that the fundamental cause of the erroneous notions respecting Africa is, that the Europeans have always approached that continent in a wrong direction, and that the survey of the country must proceed, not from the Deserts of the north, or from the fever-stricken rivers of the west, but from the plateau or table-land of Eastern Africa; where, in fact, the highly important discoveries of the Lake Tanganyika and Lake Nyansa have lately been made. In truth, however, the existence of these inland seas was undoubtedly known to the Portuguese geographers of the 16th century, and they are laid down in the older maps.

And here it is that we touch upon that sovereign problem of African geography, the true sources of the Nile; or of that western branch of this river, which, under the name of the White Nile, brings down the great mass of its waters into Nubia and Egypt. It is a problem inherited from the earliest ages, and has an interest well sanctioned by the singular features of this wonderful stream. In an article before alluded to, on the Mediterranean Sea, we spoke of the Nile, as the most remarkable river of the world; as well in its physical characters, as in its associations with human history. In mere length and volume it is surpassed by some, though by few only. Other tropical rivers have their periodical inundations; but none come recorded to us for a period of many thousand years, as giving not fertility alone, but its very soil and existence to the land of Egypt. No other river on the globe has the physical peculiarity of flowing for the last 1200 miles through rainless regions, and receiving not a single stream for this vast distance. Without noticing other physical singularities, as the Etesian winds, &c., we may simply advert further to what Sir T. Brown calls "*those wild enormities of ancient magnanimity*,"—the wonderful works of art, labour, and magnificence, which crowd the Nubian and Egyptian valley of the Nile; belonging to a time only faintly reached by fragmentary records, but forming in themselves a living history

and picture of these remote ages. No river or region of the world puts before the eye of the traveller such marvellous memorials of the past.

(To be continued.)

For "The Friend."

Extracts from the Letters and Memorandums of our Late Friend, H. Williams.

"Fourth month, 1845.—Our Third-day morning sitting, though long, was a solid meeting; and a joint exercise among the rightly exercised prevailed, so as to furnish a hope there was ability given to this class not only to labour harmoniously for the honour of Truth, but to the edification of the church. At the close of our afternoon sitting, we had a remarkable communication from —, on the present situation of our Society and of our Yearly Meeting. It was lengthy, and she was under great exercise; to me it was relieving and timely; such as are able, for these things, must do it, when strengthened, for the day calls for it; the watchmen must give the alarm, when danger approaches. 'I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.' She signified it would seem to be the design of our Heavenly Father to draw his own nearer unto himself; that no religious denomination as far as she knew, were exempt from close trials at this time, and our religious Society in an especial manner. . . . Spoke of the mourning of the true-hearted in Israel; their hearts made sad with things they could not speak of. The way was pointed out to us to move on safely in; to put our trust in Him who is able to deliver to the uttermost all who look unto him. I cannot give a full and perfect account of this exercise, but it was to the point.

"In our Select meeting on Fourth-day morning, a few words from —, on the subject of the ministry, 'that Friends be always careful (in our little meetings he particularly spoke of) to wait for the motions of Truth; not think the circumstance or the occasion calls for something to be said, and so force an offering, which would bring death to the individual, and the living members be burdened.'"
 "Fifth mo. 11th.—I want thou may be strengthened and encouraged, from time to time, to do thy duty, nothing less nor any more, so that peace may attend; and I will try to do the same; though it may not be exactly in the same line, yet if done when duty calls, it may be all in place and well. I have great regard for —'s best judgment, and want him carefully to exercise it.

"Ask — to tell you something about Zeno Carpenter. He attended our meeting, and preached so lively and good, in ancient style, such as I used to like when I was a little girl; easy to understand, answering to the witness for Truth even in children; I could wish we had more such."

"21st.—I am deeply interested in the 'little folks' welfare, though my turn is not to make as much ado with them, as some do. I feel in looking at them like living over my life again.

A great accountability on parents is their children! Careless parents, indulgent to the humors and tempers of children, will certainly have to answer for their conduct; and, more, go sorrowing to their graves. I have seen this in my short pilgrimage.

Order them *aright*, it will save trouble another day; do not command, unless obeyed; the will gains ground, when they get the upper hand; and when the will takes a wrong direction, father and mother *must be firm*, though tender, and insist on right; begin early; their first lesson is, to do as they are bid; and our lesson is, not to bid, amiss."

"Sixth mo. 1st.—Was early discouraged this morning (not being at all well,) in looking towards our meeting; how I could attend and feel lively or fit to face the meeting; but suddenly remembered 'help was laid on One who is mighty,' &c.; and so it proved; helped through to my comfort. E. Comfort, too, was favoured in a lively communication, not lengthy. So we move along, were it not for the 'putting forth (as it were) of his hand through the hole of the door,' at times our spirits would fail. I desire to be found daily learning my dependence on the One who is mighty, in troublous times, there is great safety in it; and indeed, at all times."

"Let us be concerned to bake the 'little cake first.' I am assured difficulties and short-comings and losses many ways, with perplexities, are the consequence of a neglect of religious duty: first, the *rightly* attending all our meetings, then other various duties.

"I feel more and more sure, that a blessing will attend, as there is a working with a single eye to the good of the good cause."

"13th.—I want thou should mind the true spring of life in thyself, and the true motion for expression in meeting; and I believe thy gift will be blessed to thyself and others; use freedom with —, if under fear; but fear begets care, and I crave thy preservation. Mind the right time to begin and end, so the life will be preserved, which is all we want. It is better to add afterward a little more, than to take in what might be over."

"Seventh mo. 6th, 1845.—At the Select Quarterly Meeting at —, these expressions dropped from the lips of Elizabeth C. Mason, of Philadelphia. 'This harmonious labour for truth's honour' can only be maintained, as *self* is laid low.

"There was (or is) a zeal which is *not* according to knowledge. We are instructed to believe it possible to hold the truth in unrighteousness; so also we may contend for the truth with a zeal which is offensive in the divine sight.

"I know not that these remarks will apply to any present, but they presented to me, and I was afraid to pass away without giving them utterance."

Cotton Regions of Africa.—Livingstone is quietly awaiting in South Africa the arrival of the new and serviceable steamer which the Lords of the Admiralty have just sent out, to replace the old and worn-out boat with which he has been steaming up and down the waters of the Zambesi and its tributaries. A concise and interesting account of the geography and ethnology of the valley watered by the most important of these tributaries, the Shire, was sent by him to the British Association, and read at its last meeting. He describes the whole region as beautiful and healthy, and the soil as rich and productive. The natives are docile, and eager for trade. The river is navigable at all seasons for 150 miles, with the exception of a space of thirty miles, where the cataracts impeded the progress of the steamer. Livingstone dwells more emphatically than ever upon the cotton growing capabilities of this portion of Africa. He scarcely excepts our own cotton belt, when he says that no part of the world is better adapted to the growth of this plant, which plays such an important role in commerce and politics. He looks forward to the day when the valleys of the Shire and the Nyassa shall furnish to the looms of Manchester a quantity of the raw material as great as that now supplied by the Southern States of the American Union. He affirms that one tract in the neighbourhood of the Shire is especially fitted for the culture of Sea-land cotton.—*The World.*

For "The Friend."

"JOHN'S BAPTISM."

"And he said unto them, 'Unto what then were ye baptized?' And they said, 'Unto John's baptism.' Then said Paul, 'John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him which should come after him, that is, on Christ Jesus.'"

Why rest ye in repentant tears?

Why linger in the outer court?

Why wander thus through fruitless years
Lo, Christ is near! The way is short.

Poor weary weepers! were your sight
With grief and watching not so dim,
Ye might behold your soul's delight,
And find your peace and joy in Him.

Hark! hear ye not Christ's blessed voice?

"To thee, my promises are given,
Come, listen, heed, believe, rejoice,
Thou, even thou, art heir of heaven.*

But come to me! for I alone†
Can bring thee to thy heritage,
Thy penitence can ne'er atone
For sins upon the pilgrimage.

Not faith in tears, not faith in grief,
But faith in me, thy soul can save,‡
Come! I will give thee quick relief,
Come! I will leave thee nought to crave!''§

Oh, weary weepers! heed the voice,
Then sorrow past, and faith begun,
John's baptism o'er, ye may rejoice
Forever in the Holy One.

A YOUNG FRIEND.

For "The Friend."

"WHOSE FAITH FOLLOW."

On the death of great men in Scandinavia, in olden time, a solemn feast was held, called the Graval. On these occasions those assembled, after draining what was termed the "Cup of Memory," rehearsed the noble deeds of the departed, and uttered vows to perform similar ones.

Among the sturdy Norsemen old,
When their great ones pass'd from earth,
At the Graval's solemn feast was told,
Their deeds of might and worth,

When girding armour for the right,
Unstained by fear or shame,
They proved a true heart's manly might,
And won the crown of fame.

Drained was the cup of memory,
Their acts were called to view,
And the living took the vow to be,
As faithful, bold and true.

We too have cups of memory drained,
In silent halls of thought,
As saints who have their crowns obtained,
Before our minds are brought.

We see them as they toiled on earth,
In works of truth and love,
'Mid taunts of scoffers, mockers' mirth,
With hope and faith above.

They flinched not from assaults of hate,
Yet oft o'er sinners wept,
Whilst swerveless on the pathway strait,
To light and life they kept.

As we can trace their victories now
O'er Satan's wiles and wrath,
Rises not up the secret vow,
To tread as pure a path!

Yes, if earth's warrior's fierce renown,
Could stir to deeds of strife,
Surely the christian's victor crown
Of glory, peace and life,

And the soft brightness of his course,
Meek conqueror over sin,
Whose loving faith foiled Satan's force,
In many a fight within,

Who gentle word for scoff returned,
Kind act, for every blow,
Whose heart with loving-kindness burned
For every friend and foe;

Should stir us up with zeal to seek,
Through the dear Saviour's love,
A path on earth as purely meek,
A crown as bright above.

N.

A Journey Under Paris.—A correspondent of a Swedish Journal furnishes an interesting account of a subterranean voyage made through one of the admirably constructed sewers of Paris. The boat which conveyed the party was reached by descending a flight of steps to the depth of about forty five feet. The boat, a flat-bottomed affair, was lighted by four lamps. The sewer is an archway, fifteen feet high and of equal breadth, with a ditch or canal about ten feet wide, wherein all the dirt and filth of Paris is carried away. On the sides are sidewalks, which together are about four feet wide. The whole is built of beautiful white sandstone, and is kept remarkably neat and clean. No stench or bad smell was perceptible. The denser portion of the filth is carried away through large drains beneath the sidewalks.

The side-walks are excellent, and exhibited no signs of dampness, while the walls of the archway are kept white-washed, and are at all times white as the driven snow. The structure possesses the properties of an immense speaking-tube, the workmen being able to converse at the distance of two miles from each other. The echo is very strong and lasting. The fabric is said to be built after a model of the catacombs of Rome, aided by all the latest improvements. On both sides, at about two hundred yards distant from one another, are openings, through which the workmen can ascend, by means of permanent iron ladders, in case a sudden rain storm should cause the water to rise over the side-walks, which is however, of rare occurrence.

The contents of the sewer, of course, flow into the river Seine, and the current is sufficient to carry along the boat used with considerable velocity. Large reservoirs are constructed at intervals, into which the water can be turned for a short time, in case it should be necessary to have the canal dry for a little while.

The whole work was completed in two years. Beside the main canal, there are many minor ones, constructed under the principal streets, all of which can be made to communicate with one another. These admirable underground works are accessible from the Louvre, the Tuileries, and from all the barracks, and should the Parisians take a notion to barricade the streets in any portion of the city, the imperial government might, at short notice, and without any person being aware of it, transport troops, and, if there is time to make use of the reservoirs, so can cavalry also be transported the same way.

There is an end to shooting on the soldiers from the windows, and a revolution in Paris will soon only be remembered among things that have been, never to occur again. Through these underground passages, a prisoner can easily be taken from the Louvre to the Seine without attracting attention, and thence sent off by railway, which is near at hand. This splendid system of sewerage was one of the pet schemes of the first Napoleon.—*N. Am.*

Dr. Arnold, when at Laleham, once lost all patience with a dull scholar, when the pupil looked up in his face and said, "Why do you speak angrily, sir? Indeed I am doing the best I can." Years after, the doctor used to tell the story to his own children, and say, "I never felt so ashamed of myself in my life. That look and that speech I

have never forgotten." Is not this a very suggestive fact for many parents and teachers, and for masters, too, who are oft-times impatient and unreasonable with youths of this class?

Selected.

Salvation from Sin.

Can Christ be thy Lord, and thou not obey Him, or canst thou be his servant, and never serve Him? Be not deceived; such as thou sowest shalt thou reap. He is none of thy Saviour whilst thou rejectest his grace in thy heart, by which He would save thee. What has He saved thee from? Has he saved thee from thy sinful lusts, thy worldly affections, and vain conversation? If not, then he is none of thy Saviour. For though he be offered a Saviour to all, yet he is actually a Saviour to those only, who are saved by him; and none are saved by him, who live in those evils, by which they are lost from God, and which he came to save them from. It is from sin that Christ is come to save man, and from death and wrath, as the wages of it. But those who are not saved, that is, delivered by the power of Christ in their souls, from the power that sin has had over them, can never be saved from the death and wrath, which are the certain wages of the sin they live in. So far as people obtain victory over their evil dispositions and fleshly lusts to which they have been addicted, so far they are truly saved, and are witnesses of the redemption that comes by Jesus Christ. His name shows his work; "And thou shalt call his name Jesus, for he shall save his people from their sins." "Behold," said John of Christ, "the Lamb of God that taketh away the sin of the world." That is, behold him, whom God hath given to enlighten people, and for salvation to as many as receive him, and his light and grace in their hearts, and take up their daily cross, and follow him; such as would rather deny themselves the pleasure of fulfilling their lusts, than sin against the knowledge he has given them of his will; or do that which they know they ought not to do.

A mere profession of belief in Christ, and in the doctrines of the gospel, however important to every one to whom they are made known, will not be sufficient, without obedience to his Holy Spirit manifested in the heart. We must know the chaff to be consumed by its fiery baptism, and experience the truth of the apostle's direction: "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

Agriculture.—"Agriculture," said Washington, "is the most healthful, the most noble employment of men." "Agriculture," added Webster, in a published letter, "feeds us to a great extent; it clothes us; without it we would not have manufactures, and we would not have commerce. They all stand together, but they stand together like pillars in a cluster, the largest in the middle, and that largest is agriculture. Let us remember, too, that we live in a country of small farms and freehold tenements; in a country in which men cultivate, with their own hands, their own fee simple acres, drawing not only their subsistence, but also their spirit of independence and manly freedom from the ground they plow. They are at once its owners, its cultivators, its defenders; and whatever else may be undervalued or overlooked, let us never forget that the cultivation of the earth is the most important labor of man."

The history of the world and the church tell us, that wrong means will ever intercept good ends; for without God's assistance we can do nothing, and, without his blessing all we do, will come to nothing.

* Mat. v. 3. † Heb. vii. 25. ‡ Acts iv. 12; 1 Pet. i. 9.
§ Rom. v. 1.

For "The Friend."

Camden Evening School for Coloured Adults.

Some of the readers of "The Friend" will remember an article with the above caption, which appeared a few weeks since, drawing attention to the fact of an application having been made to the Philadelphia Association to establish a school, in the neighbourhood of South Camden, N. J. It will be gratifying to some, and particularly to those who responded to the application for assistance with liberal contributions, to learn that the school has been in successful operation for about three weeks, and that it has been attended by the coloured people of both sexes, with a zeal and steadiness quite pleasing to the committee in charge. It was opened on Second-day evening, the 3d instant, when sixty-three had their names registered, since increased to upwards of one hundred and ten. Four teachers were employed, two of each sex, who, notwithstanding diligent attention to their charge, are unable to render all the assistance which would be desirable; there would be ample occupation for another instructor, but the funds in the hands of the treasurer applicable to this purpose, are not quite sufficient to discharge all the obligations already incurred. The deportment and attention to personal neatness of the scholars is quite satisfactory, and it has been observed that where two have been seated together, who were unequally advanced in acquirements, the better scholar has assisted his neighbour, in the absence of the teacher. The school, it is expected, will be regularly visited at least twice a week, when the condition of the weather, and of the crossing of the river will permit, by a committee appointed for that purpose.

From the Constitutional Press Magazine.

Influence of Egyptian Archaeology on Bible Studies.
(Concluded from page 117.)

In these matters the accuracy of the Bible is strikingly shown. The Greek writers, some of whom, and especially Herodotus, were not inaccurate observers, have been cited to set right the Biblical account. In every case the monuments have proved that the sacred historian was correct, and the profane historian in error. The most interesting illustrations are, however, those which show a perfect knowledge of the country. These are quite as frequent in the Prophets as in the Pentateuch. Thus we read in Exodus, that when the Israelites saw Pharaoh in pursuit of them, "they said unto Moses, because [there were] no graves in Egypt, hast thou taken us away to die in the wilderness." (xiv. 11.) The prophet Hosea declared of the fugitives of Ephraim, "Egypt shall gather them up, Memphis shall bury them." (ix. 6.) Egypt is, above all countries, a land of ancient tombs. The rocky ridge that shuts in the plain and valley, is honey-combed in its face with sepulchral grottos; in the edge of the desert are countless mummy-pits; on its surface are many built tombs. Scarcely a day's journey passes, but the voyager up the Nile sees some of these; first, the great chains of the Pyramids; then, when the mountain approaches, the entrances of grottos along its face, sometimes a field of sepulchres. Numerous as are the modern tombs, they are insignificant by the side of their truly innumerable predecessors. But of all the ancient sites, Memphis has the greatest necropolis. For about fifteen miles, this city of the dead extends along the edge of the Great Desert, marked from afar by the pyramids rising regally above the smaller monuments. Wherever excavations have been made, it seems as though there had been an economy of space, for there is frequently but a narrow passage be-

tween the lines of tombs. No other grave-yard in Egypt rivals this. Therefore the prophet spoke of it instead of Thebes, the seat of empire, or any other great town better known in Palestine. Amos again uses the inundation of the Nile, "the flood of Egypt," as a symbol of the destruction that was coming upon his land and people. (viii. 8; ix. 5.) I have never seen anything that so completely brought before me the idea of a destroying flood, as the inundation of the Nile. The river bursts through its banks, and covers the whole valley; in the midst rushes a broad, turbid stream, agitated by the strong north wind blowing against its current; on either side landmarks are carried away, and the villages stand like islands connected by dikes, which the water threatens to break. Until custom has used one to the scene, it is a terrible realization of the calamities of a flood. I have dwelt upon these less-known topics in preference to the histories of Joseph and Moses, which have been more carefully studied. Yet both these will gain a fresh interest with those who will read them with the Egyptian monuments for illustration. There they may see the investiture of a Joseph with his badges of office, the robe of fine linen, and collar of gold; there they may see the corn carefully stored in granaries, as though for the years of famine. Such boats as the papyrus-ark of Moses, are there shown, and there are foreign brick-makers under hard task-masters. The whole series of sculptures is an unintended commentary upon, and an impartial witness to, the truth of the Bible history.

I may here mention a modern illustration. It is well-known that many ancient Egyptian customs are yet observed. Among these, one of the most prominent is the wailing for the dead by the women of the household, as well as those hired to mourn. In the great cholera of 1848, I was at Cairo. This pestilence frequently follows the course of rivers. Thus, on that occasion, it ascended the Nile, and showed itself in great strength at Boolák, the port of Cairo, distant from the city a mile and a half to the westward. For some days it did not traverse this space. Every evening at sunset, it was our custom to go up to the terrace on the roof of our house. There, in that calm, still time, I heard each night the wail of the women of Boolák for their dead, borne along in a great wave of sound, a distance of two miles, the lamentation of a city stricken with pestilence. So, when the first-born were smitten, "there was a great cry in Egypt; for [there was] not a house where [there was] not one dead." (Exodus xiii. 30.)

Perhaps the most important use of Egyptian archaeology in reference to the Bible, is the manner in which it illustrates the fulfilment of prophecy. Here, again, I know that many, wearied by the rash and presumptuous interpretations of prophecy which have of late years abounded, will object to the very discussion of the subject. Yet if they acknowledge the truth of the Bible, they must be prepared to give a reverent consideration to the prophecies it contains. The belief in the inspiration of these prophecies is a necessary consequence of a belief in the truth of the Bible. There is no middle course—a prophecy must either be authoritative or an imposture.

In consequence of the uncritical mode in which prophecy has been studied, this branch of Biblical inquiry has been neglected by many who have not felt any doubt as to the authenticity of the Scriptures, and others have adopted views of the nature of sacred prophecy in some degree tending to lower its dignity, and to weaken the evidence of its Divine origin. Thus Professor Stanley, avoiding the rocks on which Keith ran his vessel, steers into

very doubtful shallows. He thus writes in the preface to his *Sinai and Palestine*:—

"Those who visit or describe the scenes of sacred history, expressly for the sake of finding confirmations of Scripture, are often tempted to mislead themselves and others by involuntary exaggeration or invention. But this danger ought not to prevent us from thankfully welcoming any such evidences as can truly be found to the faithfulness of the sacred records.

"One such aid is sometimes sought in the supposed fulfilment of ancient prophecies by the appearance which some of the sites of Syrian or Arabian cities present to the modern traveller. But, as a general rule, these attempts are only mischievous to the cause which they intend to uphold. The present aspect of these sites may rather, for the most part, be hailed as a convincing proof that the spirit of prophecy is not so to be bound down. The continuous existence of Damascus and Sidon, the existing ruins of Ascalon, Petra, and Tyre, showing the revival of those cities long after the extinction of the powers which they once represented, are standing monuments of a most important truth, namely, that the warnings delivered by 'holy men of old,' were aimed not against stocks and stones, but then as always, against living souls and sins, whether of men or of nations."—P. xvi.

The principle put forth in this passage would, I think, reduce all seemingly literal prophecy to a typical sense. * * * How could nations be punished except by the wasting of their fields and cities? Professor Stanley's reply is a citation of the restoration of certain cities, some yet standing, which were once denounced as to be utterly destroyed. The prophecies, however, either did not speak of their final ruin, or else did not declare the impending calamities to be the last that should fall upon them. Ascalon, Petra, and Tyre, if not at once destroyed, certainly virtually perished many centuries ago. Jerusalem is still a city; but where has prophecy been more literally fulfilled than in the obliteration of her old monuments in the time of desolation that followed the capture by Titus? The cases of Damascus and Sidon are, I frankly acknowledge, more difficult of explanation. Yet, if we admit the veracity of what sacred history relates as to the fall of the one, and profane history as to that of the other, there seems to be a sufficient answer to the requirements of the case. Very often the dissociation of people and city might be reasonably supposed to relieve the latter from the curse that fell on it for the punishment of its inhabitants. Damascus, he it remembered, was Syrian, and for centuries has been Arab. Who rebuilt it we know not, after the Assyrians had destroyed it; but in St. Paul's time it was ruled by an Arab prince; and from the earlier days of Mohammedanism, it has been a seat of Arab power. The case of Petra is well worth looking into. There the full measure of punishment came surely, if it tarried long. First the Idumæans were driven into their rocky fastnesses, there for a while to resist the power of Greece and Rome. Even then, however, the dominant race, that of the Nabathæans, appears to have been not Edomite but Arab. But for centuries past, probably for full eighteen hundred years, the Edomite race has disappeared, and the only population of its mountain and valley has been a colony descended from its hereditary enemies. Some have cavilled at there being now a scanty peasant-population of the valley of Petra. But these very peasants are called "the children of Israel," Benê-Israel, and I find in their existence a confirmation of the truth of the Bible-narrative which relates the settling of a band of

Simeonites, in Hezekiah's time, in Mount Seir, (1 Chron. iv. 42, 43,) no less than a fulfilment of the prophecy that Israelites, apparently the most southern, should hold "the Mount of Esau." (Obadiah, 19.)

I think that here we have witnesses enough to justify our maintaining those rules of interpretation which a long series of great divines has upheld. Let Egypt supply a fresh test, Egypt of which each site has been well explored, and of which the post-biblical history presents few gaps. As I travelled through the country, I was very much struck by the utter ruin of some cities and towns, and the long continuance of others, when all the advantages of position and ancient importance have been in favour of the former. I have unriddled this difficulty by the prophecies relating to them. For instance, it is said of Memphis, "Noph shall be waste and desolate, without an inhabitant." (Jer. xlv. 19;) and "Thus saith the Lord God, I will also destroy the idols, and I will cause [their] images to cease out of Noph." (Ezek. xxx. 13.) Except Sais, Memphis, the greatest city of Egypt, is alone unmarked by the ruins of temples. The remains are utterly insignificant, although the tombs are great and extensive enough to show the size and wealth of the city. So, too, of Thebes it is prophesied, "No, shall be rent asunder." (Ezek. xxx. 16,) which may merely refer to the distress of its people; but when we stand amid its ruins, torn by a great earthquake, of which Eusebius has preserved the record, we incline to the literal interpretation. Nowhere else in Egypt has the solid masonry of the temples been thus destroyed. Still more distinct are the prophecies of the drying of the Red Sea, which has taken place since the latest date to which perverted ingenuity has endeavoured to bring down the prophetic writings. "The Lord shall utterly destroy the tongue of the Egyptian sea." (Isaiah xi. 15.) "The waters shall fail from the sea." (Isaiah xix. 5.) In the last two thousand years the head of the Gulf of Suez has retired some twenty miles. Who can look at that dried-up bed, and doubt "the sure word of prophecy?" So is the failure of the Nile foretold, (Isaiah xix. 5,) and, apparently, also the destruction of its seven streams, (xi. 15,) although the latter passage may mean not that the Egyptian river should be smitten in "the seven streams," but that "the river," that is Euphrates, should be smitten "into seven streams." In any case, the Nile in the Delta has so failed, that now the only navigable branches are the two that were formerly artificial canals, so that the seven streams are fordable. Not less definite are the prophecies of the failure of the papyrus and other reeds, and the flax, the destruction of the fisheries, and the consequent ruin of the main branches of Egyptian industry. (Isaiah xix.) Not less remarkable is the exact fulfilment of these predictions. The papyrus is unknown in Egypt, the reeds are no longer a feature of its vegetation, English cotton is sold in its streets, in the place of its once famous fine linen, and its fisheries can scarcely support the half-savage population of a small district. In the political history, the one prophecy that "There shall be no more a prince of the land of Egypt," (Ezek. xxx. 13,) has been literally fulfilled in the stranger rule that has been the curse of the country since the second Persian conquest, more than two thousand years ago.

Egyptian archaeology has had the reputation of being a narrow and fruitless pursuit. I have endeavoured to show that, if rightly prosecuted, it has the highest human interest. In these days of contest, so important a province should not be left to those who are indifferent or hostile to the best purpose of honest and earnest inquiry.

Good Advice for all Times.

The following letter from John Hunt to John Pemberton is well worthy the serious consideration of the true-hearted, deeply tried followers of the Lord Jesus Christ, in the present day. John Hunt, previous to the date of this letter, had been twice from England, in America, on religious service. He finally removed here, and during the time of the American Revolution, died near Hopewell, Virginia, whilst in banishment there.

"London, Third mo. 1, 1764.

"*Dear Friend,*—Some accounts lately received from Philadelphia, of the murder committed by a cruel banditti of a number of poor, unhappy Indians near or at Lancaster, has deeply affected my mind, occasioning [me to feel] near sympathy with Friends in your province, and [to raise] frequent cries for your preservation in this day of close trial and probation.

"The times are indeed perilous, and many must stand as in jeopardy every hour. Who can stand upright and unshaken and true to the ancient testimony in meekness and stability?—those who have made the Most High their refuge, and trust singly under the shadow of his wing for preservation. To these he will be a Covert from storms, and defend from the arrows of the mighty. His name! his high and holy name! shall be to them a safe dwelling-place, and tower of defence; a sanctuary, in which no breach can ever be made. May you flee there, and rest in quietness, solitary till the storm be over.

"There is a time to remain hidden and be silent, and a time to appear and speak, a time to suffer, and a time to reign. The Lamb of God for a time was dumb. As a sheep before the shearers, so he opened not his mouth, but in patience endured the contradiction of sinners, and suffered unto death. It seems to me you should as much as possible follow his blessed example. Go not out. Contend not with men who are of this world, and whose spirits are on fire, who, though not active with their own hands to shed blood, yet their hands are not clean, but polluted. It will be much safer for you to refrain from discoursing frequently, respecting the outward state of things amongst you, and the commotions and tumults that are or may be, for if Friends entertain one another with often conversing about those matters, there will be a danger of drawing the mind from a proper centre, and a loss may be insensibly sustained. Let the Lamb's patience and meekness dwell richly in you; so shall you shine with conspicuous brightness in due season, and truth will gain ground, not by open contests and reasoning, but by humble resignation and suffering. The great cause of religion never lost ground by suffering, but spread much when its professors [in such seasons] kept their places in righteousness. There is nothing secret from the Most High. No humble spirit but He beholds. No mournful tear which is scattered by the least child of the family, but He noticeth it; not a sorrowful sigh or groan from the true birth, but his holy, attentive ear heareth. And when the measure of suffering is full, and He says it is enough, then will the Lord arise in his mighty power, and reign in majesty. The spears of the mighty shall be broken, and their strength become as the spider's web. Kings shall be bound in chains, and nobles in fetters of iron. They shall be confounded and brought to nought, who trust in their own strength and policy, and make flesh their arm. The work is the Lord's, and who can stand before Him. He ruleth in the councils of princes as he sees meet, and influenceth by a secret power which they know

For "The Friend."

not, their determinations; binding them in chains and fetters, so that his hidden purposes are brought to pass, although they know not who it was that restrained, and set bounds and limits which they could not exceed.

"I hope your Meeting for Sufferings will be kept up, and duly attended, in the unity of the spirit and bond of gospel fellowship, which is charity, out of all heats and strife for victory, in innocency and simplicity. Then the Lord will bless you, and refresh and comfort you with his precious, living presence, making you one another's joy in the Lord.

"I very often think of that meeting, and remember some baptizing seasons I enjoyed therein, when amongst you. At those times I clearly saw the service of that institution, and also its necessity. My dear love in the unchangeable truth to the members of that meeting in a particular manner, and to the whole flock and family of the faithful in your province. These things spring freely in pure love without forecast, and thou art at liberty to make such use of them, as freedom permits. * * * * *

"Our friend William Horne is now here. He writes thee by this conveyance. My very dear love salutes thy worthy aged mother and your whole family. Please to accept also a large share thyself from me and my dear wife and children.

"JOHN HUNT."

Petroleum or Rock Oil Wells—At the meeting of the American Association for the advancement of science, Prof. Newberry read a very interesting paper on Rock Oil, the discovery of which has caused such a revolution in the price of property in some of the adjoining counties. The oil, it appears from the gentleman's statement, is found in Pennsylvania, Western Virginia and Ohio, Canada and other places. The wells yield by pumping, from ten or twenty-five barrels per day of the crude oil. The yield of the refined article of the Pennsylvania oil is about 85 per cent. of the whole. He saw a well which gave ten barrels a day of pure oil, without any foreign admixture, and it was barrelled and sent to market as it came out of the ground. The owner was not satisfied and deepened his well, and in eighteen hours one hundred and ten barrels were collected from it—but this proved to be very impure. The crude oil burns dimly, and is a very good lubricator, and when refined, has less smoke and less odour than any other oil, and is not explosive, while its illuminating power is equal to the best coal oil, and can be furnished cheaper than any other.

In Illinois, the oils occur in a limestone, and the loss by distillation is about one-half. These oils everywhere occur, for the most part, about one geological level. The Portage sandstone, which is a porous rock, is the one most frequently penetrated with the hope of getting oil; but this rock only serves as a reservoir for it, as it is forced up from below. The chemists must announce the theory of its formation, but it seems to have distilled from the carbonaceous deposit below, and it may be the product of animal as well as vegetable remains. Prof. Pugh confirmed the statement as to the practical value of the petroleum. It is used with great success by the students in the Institution to which he belongs, and they found it to burn better, and to be generally superior to the common oil. Prof. Whitney thought it likely that these oils were of animal origin, as no vegetables had been discovered in the Hudson river formation, from which also oils had been obtained. Specimens of the petroleum in its crude and refined states were exhibited. Some of the natural specimens were translucent as olive or castor oil.

For "The Friend."

Immediate Revelation.

It has been one of the devices of Satan, in order to maintain his kingdom, to seduce man from obedience to and a reliance upon the revelation of the Holy Spirit, as the only means by which the living knowledge of God is obtained. After the light and glory of the gospel of Christ had prevailed in parts of the world, so as to dispel the darkness of the heathenish doctrine of the plurality of gods, the devil knowing there was no probability of deluding man any longer that way, began to puff him up with an imaginary knowledge of the true God, setting him to seek God the wrong way, and persuading him to rest in such a knowledge of the Divine Being, as was of his own acquiring, and not of the Lord's teaching. This device, accommodated to the corrupt disposition of fallen man, who would exalt himself, and reject that which would bring him under distress for sin, and restrain his ambition, has proved successful with many. In his self-exaltation and conceit, as God is greatly dishonoured, so the devil has his object in keeping possession of the heart, who cares not how God is acknowledged in words, provided himself is always served. He matters not how great and high speculations man entertains of his Almighty Creator, or what devotional forms he practises, so long as he serves his passions and lusts, and obeys the devil's suggestions and temptations. By this means christianity becomes as it were, an art with many, required like any other art or science, and men have not only assumed the name of christians, but have procured themselves to be esteemed as masters of christianity by artificial modes of man's devising, though altogether strangers to the spirit and life of Jesus.

If we take the true definition of a christian according to the Holy Scriptures, that he only is one who hath the Spirit of Christ, and followeth it, how many professors, even pretended teachers of christianity, would be justly divested of that noble title. There is no real knowledge of God but by Jesus Christ, the Mediator between God and man, according to his own words: "No man knoweth the Father but the Son, and he to whom the Son will reveal Him." "I am the way, the Truth, and the life, no man cometh unto the Father, but by me." Hence it is evident that the knowledge of God which is life eternal, is only given by his Son, who manifests himself to man by his Holy Spirit. He is now withdrawn from us as to his outward or bodily appearance, and is ascended up where he was before with the Father, but now he reveals himself by his spiritual appearance in the soul. Before he parted from his disciples, he said, "Lo, I am with you always, even to the end of the world;" and after his ascension, he directed the apostle John to write to the church of Laodicea, saying, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." "He that hath an ear, let him hear what the Spirit saith unto the churches." This must be an inward appearance of Christ to the mind of man, and a spiritual communion with him.

Another apostle says, "What man knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have not received the spirit of the world, but the Spirit which is of God, that we might know the things which are freely given us of God." "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him." In his natural or unregenerate condition, the things of

the Spirit are foolishness to him, "neither can he know them, because they are spiritually discerned." If things which properly pertain to man, cannot be understood by any power inferior to the spirit of a man, then the things of God and Christ cannot be known or discerned by anything below the Spirit of God and of Christ. The revelation of Jesus Christ and the saving knowledge of Him, is spiritual, and therefore can only be known and discerned by the Holy Spirit operating upon the heart, and giving living faith to believe and accept them. The apostle also asserts that "no man can say that Jesus is the Lord, but by the Holy Ghost." If no man can affirm that He is Lord without the Holy Spirit, it must be plain that he cannot know Him without it. The inference from which is, that the knowledge of God and of Christ that is life eternal, is only obtained and conveyed to the soul by the Spirit of God, and therefore the knowledge which the carnal man has acquired from the words and writings of spiritual men, by the exercise of his natural talents, is not the knowledge that can nourish the soul up to life eternal.

Friends have always held in high esteem the Holy Scriptures written by Divine inspiration, which they are bound to receive and believe, as "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works;" and "which are able to make wise unto salvation, through faith which is in Christ Jesus." Whatever means He may please to use for the help of his church, and of every member of it, is effectual because He ordains it, and brings it home to the mind, and applies it by his Spirit to the condition of the soul, and thereby gives it living faith to believe, that it will contribute to make it wise unto salvation, and to promote its furtherance in the way that leads to everlasting life. Man cannot command the spiritual bread that comes down from God out of heaven; he must wait for it, and hunger and thirst for it. This hunger can only be produced by the operation of the Holy Spirit, giving man a true sense of what he needs, and raising the "hunger after righteousness;" which, in the Lord's time, he will answer, and give the necessary supplies. Let none attempt to make bread to satisfy their hungry souls, or to kindle a fire to soften their hard hearts, but learn to endure patiently the feeling of their destitute state, which the Holy Spirit only can bring them to a sense of, and in the Lord's time He will satisfy all their needs, through Jesus Christ our Lord.

Manufacture of Wafers.—The mode of making the best quality of wafers, as practised by the English manufactures, is as follows:—Fine wheat flour is taken, and mixed with white of eggs and isinglass into a very smooth paste; this is spread over tin plates evenly, and dried in an oven, several of the plates being placed one over the other to communicate a glossy surface to the wafers. When dry, the sheets of paste thus formed are laid up in a pile, about an inch or more in depth, and cut into circular pieces by a hollow punch, which allows the wafers to pass up its tubular cavity and discharge themselves sideways as the cutting proceeds, which is effected with great rapidity. The variety of colors that are ordinarily communicated to wafers, is given to them in the paste, by the usual pigments in the dry powdered state, or previously dissolved in the water employed. The French isinglass wafers, made in France, are formed of isinglass dissolved in water to the proper consistence, which is poured out upon plates of glass provided with borders, and laid upon a level table; to prevent the glue from sticking to the

plates, a little ox-gall, or other suitable material, is rubbed over them. Previous to the isinglass becoming quite dry, they are cut through along the borders. The leaves are then removed and cut out with hollow punches, as in the case of other wafers. The various colors are also communicated to them by pigments while in the fluid state.

For "The Friend."

"The glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby." I have felt an earnest desire, that my dear young friends who are seeking after the Truth, may indeed experience this gracious promise to be fulfilled. To those who have come unto Jesus as poor, suppliant sinners, and have, through faith in Him, received the remission of their sins, having become, by marriage covenant with the Son, reconciled children of the Highest—to these, and to these alone, is the Lord found to be indeed glorious, a place of broad rivers and streams, and so great will be the humility of such, that there will be found no place for the galley with oars—armed by human strength, neither shall proud, gallant ship pass thereby. Oh, the sweet sense of forgiven sin these experience, "Being justified by faith, we have peace with God, through our Lord Jesus Christ."

Over-Exertion.—Violent exercise is exceedingly dangerous. Young people are apt to run to extremes, as in the following instance: A writer in the *London Times* says "that almost all young men who have been at Oxford and Cambridge, especially those who have meddled much in boat races, have as a rule diseased blood-vessels, arteries, or veins, and very many of them diseased and dilated hearts—all brought on by the strain and undue excitement ('remora,' we, the doctors, call it,) of the circulation, induced by pulling at boat races. In fact, the matter is now well recognized both at insurance offices and in the administration of chloroform amongst the upper classes, where a diseased heart is to be avoided. It would seem the delicate fibres of the hearts of the boys and lads sent to Oxford especially, at once give way before this pressure or remora."

Barotrope.—A Frenchman has invented what is called a barotrope, a sort of human locomotive, by which a man sits on wheels and walks himself along five miles in thirty-five minutes on the Boulevard Bazaar of Paris at noon, when the street was most crowded. At another time the same men made thirteen miles in ninety-six minutes, the exercises being so easy that they offered to keep it up alternate hours, day after day, and thought they could without difficulty average fifty or sixty miles a day. A singular thing about it is, that it beats the best turn outs on steep grades, if they present a compact or paved surface.

THE FRIEND.

TWELFTH MONTH 22, 1860.

In our columns of to-day will be found a letter from John Hunt, which, we think, will commend itself to the best feelings of all who really know what it is to suffer for the cause of the church and its glorified Head.

John Hunt removed from England to this country some time prior to the breaking out of the revolutionary war, and resided in the immediate neighbourhood of Philadelphia. Together with nineteen

other citizens, all members of our religious Society but three, he was banished to Winchester, Virginia, where he died, after an exile from his home of a little more than six months. James Pemberton, who was a fellow-sufferer with him, after speaking of the patience and christian fortitude manifested by him during his sickness, his peacefulness and christian composure in the prospect of death, and his burial at Hopewell, says, "Thus the last act of respect and love was solemnly paid to the remains of a dignified minister of the gospel, whose gift was eminent, and he had laboured in it forty years. His delivery was clear and intelligible, and his doctrine sound and edifying. He was often favoured with great power and demonstration, singularly manifested in our meetings for worship we had during our exile at Winchester. He expressed himself much concerned that the inhabitants should come to a knowledge of the Truth, and a due feeling for their own eternal welfare; and although but few of them knew us, yet they were desirous to attend our meetings. Being a man of clear judgment and strong natural abilities, improved by long religious experience, he was a useful member of our religious Society, careful for the support of the discipline, and spoke often pertinently to matters under consideration."

Truly it may be said, that being dead, he yet speaketh.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 7th inst.

The British Parliament was to meet on the 5th of Second month. A deputation which includes two members of Parliament, has been appointed to convey an invitation to Garibaldi to visit England. The Times publishes full details of the expedition of the exploring vessels for ascertaining the feasibility of the projected North Atlantic telegraph. The results are pronounced highly satisfactory and encouraging.

Further details have been received of the operations in China. In two engagements with the Chinese, two thousand of them were killed, and fifty guns taken. The allies had only eighteen men wounded. The head quarters of the allies were eight miles from Peking. The Chinese sent a flag of truce, with the provisions for a treaty. The Emperor's brother had been appointed Chief Commissioner to make a peace.

The London money market was active, but easier. The best bills were negotiated at $4\frac{1}{2}$ per cent.

The Liverpool cotton market had declined $\frac{3}{4}$ d, in consequence of the financial panic in the United States. Sales of the week, 49,000 bales. The Manchester advices continued favourable. Breadstuffs were dull, and pressing on the market, in consequence of heavy arrivals from the United States. The quotations were as follow—Red wheat, 12s. a 12s. 9d. per 100 pounds; white, 13s. a 13s. 6d.; yellow corn, 37s. a quarter. Consols, 93 $\frac{1}{2}$ a 94.

A French imperial decree provides for a more direct participation by the great bodies of State in the government. The Senate and Corps Legislatif are annually to vote an address, in reply to the Emperor's speech. Provision is made for a due expression of opinion and the publication of debates. Some superfluous offices of dignity and honour are to be suppressed. It is stated that no one was aware of the Emperor's purpose to decree these changes in the Constitution, till he laid the document before his ministers in council, where it met with some opposition.

The siege of Gaeta continued. Four batteries had opened their fire upon the place.

UNITED STATES.—Congress.—The alarming condition of public affairs has been the chief topic of discussion. In both Houses, various propositions have been considered, and a variety of amendments to the Constitution have been brought forward, designed to pacify the South. We have no space to report them in detail. On the 17th, the House of Representatives passed a resolution in the following words, by a vote of 153 to 14:—"Resolved, that we deprecate the spirit of disobedience to the Constitution wherever manifested, and that we earnestly recommend the repeal of all statutes by the State Legislatures, in conflict with and in violation of that sacred instrument, and the laws of Congress passed in pursuance thereof." This was explained in

an amendment to include the repeal of all "personal liberty bills," so called.

On that day, the President sent to the Senate the nomination of Attorney-General Black, to be Secretary of State, which was confirmed.

The Popular Vote.—According to the official returns, the following vote was given at the last Presidential election. South Carolina is not included, the electors being chosen in that State by the Legislature.

For Lincoln	1,866,861
" Douglas	1,002,354
" Breckinridge	685,866
" Bell	560,735
Fusion and scattering	569,803

Total 4,685,619

Secretary of the Treasury.—Philip F. Thomas, of Maryland, has been appointed to the post vacated by the resignation of Howell Cobb. The appointment was confirmed by the Senate.

New York.—Mortality last week, 372.

Philadelphia.—Mortality last week, 223; of diphtheria, 10; scarlet fever, 29.

Pennsylvania.—The complete census of this State shows an aggregate population of 2,913,441 inhabitants; occupying 514,847 dwellings. There are 160,923 farms in the State. Lancaster county has the largest number of farms, viz., 6721. Forest, the smallest number, 98, and only 839 inhabitants. The five most populous counties are, Philadelphia, 568,034; Allegheny, 180,074; Lancaster, 116,621; Berks, 94,003; Luzerne, 91,089; total, in five counties, 1,049,821.

The Treasury Note Bill, which passed the House of Representatives, was amended in the Senate, and finally passed. It authorizes the issue of treasury notes for such sums as the public exigencies may require, but not to exceed at any time ten millions of dollars, of denominations not less than fifty dollars. The notes bear interest, and are to be received in payment of taxes and all public dues.

The Union Committee of Congress, are understood to have held a number of meetings, and discussed various propositions designed to restore harmony. On the 13th, they adopted, by a vote of 23 to 8, a resolution offered by the member from Arkansas, as follows: "Resolved, that, in the opinion of this Committee, the existing discontent among the Southern people, and the growing hostility among them to the Federal government, are greatly to be regretted; and that whether such discontents and hostility are without just cause or not, any reasonable, proper, and constitutional remedies, and effectual guarantees of their peculiar interests, as recognized by the Constitution, necessary to preserve the peace of the country, and the perpetuity of the Union should be promptly and cheerfully granted." The States voting in the negative, were, New York, Massachusetts, Connecticut, Rhode Island, New Hampshire, Vermont, Maine, and Wisconsin.

The Secession Movement.—A meeting of the members of Congress from the farther South was held on the evening of the 13th, at the request of Reuben Davis, of Mississippi, one of the members of the Committee of "Thirty-three." A manifesto addressed to their constituents, was drawn up and signed by them generally, in which they urge immediate secession from the Union, and declare that the Republicans are resolute in the purpose to grant nothing that will or ought to satisfy the South. They say, "In our judgment the honour, safety and independence of the Southern people are to be found only in a Southern confederacy—the inevitable result of separate State secession." The manifesto was forthwith transmitted by telegraph. As this action of the representatives of the cotton States took place after the passage of the resolution of the Union committee, it is obvious they are opposed to any accommodation or compromise, and desire to break up the Union at all hazards. There is but little, if any, confidence reposed in the assurances that South Carolina will not resist the Federal authorities during the administration of President Buchanan. They are regarded as mere promises, to quiet the apprehensions in official quarters. Gen. Scott has expressed the opinion that additional forces should be sent to South Carolina for the protection of the public property. The President, however, is still opposed to such an increase, for prudential reasons, being apprehensive that it would but augment the present excitement. Lewis Cass, Secretary of State, has resigned his position, in consequence of a disagreement with the President in regard to the propriety of reinforcing the forts, in Charleston harbour. He maintained that it was the duty of the President to do so, but the latter was unwilling to sanction a movement, which, he feared, might lead to a collision and bloodshed. In

view of the distracted and dangerous condition of the country, the President has issued a proclamation, recommending that the people of the United States should observe the 4th day of the First month, 1861, as a day of "humiliation, fasting and prayer." He says, "An Omnipotent Providence may overrule existing evils for permanent good. He can make the wrath of man to praise Him, and the remainder of wrath he can restrain." "His Omnipotent arm only can save us from the awful effects of our own crimes and follies—our own ingratitude and guilt towards our heavenly Father."

South Carolina.—The State Convention assembled at Columbia on the 17th inst., and, after organizing, adjourned to meet the next day at Charleston, in consequence of the prevalence of small-pox in the former city.

The Kansas Sufferers.—According to the reports of the Kansas Relief Convention, liberal supplies of flour, meat, corn and other provisions, have been received from Illinois, Indiana and Ohio, and distributed among the destitute—still however leaving much want unsupplied.

Saw Mills in California.—There are 400 saw mills in California, erected at a cost of \$2,500,000. Of these, about 200 are propelled by steam, and the remainder by water. They cut annually 500,000,000 feet of lumber, the value of which is \$15,000,000.

Violent Deaths in New Orleans, La.—The coroner of New Orleans, La., reports 85 murders in that city during the year, 32 suicides, 109 accidental deaths, 79 deaths from intemperance, and 105 cases of drowning.

Cincinnati.—The municipal authorities of this city being dissatisfied with the U. S. census, have had it retaken, and make the population 171,293, which is about 10,000 more than were first returned.

RECEIPTS.

Received from John Macy, N. C., \$6, vols. 31, 32 and 33; from Nathan Breed, per W. B. Oliver, Mass., \$2 vol. 33, for V. Meader, \$2, vol. 34; from Israel Buffington, agt., Mass., \$2, vol. 34, and for Senara Lincoln, P. Tripp, N. Buffington, Wm. F. Wood, Miller Chace, P. Chace, and M. B. Buffington, \$2 each, vol. 34.

WEST-TOWN SCHOOL.

A Friend and his wife are wanted to fill the stations of Superintendent and Matron at West-town Boarding-School.

Application to be made to either of the following Friends: NATHAN SHARPLESS, Concord; JAMES EMLEN West Chester; SAMUEL HILLES, Wilmington; HENRY COPE or WILLIAM EVANS, Philadelphia.

Twelfth mo. 10th, 1860.

FRIENDS' SCHOOL AT GERMANTOWN.

Wanted at this Institution a Female Teacher, a member of the Society of Friends, competent to give instruction in the usual branches of an English education.

Apply to SARAH ANN FELL, REBECCA B. COPE, BEULA S. MORRIS, Germantown, Philadelphia, or to AMY ARBERTSON, at the school, adjoining Friends' Meeting-house, Germantown.

MARRIED, on the 8th of Eleventh month, at Friend Meeting-house, West Grove, Chester Co, Pa., GEORGE T. SATTERTHWAITE, of Salem, Ohio, to SARAH C. CONARD, daughter of Thomas and Rebecca S. Conard, of the former place.

DIED suddenly, on the 20th of Eleventh month, JOHN T. TROT, son of Samuel F. Troth, aged 27 years; member of Burlington Monthly Meeting, N. J. It is believed that he was daily concerned to walk in the light of the Lord; circumspect even to jealousy, in the watch he set upon the door of his lips, and in the guard he placed upon his actions. Truthful, scrupulously just, merciful, gentle to all, he inspired unlimited confidence in those with whom he had dealings, and thus, though very unobtrusive, he adorned the doctrine of which he made profession; and the fragrance of his memory has since his removal, caused the Truth to be well spoken of. Our beloved Friend left his peaceful home in health, the morning of his decease, and whilst employed in his business avocations, the sudden caving of a bank of earth and stone, so injured him that his death speedily followed. Many recent incidents and passages of conversation, now seal the conviction that he was ready for the coming of his Lord.

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For "The Friend."

Henry Hall.

(Continued from page 122.)

The providence of God is over all his works. There is not a flower that blows upon the inhospitable desert untrod by the foot of man, nor an insect that creeps unseen on the surface of the earth, but is under his immediate notice and care. Rising from the less to the greater, his especial regard and superintendence are bestowed upon man, created in his own image, and gifted with an immortal soul. The Holy Scriptures abound in assurances that these views are not visionary; and that those who give themselves up to the ordering of the Divine Will, are peculiarly under the guidance and protection of Omnipotence, who will suffer nothing to befall them, which, if received and borne in a proper spirit, shall not ultimately work for their good. What a blessing it is to be established in a humble, childlike belief in these truths. Not a mere opinion held in the head, but firm faith raised in the heart by the operation of the Holy Spirit; the source of all true faith.

Happy the man who, amid the vicissitudes of time, in this lowly confiding trust, is enabled to refer all the events, whether adverse or propitious, which check his life, to the providence of his heavenly Father, who permits or orders as He sees fit; and can calmly rest in the conviction that He ordaineth all things well. There is a stability and settlement evinced by such, equally removed from moral indifference and arrogant presumption, and which is the fruit of true religion. They tread the path of life with tranquil dignity and steady step, not relying on themselves or their own powers or ingenuity, but on the wisdom and goodness of Him who numbereth the hairs of their heads, and careth for the sparrows, and whose promise to every obedient child is, "I will never leave thee nor forsake thee."

But beside the general Providence of the Almighty which governs the universe, and that more particular manifestation of it which controls the destiny of nations, and arranges and develops a course of life for each individual; there is a still more immediate and direct guidance offered to each through the agency of the Holy Spirit. Those who happily turn inward in humility, and attentively listen to the precious dictates of this heavenly Monitor, find it a sure director in all that relates to daily duty, and consequently affects the

salvation of the soul; and even in outward affairs, which directly or more remotely influence the accomplishment of that great end, many have known it to lift a warning voice against embracing prospects which appeared promising and attractive, and to direct the attention to a path less flattering and popular, and gently, but with authority becoming its high original, to whisper in the secret of the soul, "This is the way—walk thou in it."

How many who have, through mercy, been strengthened to "hear and obey," have afterward blessed and praised the gracious Providence who thus held them back from their favourite object of pursuit, which, had they gone on, time has shown, would have led them into danger or even to ruin; while that which seemed like bitter disappointment to cherished hopes and glowing anticipations, has eventually proved the path of safety and of peace.

The life of Henry Hull is specially instructive from the many illustrations it affords of the truth of these remarks, and the steadiness with which he appears to have endeavoured to follow this heavenly Guide. Though it led him to forsake wife and children, home and business, for the gospel's sake, yet his dedication not only yielded the present reward of peace, while preservation and support were daily granted, but the evening of his well-spent life was crowned with tranquillity and with the humble but firm assurance that there was laid up for him the "hundredfold in that life which is to come."

During his journey in Virginia, he makes the following memorandum, viz.:—

"My companion and I, in company with another Friend, pursued our journey toward James' river, crossing the Blue mountain at a place called Roek-fish gap, where we lodged. A number of travellers and other persons had put up here, among whom were several rough and fierce-looking men, in pursuit of a runaway slave, who, after being once taken by them, had again made his escape into the woods.

"As we sat around the supper table, they were relating the circumstances of his capture and escape, loading the poor slave with hard names, and drawing from their fellow slaveholders the conclusion, that should they take him again, the most cruel and severe punishments they could inflict would not be too bad for him. I was grieved at such conversation, and feeling my spirit stirred against their conduct, could not forbear advocating the exertions of the poor runaway to obtain his liberty—calling upon them to make his ease their own, and think whether there was one among them all, who, if placed in his situation, would not use the same means to escape slavery and punishment. I was soon convinced of the propriety of the caution given by Christ, 'Cast not your pearls before swine, lest they turn again and rend you:' their anger was raised, and manifested toward me by furious and wrathful words, and they were so unreasonable in their conduct, that I concluded it best to say nothing more to them.

"The house was in a very solitary place, and the inmates alike hostile to us, they being also slaveholders, and from their conduct after we rose

from the supper table, we were not without apprehensions of personal danger. When we were shown our chamber, we found there was no fastening on the door, but we placed a chest against it, which braced against the foot of our bed, concluding they should not come upon us by surprise. We got but little sleep, our apprehensions being increased by hearing several persons come up the stairs directly to the door of our room, where they stood whispering to each other for several minutes—they then went down stairs, and soon after came and placed themselves in the same situation again, without speaking to us or offering to come into the room. These circumstances, added to the noise and confusion which continued below stairs most of the night, caused us to sleep but little. We did not feel quite released from apprehensions of danger, until we rode some miles from the place, remembering that William Savery had been cautioned to 'beware lest he should be popped off his horse,' for having interfered and cut the rope with which a poor coloured boy was tied, while receiving a severe flogging, for not having the cows in the yard at the usual time.

"The fear I endured, was unusual for me, and I believe, had I not raised my voice in behalf of the poor runaway, under feelings of such resentment as I did, (though I do not think I manifested anything like wrath,) I should not have been left under the power of fear, fully believing in the omnipotence of Him who limiteth the proud waves of the sea. I think the sense of the protecting power of the holy One of Israel was in great measure withdrawn, for in seasons of far greater apparent danger of losing my life, when my mind has been preserved in humility and calmness, I have felt no fear, but a cheerful resignation to the Lord's will."

This is an instructive lesson, showing that the true antidote to fear is keeping under the calming influence of the Lord's Holy Spirit. Where the natural will and passions are in subjection to that, and the mind watchfully attentive to its dictates, true christian courage and fortitude are granted, which raise the mind above slavish fear, confirming the truth of the saying, "The righteous is as bold as a lion;" and "If our hearts condemn us not, then have we confidence toward God."

"The day after leaving this dark and solitary inn, being the first-day of the week, we crossed James' river, at Lynchburg, and attended Friends' meeting at South river. The meeting was settled when we got there, and we took our seats with as little interruption as possible. The opportunity of sitting down with our dear friends in reverence before the Most High, was truly satisfactory and encouraging, and the little labour that was called for at my hands, was in feelings of brotherly love. We were kindly noticed by Friends, and tarried with them until the Fourth-day following. One morning, as I sat alone in the parlour of a Friend's house, I saw a woman ride up to the door, on which I stepped out and assisted her to dismount. She came in, and we were seated facing each other at opposite sides of the room. The descendings of heavenly good soon spread over our minds, and I

believe neither of us spoke for half an hour, but continued sitting in profound silence. My mind was dipped into feeling with her, and I fully believed she was a chosen handmaid of the Lord, and labouring under deep discouragement at the prospect of becoming a public advocate for the precious cause of the Beloved of her soul. Our mental eye, I believe, was mutually directed to Him who openeth and no man can shut, and shutteth and no man can open; and when He is pleased to create the fruit of the lips, blessed are they that obey; but at present my lips seemed sealed.

"After some time thus spent, we engaged in pleasant conversation, and I found she had been at meeting the day before, and had now come to have some of our company. My mind became so interested for her, that I went to visit her at her own house: her husband not being a Friend, and of a very volatile disposition; no way opened for me to communicate my feelings to her vocally, but I did so fully and clearly in a letter I wrote to her a few days afterward, to which she replied, acknowledging that I was favoured with a clear view of the tried state of her mind. * * *

"We were at Beaver-dam, Goose-creek, and Upper Goose-creek, and had a public meeting in the court-house at Liberty, where it was thought a Friends' meeting had never been held before. Whilst I was speaking, a woman fell upon the floor, appearing as if in great agony, and groaning in a pitiful manner, as is not uncommon in the meetings of some societies, and frequently has the effect to excite the preacher to greater efforts. It was, however, the reverse with me, and I felt grieved. The minds of the people appeared to be impressed with a degree of solemnity, which made them attentive to what was delivered, and prepares the mind also to judge correctly, the Holy Spirit bearing witness with their spirits, to the Truth. It was painful to me to think of the meeting being disturbed, and I therefore requested the people to endeavour to keep still, and if the woman was likely to faint, some persons could take her to the door for fresh air, upon which she arose from the floor, and, apparently much confused, walked to the door, where she sat quietly until the meeting concluded.

"I am sensible that the influence of the Divine Spirit will at times tender the mind, as well as operate upon the body, and that tears will flow so that it is almost impossible to restrain them. It is, however, necessary for us to guard against disturbing an assembly whose minds may be gathered into serious attention to communications, which, in Divine Wisdom, may be made interesting and instructive to them. God is a God of order, and must be worshipped in spirit and truth, an engagement in which stillness and quietude are peculiarly appropriate, in meetings appointed for the purpose of promoting the knowledge of the Lord and his ways, as well as for the performance of that adoration and worship which is due to Him. I cannot unite with the confusion and noises sometimes heard in assemblies professedly religious, and hailed as the mighty effects of Divine power, which it is to be feared, proceed rather from the passions and will of the creature; and while these are in an unsubjected state, the mind cannot be benefited, as the humble and contrite heart often is, when the benign Spirit of the Most High operates as the refreshing dew upon the tender herb—these are they that 'shall grow as the lily, and cast forth their roots as Lebanon.'"

(To be continued.)

There are few people more often in the wrong, than those who think they *cannot* be so.

For "The Friend."

Recent Geographical Researches.

(Continued from page 123.)

Of the great river thus characterised, the main source is at this moment still unknown. But a very short time will, it is our belief, solve the question. All former attempts to do so, from the exploration ordered by Nero, to the later enterprises of English, German and French travellers, have been made by ascending the river from the north. In tracing the great branch, called the Blue Nile, to its sources in the Abyssinian mountains, Bruce gained a repute beyond the real value of his discovery. The origin of the White Nile, bringing a far larger volume of water to the confluence at Khartoun, and clearly coming from a more southern region, was still to be found. Followed upwards as a large stream to within three degrees of the Equator, it became clear that its sources lay beyond this line, and research now took a new direction; that which gives the promise of final success. From the east coast of Africa, a little south of the equator, the missionaries Krapff and Rebmann penetrated westward, far enough to come within sight of mountains seemingly capped with snow; and, if really so, at least 18,000 feet in height. These travels, related in a work recently published, have been followed by the far more remarkable expedition of Burton and Speke; the narrative of which occupies nearly the whole of the last volume of the Geographical Society, and is also given, in a more popular and amusing form, in two volumes recently published by Capt. Burton himself. The main results of this expedition are briefly as follows. Even as early as three centuries ago, the Portuguese—a people of marvellous prowess in those days,—obtained knowledge of one or more great lakes in the interior of Africa, east of Zanzibar; but these intimations were well nigh lost to the world, until recently confirmed by the reports of native traders, who described to the consuls and missionaries on the coast, what might be interpreted, though vaguely, as an inland sea. The discoveries of Burton and Speke have done much to settle this question. From Zanzibar, 6° south of the equator, crossing a coast range of mountains, and proceeding westward nearly 600 miles, they reached the great fresh-water lake of Tanganyika; 1850 feet above the sea, fully 300 miles in length, and from 20 to 50 in breadth. This inland water they navigated so near to its north extremity, as to make it almost certain that no stream finds egress through the mountains which subtend it on this side. No such negative evidence, however, exists as to the still greater lake Nyanza, lying about 200 miles north-east of the former. The southern extremity of this lake, here 90 miles in width, Captain Speke reached alone; his companion being detained on the road by illness. We may at once avow our belief that if any single lake-basin represents the main source of the Nile, Nyanza is that lake. From 2½° south latitude, where Speke reached its shore, and nearly in the meridian of the White Nile at a point 3° north of the equator, this fresh water sea, on credible native report, stretches far northwards; reducing the unknown intermediate distance to so short a span, as almost to force upon us the notion of connexion and continuity. The level of Lake Nyanza was found to be nearly 4000 feet above the sea; an elevation that tallies well with all that is required by the physical phenomena of the Nile. Other lakes or morasses on this high level north of the equator, such as the Bahmal-Ghazal, recently described by Mr. Petherick, doubtless contribute to form this great river and its periodical floods, under the influence of the tropical rains, common to the whole

region. These rains, in their time, duration, and violence, can alone explain the Nile inundation. Admitting snow-capped mountains under the equator, the melting of such snow must be far too uniform to account for periods of flood thus strongly marked by the hand of nature. And as the poet Lucan observed, the period of the Nile inundation does not coincide with that of floods caused by the melting of snows.

Captain Speke left England again six months ago for the scene of his hitherto fortunate labour; and with the determinate object of following the Lake Nyanza into the Nile, if such connexion exist. He carried with him various aids, but none of such efficacy as his own energy and experience. If he really does emerge from the lake upon the river, and thence follows the Nile downwards into Egypt, he will have accomplished the greatest geographical feat of the age. Two years at furthest will suffice to decide the question.

We have dwelt disproportionately on this subject, yet hardly beyond what its interest warrants, seeing especially the illustration these researches afford to the general geography of Africa, and to the discoveries of Dr. Livingstone in that more southern zone of this continent which is defined by the course of the Zambesi and its tributary rivers. The Portuguese, with settlements on each coast were the first to traverse this part of the African continent; but what they thus effected was valueless to the world at large, and in its connexion with the slave traffic pernicious to the country itself. Not so the better directed and more intelligent enterprises of Dr. Livingstone, who has already placed before us a wide field for future culture; and whose present mission, though checked by some untoward beginnings, promises much as well for geographical science, as for the spread of a more genial European policy into this great river region.

To the several zones we have described as defining the geography of Africa, succeeds that extreme part of the continent extending from the Zambesi to the Cape of Good Hope;—a variety of region, remarkable in the races of its native population (amongst whom the Kaffirs in every sense stand foremost,) and in the other forms of life tenanted its deserts, hills, forests, and rivers. Dr. Robert James Mann has given us a very useful and accurate account of the geographical features of the colony of Port Natal, which is probably one of the most salubrious and promising British settlements on the face of the globe. The southern extremity of the African continent which forms the Cape Colony and British Kaffraria has been made well known to us by the misfortune of military as well as civil operations. Now, happily, it has again become the seat of peaceful rule, and prosperous commerce and colonization.

We come now, by geographical sequence, to the great island continent of Australia; that land of problems and paradoxes in every part of its physical history; in nothing more strange than in its human relation to our own small island, on the opposite point of the globe's circumference. The first English settlers, chiefly convicts, landed at Sydney seventy-two years ago. A population more than a million now dwells in these colonies intelligent, energetic, and wealthy, possessing the political institutions and freedom of the mother country, and maintaining all the usages of English social life, even to the very pastimes which amuse and give vigour to our youth. A file of Sydney or Melbourne newspapers of this day may fairly be counted as one of the most curious documents in the history of our race. We have no room, however, to dilate on these matters, or on those strange peculiarities in its native Fanna and Flor-

which distinguish Australia from all other regions of the globe. Many of these anomalies are becoming obliterated by the ingress of European life in its different forms. Here, as elsewhere, the white man is gradually displacing the coloured races; bringing with him the animals and plants of another hemisphere to minister to the wants or luxuries of his new life. It is not, however, simple colonization which has peopled and given fortune to this new continent. The rush to the California gold region was still going on, when the discovery of still more prolific gold-fields on the flanks of the eastern mountain chain of Australia—a discovery sagaciously anticipated by Sir R. Murchison—directed a sudden stream of migration towards these distant lands, which four months of ocean voyage could not check, and which is still going on to enlarge their population and wealth. Upon this topic, however, it would be needless to enter here. An Australian literature—social, descriptive, and statistical—has grown up together with the other productions of this great colony; and there are parts even of our own island less familiar to us than the country around Sydney and Melbourne, or the gold-fields of Ballarat.

Still what we thus familiarly know is little more than the margin of the Antarctic continent. From its eastern coast alone discovery has been extended to distances of 700 or 800 miles from the sea; and this in scanty lines and at the cost of much privation and suffering to the adventurers. The larger portion of the coasts is known but by maritime survey, and the vast interior is still a void in our geography. In several respects, either proved or presumed, Australia has much resemblance to Africa in its physical features; a circuit of coast, with very few inlets or gulfs; the highest mountain ranges on its eastern side; an arid saline desert within, touching in parts on the sea, particularly on that long and dreary line of southern coast, which Mr. Eyre, with vast powers of endurance, successfully explored. The existence of this great central desert, the Sahara of the South, though not proved by actual passage across it, is attested to us in every way short of such proof. Without reciting the names of the many eminent travellers who have been engaged during the last twenty-five years, officially or otherwise, in their arduous efforts to reach the interior, we may state generally that from whatsoever point of direction ingress has been attempted, a waterless and barren desert has been eventually reached, frustrating all further advance. In this desert, entering it from the east, we have cause to presume that Leichardt and his companions perished. Of its eastern boundary we now know more from the recent and very remarkable journey of Mr. Gregory; who, going in search of Leichardt, traversed the continent by the long inland line from Moreton Bay (now the new colony of Queen's Land) to Adelaide, in South Australia. This traveller has already gained reputation and the gold medal of the Geographical Society for his eminent services in the North Australian expedition of 1855, which, entering the continent at the mouth of the Victoria River, proceeded to the S. and S. W. until arrested, about 300 miles from the coast, by the same sandy wilderness which had already, in so many places, baffled the enterprise of the Australian traveller.

(To be concluded.)

Henry Walton thought it "the greatest happiness in this life, to be at leisure to be, and to do good," as in his latter end he was wont to say, when he reflected on past time, though esteemed a sober and learned man, "How much time have I to repent of, and how little to do it in!"

Sir Henry Vane.

Selected.

Sir Henry Vane's parts were of the first order, and superior to the generality of men; yet he would often say, "he owed them to religion." In his youth he was much addicted to company, and promised little to business; but in reading a book called "The signs of a godly man," and being convinced in himself that they were just, but that he had no share in any one of them, he fell into such extreme anguish and horror, that for some days and nights he took little food or rest. This at once dissolved his old friendships, and made those impressions, and resolutions to religion, which neither universities, courts, princes nor parents, nor any losses nor disappointments, that threatened his new course of life, could weaken or alter. Though this laid him under some disadvantages for a time, his great integrity and abilities, quickly broke through that obscurity; so that those of very differing sentiments did not only admire him, but very often desired him to accept the most eminent negotiations of his country, which he served according to his own principles, with great success and a remarkable self-denial. This great man's maxim was, "Religion was the best master, and the best friend; for it made men wise, and would never leave them, who never left it," which he found true in himself. As it made him wiser than those who had been his teachers, so it made him firmer than any here, having something more than nature to support him, which was the judgment as well of foreigners as of others, who had the curiosity to see him die, making good some meditations of his own, viz: "The day of death is the judge of all our other days; the very trial and touchstone of the actions of our life. It is the end that crowns the work, and a good death honoureth a man's whole life. The fading corruption and loss of this life, is the passage into a better. Death is no less essential to us, than to live or to be born. In flying death, thou fleest thyself. It is no small reproach to a christian, whose faith is in immortality, and the blessedness of another life, to fear death much, which is the necessary passage thereunto."

For "The Friend."

Garibaldi on the State of Europe.

Among the remarkable things transpiring at the present time, we think the following manifesto put out by Garibaldi, is not the least. When we reflect how much of this man's life has been passed in fighting, and the celebrity he has attained as a warrior, his testimony against war, and in favour of peace, is certainly striking and important. It would be well for the nations of Europe, as well as for our own rulers and people, if the policy he thus recommends, would be adopted and carried out by them.

May the reproving voice of a successful soldier, in the very acme of his military triumph and glory, be listened to with respect and compliance by those in Europe to whom it is addressed, and those in America, who appear to be making ready for further deadly conflict, disregarding the pleadings of those who have *always* been the advocates of peace.

"It is known to all men of intelligence that Europe is very far from being in a normal state, or in one which suits its population.

"France, which, without contradiction, occupies the first rank among the European Powers, maintains for her internal security 600,000 soldiers under arms, one of the finest fleets in the world, and an immense number of functionaries. England has not the same number of soldiers, but she has a superior fleet, and perhaps a greater number of

functionaries for the security of her distant possessions. Russia and Prussia, to maintain themselves on a level with the others, also require to pay immense armies.

"The secondary States—if only from a spirit of imitation, and, so to speak, to keep up appearances—are obliged to keep themselves proportionally on a similar footing.

"I will not speak of Austria and the Ottoman Empire, which are condemned to come to an end, for the happiness of the unfortunate populations which they have oppressed for so many centuries.

"We may, however, justly ask, why does this agitated and violent state of Europe exist? Everybody speaks of civilization and progress! It seems to me that we do not differ much—luxury excepted—from primitive times, when men made war on each other to secure a prey. We pass our lives in menacing each other continually and reciprocally; and yet the great majority in Europe, not only of men of intelligence but of common sense, perfectly understand that we might pass through this poor life of ours without that perpetual state of menace and of hostility one against the other, and without the necessity—which seems fatally imposed upon nations by some secret and invisible enemy of humanity—of slaying each other with so much science and refinement.

"For example, let us suppose one thing—that Europe formed a single State. Who would think of disturbing her? To whom, I ask, would come the idea of troubling the repose of Europe, the sovereign of the world? In the supposition we have made, there would be no more armies, no more fleets; and the immense capital which is almost always wrung from the wants and the misery of the people, and is prodigally spent in murderous and unproductive services, would be converted to their advantage, into a colossal development of industry, into the amelioration of roads, the building of bridges, the cutting of canals, the foundation of public establishments, and the erection of schools, which would rescue from misery and ignorance so many poor creatures who, in all countries of the world, whatever be their degree of civilization, are condemned to a state of brutishness, to prostitution of soul and body, by the selfishness, calculation, or bad administration of privileged and powerful classes.

"Well! the realization of the social reforms which I mention depends simply on a powerful and generous initiative; for, I ask, in what circumstances has Europe ever more than now, presented chances of success for these humane measures? Let us examine the situation as it is at the present moment.

"Alexander II. in Russia proclaiming the emancipation of the serfs; Victor Emmanuel in Italy casting his sceptre into the field of battle, and exposing his person for the regeneration of a noble race and a great nation; in England a virtuous Queen and a generous and prudent nation, which supports with enthusiasm the cause of oppressed nationalities; and France called to be arbitress of Europe by the mass of her concentrated population, by the bravery of her soldiers, and the recent prestige of the most brilliant period of her military history—to which of them will be initiative of this great enterprise? To the country which marches as the advanced guard of the revolution!

"Is not the idea of a European confederation, which has been put forward by the chief of the French empire, and the realization of which would cause the security and happiness of the world—is it not better than all the political combinations which daily agitate and torment the poor people? The prospect of the atrocious destruction which a

singl combat between the great Western Powers would occasion must cause to shudder with terror the man who should even think of ordering it, and probably there will never be one so basely courageous as to take the frightful responsibility of it.

"The rivalry which has existed between France and England, from the fourteenth century down to the present day, still continues, but with far less intensity at present; and we mention this fact to the glory of human progress; so that an arrangement between the two greatest nations of Europe—an arrangement which would have for its object the welfare of humanity—can no longer be regarded as the dream, the utopia of generous minds.

"The basis of a European confederation is, therefore, naturally traced by France and England. Let France and England but join frankly and cordially, and Italy, Spain, Portugal, Hungary, Belgium, Switzerland, Greece, and Roumelia, will come of themselves, as it were instinctively, and range themselves around.

"Lastly, all the divided and oppressed nationalities, Slavonian, Celtic, Germanic, and Scandinavian—gigantic Russia included—will be unwilling to stand aloof from the political regeneration to which the spirit of the age invites them.

"I am aware that a very natural objection may be made to the project here propounded.

"What is to become of the innumerable mass of men at present employed for warlike purposes by sea and land.

"The answer is easy: With the disbanding of these forces, nations would be delivered from oppression and injurious institutions, and the mind of sovereigns, ceasing to be occupied with schemes of ambition, conquest, war, and destruction, would be directed towards the creation of useful institutions, and would descend from the study of generalities to that of families and even of individuals.

"Moreover, by the extension of manufactures and the security of trade, the mercantile marine would immediately absorb the active portion of the military navies, and the incalculable quantity of work produced by peace, association, and security, would afford ample occupation for all the armed population, even were their numbers double what they are. War being next to impossible, armies would be useless. But it would still be advisable to maintain the people in warlike and generous habits, by means of national militia, who would be always at hand to repress disorder, and whatever ambition might attempt to infringe the European pact.

"I ardently desire that these words may come to the knowledge of those to whom God has confided this holy mission of doing good, and that they will indeed do it, preferring to a false and ephemeral grandeur the true grandeur based upon the love and gratitude of nations."

Value of old Rope.—Among the numerous worn out, and often considered worthless, materials which the ingenuity of man has discovered means of re-manufacturing, and rendering of equal value with the original substance, are old tarred ropes, which have long been in use at coal-pits. Our readers will be surprised when we inform them that, out of this dirty and apparently unbleachable substance, is produced a tissue paper of the most beautiful fabric, evenness of surface, and delicacy of colour, a ream of which, with wrappers and strings, weighs two and a half pounds. It is principally used in the potteries for transferring the various patterns to the earthenware, and is found superior to any substance yet known for that purpose. It is so tenacious, that a sheet, if twisted by the hand in form of a rope, will support upwards of one hundred weight. Truly we live in an age of invention.

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 116.)

JOSHUA BROWN.

On the 15th of the Sixth month, Joshua Brown had a meeting at Rochester, and, on the 16th, attended Coxet Monthly Meeting, which was exercising although way opened to relieve his mind. On the 17th, it being First-day, he attended Ap-ponyganset meeting, in which he had satisfactory service, and the next day was at their Monthly Meeting, in which he "exampled to silence." On the 19th, accompanied with Jonathan Hussey and wife, he sailed for Nantucket; but the wind failing when opposite Martha's Vineyard, they turned in thither. A meeting was held there at the house of David Coffin, he being the only Friend living on this island. The wind prevented the vessel sailing until the 21st, when with difficulty they succeeded in reaching Nantucket. He says, "On the 23d, the Yearly Meeting of Ministers began at the eighth hour, and the meeting for worship at the eleventh. We attended both and all the succeeding meetings and their Monthly Meeting. There are many tender Friends on this island, as well as many who are sitting down at ease and indifference about religion, and others in a form without life. For these my mind was much exercised, and I was concerned to speak to their states, in many of the public meetings. We had many sittings in families to our satisfaction. In one of these, a Friend who was under exercise, was much affected; I hope he may profit thereby. We visited several Friends who, by reason of weakness of body, were confined at home, and, on the 26th, sailed from Nantucket, in the same vessel in which we went thither. We had a good passage, landing at Falmouth, where we lodged with Stephen Bowerman. Sarah Barney, on her way to Boston, came with us from Nantucket."

On the 27th, they had a meeting at Falmouth, and Joshua's companion being sick, he remained in that neighbourhood to recruit, whilst Joshua went on to the house of Edward Wing. On the 28th, he rode to Yarmouth, with Samuel Bowerman, and held a meeting, and then after a sitting in the family of David Kelly, they returned to Edward Wing's. On the 29th, he attended Sandwich meeting in silence, and, on the 30th, was at their Quarterly Meeting of Ministers and Elders, which began at the eighth hour. He says, "Here I met with the Friend on account of whom I had been afflicted at Newport and at Long Plains, where he resided. I had some close things to deliver. After the morning meeting was over, I went to the house of a Friend near by, where he and several other Friends came. He going out of doors, I walked to him, and said, 'Thou knowest that everywhere I have met thee, I have had a sense of uncleanness and something close to deliver. I now believe it is my duty to tell thee, thou art the man on whose account I have been afflicted.' This was not pleasant to me as a man, but I had satisfaction and quiet of mind in thus dealing plainly with him, according to the repeated evidence I had had of his state. I attended the meeting of worship, and in it had to labour that the people might witness Christ in them to be greater than he who is in the world. I had some service in the meeting for business, and attending their First-day meeting, I, in it, exampled them to silence."

His companion having recovered from his indisposition, joined him at Sandwich. On the 2d of the Seventh month, they rode with Samuel Gould

to his house, and the next day they had a meeting at Pembroke, which was dull and discouraging. After meeting, calling at a Friend's house, many others came in, and requesting silence, he had an opportunity of clearly relieving his mind. They then proceeded towards Boston, where the next day they attended meeting. In this meeting he exhorted Friends to live in accordance with the doctrine of Christ in innocency and simplicity, and to keep out of the commotions of the people of the world, that if a trying season should be permitted to come upon them, they might stand in the boldness of innocence, even if brought before the rulers and great ones of the earth. He says, "I saw clearly, a trying day would shortly reach this place, and was never more confirmed of the necessity of Friends keeping out of worldly commotions."

That afternoon he rode to Lynn to the house of Zaccheus Collins, and next day had a meeting in that town, in which he was largely opened in the ministry. The next day at Salem, he set an example of silence, but his companion had some little service. On the 6th, they had a meeting at Newberry, mostly held in silence, and the next day had one at Almesbury, which was not to much satisfaction. That afternoon they rode to Hampton to a meeting of ministers and elders held for the Quarterly Meeting, in which he was silent. First-day, the 8th, two meetings were held, in both of which a good portion of labour fell to his lot. The next morning at eight, the ministers and elders met again, and afterwards the meeting for business was held. In this meeting he was led to speak in a close awakening manner to the heads of the tribes of Israel in that place, warning them to be good examples to the young, and to beware of casting stumbling-blocks on their way. He had to instance how the heads of the tribes selected to view the promised land, brought an evil report thereof, and discouraging the children of Israel, caused them a long travel in the wilderness, even until all those of forty years old and upwards, had perished. He showed them, that they were in great danger of a similar sad end. At the parting meeting, large numbers of persons of other religious societies were present, and Joshua had a few pointed sentences to deliver to them. He told them that it was not because good words were not preached in their assemblies, that our forefathers had separated themselves from them, but because they wanted something more than good words to satisfy their hungry and thirsty souls. To this something, the Word nigh in the heart, the Spirit, the Light, the grace of our Lord Jesus Christ, he recommended these strangers. On the 10th, he had a meeting at Kellery, which proved an encouraging meeting, which raised in his heart renewed aspirations and thanksgiving to the Author of every good. On the 11th, at a large meeting held at Dover, he had good service, as also at a private sitting at a Friend's house, where there were a number of members present. On the 12th, he attended a meeting at Berwick, and then with James Tory and three other young persons he rode towards Caseo Bay. Lodging at a tavern, they the next day rode to the house of Stephen Morrell. Desiring to have a meeting with a few Friends residing on the opposite side of the bay, they attempted to cross in a large canoe. Sufficient hands could not be obtained to man her, and after some danger from a squall of wind, they were obliged to return and run their vessel on shore. They rested until First-day, and had two meetings at Falmouth. In the morning, Joshua was engaged to set forth the nature of the two dispensations,—the law and the go-s-pel,—the one being outward and ritual, the

ther inward and spiritual. In the afternoon, he exhorted his hearers to examine themselves, and search out what right they had to bear the name of christians. The meetings were both favoured, and a hope rested on Joshua's mind, that his labour would not prove in vain. After lodging two nights at Benjamin Winslow's, on the 16th, with six Friends, he set off again to cross the bay. They had a good crossing, and had an appointed meeting at four that afternoon, at the house of the widow Estaw. There both Joshua and his companion had favoured service. On returning that night towards Falmouth, their canoe ran aground, and it was not until after midnight some time, that the wearied company reached the house of Benjamin Winslow. He now returned westward, and, on the 19th, was at the Monthly Meeting at Almesbury, wherein he had close service. With the approbation of Friends of the Monthly Meeting, he also held a public meeting in Newberry, on the 20th. But little notice was given, and the meeting was small. Not being relieved by the meeting, he found he could not leave the place without endeavouring to obtain a meeting in the town-hall. The select men of the place were courteous, and gave free liberty, and the meeting was held there to satisfaction, the principal men of the place attending. Although, to use Joshua's expression, "some there were like the wild fowl continually in motion," yet in the openings and authority of truth, he fully relieved his mind, and left them with the hope that some of them might receive benefit.

(To be continued.)

Japan and China.—Everything indicates the rise of Japan, and the downfall of China, or the political regeneration of China through Japan, as a medium of communication. The Japanese have got the idea of a steam engine into their heads, and have learned to navigate a steam frigate. What is more, they have been thoroughly well impressed by the hospitality of Uncle Sam, have tendered thanks through — Harris, for the repairs their vessel received at San Francisco, and will no doubt be convinced of the hearty good-will of our people, and the greatness of our country. Letters have indeed been received from their ship, that the princes were so much pleased with the crew of the vessel that carried them home, that they created all hands to as much fruit as they chose, on the coast of Africa. It seems probable that the Japanese never thoroughly believed in the friendly disposition of the Americans, or indeed of any christian nation, but that now they are satisfied of that, there is nothing of real value in mechanics or the arts that they will not be anxious to introduce. The English expedition against China has already been supplied at highly remunerating prices, from Japan, nor is there any reason to doubt that they will learn as much from the expedition, of our mode of carrying on a campaign, as the Chinese will, who are the subject of it. The Japanese represent everything on paper, not so much by words as by pictures, nor would it surprise us, if in a very little time, we should find the government and private individuals sending over, through some of our large commercial houses, for Fawkes' steam plow, or any other instrument.

We are not sure but that an insular position is favourable to mechanical ingenuity. England, a small island off the continent of Europe, is before the continent in her inventions, and Japan in like manner insular, is as far before China in mechanical ingenuity. This must occasion Japan to be the main channel through which our inventions reach the Chinese. Japan has already shot ahead in her

knowledge of our arts, and will first try what of them are proper for introduction among these orientals, and how they can be adapted so as to come into common use. We all know that one of the greatest difficulties in introducing the most valuable inventions is frequently to overcome some little prejudice or difficulty, so as to create a first demand. The exhibition of any useful invention in successful operation in Japan, will be a passport to it in China, where the manners and customs are sufficiently similar.

The superior friendliness of our relations both with Japan and China, will be certain to cause them to seek first to draw from us, provided our merchants follow up the advantage gained by our diplomacy, and push business in the Japanese ports. But by degrees our arts will find introduction, all of them, in Japan, nor would it be a bad speculation for some enterprising American to form a partnership with some Japanese who could better judge what would do, and what would not, for that market. The English will be found to have the most capital ready to embark in such business, but our advantages are greater in a more friendly state of feeling, and in the knowledge which the Japanese have already acquired of us through the late visit. —*Late Paper.*

For "The Friend."

The editorial remarks in "The Friend," of Twelfth mo. 15th, upon the present condition of our beloved country, in which so much unsettlement and anxiety have been produced, through the endeavours of unscrupulous and designing partizans to promote their own personal and party ends; must, it would seem, strike the readers of them with a view of their conservative and conciliatory character, setting forth as they do, the only ground upon which a peaceful and permanent settlement can be effected, even a nearer and more general "conformity to the requirements of the Divine law; seeking in humility and sincerity for the intervention of our merciful Creator and Preserver, who alone can restrain the wrath of wicked men, turn the hearts of the rulers from their selfishness and folly, and bring the nation into the haven of peace."

The caution to the members of our religious Society, "to keep out of all the party heats and strifes that are now disturbing the people, seeking for ability to walk among them in a manner consistent with the peaceable principles which we profess," seems peculiarly appropriate and timely; and, if observed, will doubtless be the means of keeping us out of much harm, strengthening the influence of our principles, and rendering more availing our intercessions for the staying of the impending and desolating scourge, which occasions much anxiety and fear; even the rod of separation and line of confusion; with which our Supreme Ruler sees meet at times to chastise the people for their sins, and is now threatening our much and long favoured nation.

The part which consistent Friends have taken, in seeking to hasten the day of freedom to the poor, enslaved and degraded African, has ever been in strict accordance with the spirit and precepts of the gospel, relying upon the convincing and persuasive power of truth and love, and not resorting to craftiness, vindictiveness or dishonesty. When, through the instrumentality of some of its faithful members, the Society was convinced of the sin of holding their fellow-men in bondage, means were taken to purge itself of the blighting scourge; which, proving effectual, enabled it to bear a clean-handed testimony against the great and growing evil, which is now threatening the overturn of our

government; and while seeking for its amelioration and gradual extinction throughout the land, the subject being temperately handled, the petitions of the Society to this end were respected and read in Congress.

But alas, for the cause and the country! when the peaceable means of christian appeal were changed for wrathful, boisterous and relentless crimination, then were the hearts of the unconvinced closed against even the persuasive petitions of those who aimed at conviction rather than accusation or crimination—at the promotion of the general welfare rather than self-aggrandizement, or the persecution and punishment of any. By the exercise of an untempered zeal, how has wrathful attack been followed by violent resistance, until the demands of oppression have far exceeded their former bounds—until for the sin of human slavery is claimed the Divine sanction, and the prosperity and power of the nation.

If none but gospel means had been resorted to, in the endeavour to blot out our nation's crying sin, how much greater would now have been the hope of its peaceable suppression. But alas, for the promotion of this! Crimination has been followed by recrimination, and the use of unlawful means by personal violence; until every prospect of a speedy return to mutual good understanding would seem to have been done away, but for the hope of Divine interposition, whereby the storm may be allayed, and a sense of mutual dependence and interest may be made the means of restoring mutual affection, and thereby the disposition to give and receive the forbearing counsel of wisdom and love. For this, let us continue to plead and labour, while yet there is hope in the continued regard and mercy of Him who ruleth in heaven and among men, and willeth not the destruction of any; who restraineth the wrath of man, and causeth wars to cease unto the end of the earth; who breaketh the bow, and putteth the spear asunder; who turneth the chariot in the fire; even our God, who is King of all the earth.

While deprecating the continued existence and apparent increase of this more glaring evil, let us not forget that there are others less prominent, for which we are accountable, and against which we are equally bound to bear testimony; lest we be led gradually and almost imperceptibly into the belief that this is the sum of all iniquity, and that therefore a testimony against this, is the substance of religion. This is a snare in which some seem to have been taken, whereby their general influence for good is doubtless much abated, through the disposition to pronounce against every individual and association, which may feel restrained from going beyond the bounds prescribed by their own sense of duty and propriety; whereby they are preserved in moderation, and from joining in railery and taunting, leaving all judgment to Him who judgeth righteously.

While we sympathize with "the poor, degraded, down-trodden slaves," desiring the amelioration of their condition, and their final release from bondage, should we not bear in mind the claims of the masters upon our love and forbearance; as well as the debt which we, together with them, owe to the degraded subjects of unrighteous laws, sanctioned by our common government, whereby they are held in cruel bondage and servitude, and made to perform their unrequited toil for our joint advantage? Do we not all owe them a debt of education and elevation, in order to prepare them for the advantages of the boon of freedom, which we so strongly desire for them? and how can this be rightly effected without reaching the hearts of the masters by the strong and persuasive power of gospel love,

whereby they may be convinced of their error, and made willing to act upon this conviction, in preparing the way for the gradual release of the oppressed, through the amelioration and elevation of his condition, in a moral, physical and intellectual sense? Without something like this, entered upon with a view to the final abatement and extinguishment of the evil of slavery within our borders, what hope have we for the *peaceable* and permanent settlement of the difficulty.

A Black Man's Story.

A case has recently come to our knowledge, which affords an unusual though not an unfair illustration of the system of American slavery.

A man named Edward Backus, now sixty-three years of age, was born a slave in Hardy county, in the great State which has the double honour of being the "Mother of Presidents," and the mother of slaves. He was the son of a native African woman, who was kidnapped on the coast of Africa, and brought to this country in a slave-ship. The child, before he was five years old, was sold three times—twice with his mother, and the third time away from her.

At the third purchase, the price of his body was paid in specie, which was counted out upon the grass, under a green tree. The money was afterwards spent to buy a tract of land in Ross county, Ohio, on the "Big Bottoms" of the Scioto river. "Since I have been free," says the venerable man, "I have lived in Ohio, and have walked many a time over this very piece of ground. Last year it was covered with corn; a great field of four hundred and eighty acres, without a single cross-fence to divide it! But," he added, "no ear of all the crop fell to my share!"

The incident strikingly illustrates how much faster, during the last fifty years, land in Ohio has risen in value, than slaves in Virginia!

At the age of eight, the black boy, then a little, lively piece of marketable merchandise, was fatally damaged against ever afterwards bringing a high price in the market, by an unfortunate cut from his master's whip, which struck out at a blow one of the child's eyes! What made the matter worse, the provocation was scarcely sufficient to be alleged as an apology by the aristocratic and elegant Virginia planter whose undextrous stroke thus cost him well-nigh a total loss of three hundred dollars. The offence was only this: a sow had broken through her pen; the boy was ordered to drive her back; the master's dog undertook to assist the boy by leading the sow by the ear; the bite drew blood; the boy was charged with having incited the dog to the mischief; his denial was taken as a lie; the whip-lash was raised, and one eye-ball fell upon the child's cheek!

He was now valueless to be sold, yet valuable to be kept. He grew up to a maimed manhood, on this same plantation. He never afterwards experienced any single act of cruelty equal to this early blow, but he now says of his general treatment, looking back upon his life, "Every day was crowded with hard work; I had a strong constitution, but heavy burdens broke it down; I wanted to learn to read, but was forbidden; I wanted to be a man, but was kept a chattel."

In middle life, he married; three of his children are dead; three living; two are free in Ohio, one a slave in Virginia. His wife was owned on a neighbouring plantation, where he visited her once a week, sometimes once a month. He was industrious and prudent, and contrived, by means of extra work, to accumulate after several years, about four hundred dollars. This money, slowly earned, was from time to time deposited in the hands of a

white man in the neighbourhood, in whom many slaves had found a friend.

After twelve years of married life, his wife was on the point of being sold to a Georgia trader. The act was regarded as unwarrantable by some of the neighbours, who protested against such a sundering even of a slave's family. The owner, under pretext of humanely revoking his bargain, offered her for sale to her husband for four hundred dollars. Of course, he little expected that a plantation slave was the possessor of so much money. Few persons knew that the negro had, at that moment, in a trusty man's hands, the needed sum to buy and save his wife. He accepted the offer on the spot, sent for his white friend, paid the money, and received a bill of sale—to the great surprise of trader, owner, and spectators!

But after the purchase, when the seller reflected that by having sold her to Georgia, he could have realized a higher price, he attempted to annul the sale. On what pretext? The statutes of Virginia furnished a pretext! A plea was put in that a slave could not legally buy a slave; that property could not possess property; that a chattel could not own a chattel!

To avoid this difficulty, the black man deposited the bill of sale in the hands of the white man to whom he had formerly trusted his money. It was held in this manner for eight years, after which the holder suddenly died. Almost at the same time, the slave, enfeebled in health and useless for work, was turned loose from the plantation, (like a worn-out horse into the common,) with free papers in his hands, commanding him to exile himself from the State of Virginia, and from his wife and children, within twelve months! The trustees of the deceased man's estate meantime found among his documents the bill of sale. They immediately seized the paper, and with it attempted to seize the woman. The husband, being at this moment providentially free, was competent to try the case in the courts. The judge, who had long known the man and wife from personal acquaintance, declared in open court that he would sooner cut off his hand than award the woman to the estate. The trustees, finding that the decision would go against them, resorted to the petty dishonesty of applying personally to the husband, with a proposition that he should pay three hundred dollars as a compromise to settle a suit which the court had already settled! This sum, though it took the last cent out of his pocket, he blindly paid. He immediately took his wife and two of his daughters, from Virginia into Ohio. Another daughter, now a young woman of twenty years, was left behind in bondage, where she still remains.

The old man is now the owner of himself, and of the larger part of his family. Kind friends may yet assist him in reclaiming the remaining child. He resides in a little house near the seat of one of our Western colleges, and earns a livelihood by cultivating a garden, and by sometimes driving a team in the service of the professors and students.

Such is the story of one slave's life for sixty years! But how many such unwritten histories will arise in judgment before God against a free nation, in which sixteen States, like the mystic Babylon of the Revelation, are still making merchandise of slaves and souls of men!

THEODORE TILTON.

The Greatest of Street Preachers.—Archbishop Leighton, returning home one morning, was asked by his sister, "Have you been hearing a sermon?" "I've met a sermon," was the answer. The sermon he had met was a corpse on its way to the grave;

the preacher was Death. Greatest of street preachers! No laws nor penalties can silence him. No tramp of horses, nor rattling of carriages, nor rush and din of crowded streets, can drown his voice. In heathen, papal, and protestant countries, in monarchies and free states, in town and country, the solemn pomp of his discourses is going on. In some countries, a man is imprisoned for even dropping a tract; but what prison will hold this awful preacher? What chains will bind him? He lifts up his voice in the very presence of tyrants, and laughs at their threats. He walks unobstructed through the midst of their guards, and delivers the messages which trouble their security and embitter their pleasures. If we do not meet his sermons still we cannot escape them. He comes to our abodes, and taking the dearest objects of our love as his text, what terrible sermons does he deliver to us! Oh, what weeping audiences sometimes hail this silent preacher! Yet there is a secret doctrine, an occult meaning running through his discourses which is often not apprehended. Few "lay it to heart." His oft-repeated sermons still enforce the same doctrine, still press upon us the same exhortation: "Surely every man walketh in a vain show. Surely they are disquieted in vain. Here there is no continuing city. Why are you labouring for that which I will presently take from you and give to another? Take no thought for the morrow. Prepare to meet thy God."

"Be Right."

For "The Friend."

"Nothing [is] more desired by me than to be right," writes an elder, worthy of double honour. "To be right!" It is the heart of all right movements, for seemingly living actions are mere contractions, if the heart is not alive. "Be right!" It is the labour of a life-time, and yet the simple duty of a child. It is impossible of ourselves, but a just requiring of the Most High. Oh, to be right! To feel the answer of a clear conscience, not of a thoughtless, unheeded conscience, which I heard not, because so long unheeded; but a conscience transparent and perfectly clear, which, like a bell of pure glass, lets us see the first faint movement before we hear the ringing note.

"Be right," and then it will be easy and sweet to *do right*. One is the inside of "the cup and the platter," the other the outside, and do we not know who hath said make one clean "and the other shall be clean also?" We must have oil in our vessels if we would desire, —and who that is alive in the Truth does not?—to obey the command "Let your light so shine before men, that they, seeing your good works, shall glorify your Father which is in Heaven."

"Be right!" But how shall we be right? Not of ourselves. The thing created cannot change its form, nor if covered with stains or soils, cleanse itself. "But if we walk in the light as he is in the light, the blood of Jesus Christ his Son, cleanse us from all sin."

"But the anointing which ye have received of Him, abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and ever as it hath taught you ye shall abide in Him."

"And now, little children, abide in Him; that when he shall appear, we may have confidence, and not be ashamed before Him, at his coming."

"If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him."

We can never be perfectly humble, till we come to have a thorough understanding of ourselves.

The Camels in Texas.—Capt. Echels, of the Topographical Engineers, has fully tested the fitness of the camel for service in the south-west, by his reconnoitering expedition in north-western Texas. The labour was very severe, and for six days in the heat of midsummer the camels did not have a drop of water. On the day that water was discovered, they indicated by their increased speed at they were approaching water, though the stream was ten miles off.

Those who are careful to avoid offending others, are not apt to take offence themselves.

THE FRIEND.

TWELFTH MONTH 29, 1860.

The introduction into our Journal last week, of the letter, recently brought to light, from John Hunt to J. Pemberton, has called to mind the sufferings undergone by the Friends of this city, who were exiled with him for many months, from their families and homes, in the course of the Revolutionary war; and as it is probable that many of our readers have little or no knowledge of the circumstances of the case, we have thought it might be interesting to them to read a succinct narrative of the principal facts connected with it.

It is well to keep before the view of each successive generation in our religious Society, the integrity and firmness of their predecessors in the truth, in supporting the doctrines and testimonies of the gospel as professed by Friends, and the willingness with which, in the hour of trial, they gave themselves up to suffer, rather than in any wise compromise their principles and a corresponding conduct, which the Holy Spirit had taught them as required at their hands, and which they felt to be approved in his holy eye-sight.

It is a long time since Friends in this country have had to undergo much loss of property, or personal restraint on account of their testimony against war, and all military demands or proceedings; but circumstances may speedily change, and the sincerity of our profession be tested in a manner we little anticipate. It is well then for all of us to examine ourselves, and seek to be clothed with the meek and lamb-like spirit of the Prince of Peace, so that whatever trials may be permitted to come upon us for the proving of our faith, we may be prepared to hold it fast without wavering.

The war of the Revolution had been going on about two years, when in the Eighth month of 1777, a large portion of the British army stationed at New York, was embarked on board the fleet, and proceeding along the coast, entered Chesapeake Bay, and finally was landed near its head, within the State of Maryland, whence they marched northward, and after defeating the American forces at the battle of Brandywine, entered and held possession of the city of Philadelphia.

From the commencement of the contest between the colonies and the mother country, the Society of Friends had laboured earnestly and affectionately to withhold its members from entering into the commotions and contentions going on throughout the land, and warned them from having anything to do with the efforts made to pull down one government in order to set up another. Philadelphia Yearly Meeting was especially exercised on this subject, and both it and its representative body, the Meeting for Sufferings, issued addresses to the members, intended to guard them against being caught with the warlike spirit prevailing around them, and being thus betrayed into acts inconsistent with the pure religion professed by them. In the excitement

of the time, this christian care and labour was misrepresented and probably misunderstood, and the party which was bent upon throwing off the foreign yoke, manifested much jealousy and suspicion of Friends, affected to disbelieve their declarations of being restrained by their principles from taking part in the warlike measures going on around them, and boldly charged them with being friendly to the continuation of British rule, and keeping up a correspondence with their fellow-members in England, calculated and intended to thwart the cause of American Independence. Among those in power, there were some who understood Friends' principles, and had had opportunity to become acquainted with their peaceable course under all circumstances, who were satisfied that their refusal to take part in the struggle, maintained by their fellow-countrymen, arose from no personal hostility to them, or to the cause of freedom; but many others, who ought to have known better, professed to believe them to be "torries" in heart, and were prepared to give way to, if not incite the popular prejudice against them. Philadelphia had for many years been under the control of Friends, and though from the influx of persons of other religious denominations, they had ceased to possess that control, yet, at the time of the Revolution, there was a considerable body of them among its citizens, many of whom, from their well-known integrity and religious standing, exercised no little influence in the community.

At the period in the war to which we have alluded, there were several important bodies holding their sessions in Philadelphia, whence the orders were issued for the government of the country and the carrying on of the war. Pennsylvania had adopted a State Constitution the year before, and the Legislature created by it, was then holding its sittings. There was also a Supreme Executive Council, consisting of twelve members, and a Committee of Safety, all acting on behalf of the State. The Continental Congress which, two years before, had put forth the Declaration of Independence, was also sitting in the city.

Immediately upon the receipt of intelligence that the British army had landed at the head of Chesapeake Bay, Congress, anticipating their march through Pennsylvania with the intention of occupying its capital, passed a resolution, recommending the Executive officers of the States of Delaware and Pennsylvania, to cause all persons within those States, *notoriously disaffected*, to be forthwith *disarmed* and secured, until such time as they might be released without injury to the common cause; and also recommending that the Supreme Executive Council of the State of Pennsylvania cause search to be made in the houses of the citizens of Philadelphia, who had not manifested their attachment to the American cause, for swords, fire-arms, bayonets, &c.

As it was well known by all, that Friends never armed themselves, or used any warlike weapons in self-defence, it is apparent that upon any fair construction, this resolution was not applicable to them. But the community was in a ferment, and the fears of the people excited by the prospect of being speedily visited by a hostile army; and there were not wanting those who gladly embraced the occasion, to call into action the popular suspicion of and partizan hatred against Friends. To increase these passions, Congress, at this juncture, received a despatch from General Sullivan, containing a paper said to have been found among some baggage captured on Staten Island, which paper purported to have been prepared in and by a Yearly Meeting of Friends, held at Spanktown, near Rahway, N. J., on the 19th of the Eighth

month, 1777. It professed to give information respecting the position of the army under General Washington, and the detachment under command of General Sullivan; and was otherwise so worded as to create an impression or belief, that Friends were engaged in obtaining information for, and transmitting it to the British, and thus betraying the cause of their country.

Who the author of this clumsy forgery was, has never been discovered; but it seems marvellous how any one with common sense could have been imposed upon by it. It was incredible, that a Society would be engaged in a proceeding, which, if proved upon them, would subject its members to capital punishment, and so date and certify the evidence of their guilt, that if their despatch should chance to fall into the hands of those they were betraying, there could be no difficulty in identifying the authors. Beside this, the date of the paper and that of some of the occurrences it mentioned, showed it to be a forgery. It was dated the 19th of the Eighth month, and yet it gave information of the landing of the British army in Maryland, which did not take place until the 22d, the news of it not reaching Philadelphia until the 23d, and could not have arrived at Spanktown before the 24th or 25th. It, however, served the purpose, no doubt intended by its wicked author. Congress considered the matter of sufficient importance to commit the communication from General Sullivan, and the papers accompanying it, to a special committee, which, on the 28th of the Eighth month, made a report, in which they make no allusion to the paper purporting to come from a Yearly Meeting of Friends at Spanktown, but referring to the epistles sent to the members from the Yearly Meeting, and the Meeting for Sufferings, at different times in Philadelphia, they say that these testimonies, and the uniform conduct and conversation of a number of persons who profess to belong to the Society of Quakers, "render it certain and notorious that those persons are, with much rancour and bitterness, disaffected to the American cause;" and that as they have it in their power, "there is *no doubt it will be* their inclination to communicate intelligence to the enemy." They therefore propose that the Supreme Executive Council of Pennsylvania be recommended to apprehend and secure eleven Friends, whose names are given, and to seize their papers for examination; also to secure any other persons "who have in their general conduct and conversation, evidenced a disposition inimical to the cause of America; and "that the records and papers of the Meetings for Sufferings in the respective States, be forthwith secured and carefully examined." The report of the committee was approved.

Accordingly, under the special and general recommendation of Congress, The Supreme Executive Council issued orders for the arrest of several of the most respectable inhabitants of Philadelphia, nearly all of them being Friends, and between the first and the fourth of the Ninth month, seventeen members of our religious Society—men of unimpeachable character, and exemplary in all the relations of life—were suddenly taken into custody by a military force, at their own homes or places of business, and without knowing the offence for which they were charged, without a hearing before any tribunal, they were placed in strict confinement, with a guard set over them. Before being brought to the place of confinement, some of them were offered the privilege of remaining at their own homes, provided they would sign a paper presented to them, containing a promise not to go out of their houses; to present themselves whenever called for by the Executive Council; and to *refrain* from in-

juror the United States. As the signing of this paper would have been an acknowledgment of guilt, it was refused. The desks and drawers of several of the Friends were broken open, and their papers seized. At first, the friends of the prisoners were refused access to them, or communication with them, the guard threatening to fire upon some who were importunate to be admitted; but in a little time, this restriction was removed, and they had opportunity to consult with their relatives and brethren in religious profession. Forty-eight hours passed before they could obtain a sight of the warrant upon which they had been arrested. No person appeared as their accuser, no examination was had, no questions asked, nor any opportunity afforded the prisoners to make explanations, or refute the charges alleged against them; but on the second of the month, the Executive Council informed Congress they had had these Friends seized and secured, and asked its advice as to the propriety of sending them into Virginia, for safe keeping. Whereupon Congress immediately resolved that Staunton, in Virginia, would be a suitable place for them to be kept.

Thus arbitrarily torn from the bosoms of their beloved families, and deprived of any opportunity for making provision for the sustenance of those who were dependent upon them, or to take measures for their safety, during the great difficulties anticipated, from the presence of the British army, the prisoners, however, willing to suffer themselves in a good cause, felt it to be their duty to present a remonstrance to the Council, against the course pursued towards them, in which they claim the rights of freemen, point out the gross infraction of law and equity in the several acts committed upon them, and appeal to the humanity and sense of justice in the members to induce them to grant them a hearing, and allow them to defend themselves from whatever charges might be brought against them. Their remonstrance concludes as follows:—"But if, regardless of every sacred obligation by which men are bound to each other in society, and of that Constitution by which you profess to govern, which you have so loudly magnified for the free spirit it breathes, you are still determined to proceed, be our appeal then to the righteous Judge of all the earth, for the integrity of our hearts and the unparalleled tyranny of your measures."

(To be continued.)

SUMMARY OF EVENTS.

EUROPE.—News from England to the 13th inst. A despatch received at the Foreign Office, says, that Pekin has been captured by the allies, and that the Emperor's summer palace was sacked by them. They obtained immense spoils. The Emperor is reported to have fled to Tartary. The allies are to winter at Pekin. A terrible explosion had occurred in a coal pit at Risca, near Newport. There were about 200 men and boys in the pit, at the time, of whom only 30 escaped. The Liverpool breadstuffs market was firm, with an upward tendency. The cotton market was steady. No Italian news of moment has transpired. The Sardinians await the fall of Gaeta, before storming the citadel of Messina, which will be besieged in case of a refusal to surrender. The Ex-king of Naples has issued another protest, complaining of the apathy of the European sovereigns, and denouncing Victor Emmanuel. Its tone does not indicate a prolonged occupation of Gaeta. He had concluded a loan at Vienna. The French Minister of the Interior was issuing important circulars to the Prefects. In one, he promises the utmost liberty of discussion to the press. It is reported that the Emperor Napoleon had declared to the Bishop of Versailles, that the temporal power of the Pope must be put down, as no longer compatible with civilization. The French government is about to grant an amnesty to the journals for previous infractions of the laws of the press. It is reported that the Austrian Cabinet has discussed

the expediency of declaring martial law throughout Hungary.

Popular agitations prevailed in the Danubian principalities and at Pesth.

A St. Petersburg letter says, the decree emancipating the Russian peasants, has been signed by the Emperor Alexander, and that it is to be promulgated on the 1st proximo.

The French ambassador to Turkey is urging the extension of the French occupation of Syria, but the Porte objects.

UNITED STATES.—*Congress.*—The House of Representatives has passed a bill, by a vote of 95 to 74, for the construction of a railroad to the Pacific. The bill provides that there shall be two eastern branches, starting from the western borders of Iowa and Missouri, uniting two hundred miles westward of that border, and thence by a single line going to San Francisco, via Salt Lake. Also, a southern line starting from Arkansas and Louisiana, with two branches uniting westward thereof in a single line, and reaching California by the southern route. The two houses, when in session, have been occupied chiefly with discussions, relating to the proposed secession of some of the States.

The Secession Movement.—On the 20th inst., the South Carolina Convention, in session at Charleston, passed the ordinance of secession, by an unanimous vote. An order was also passed to have it engrossed on parchment, and signed by all the members. It is as follows: "An Ordinance to dissolve the Union between the State of South Carolina and the other States united with her, under the compact entitled the Constitution of the United States of America. We, the people of the State of South Carolina, in convention, do declare and ordain, and it is hereby declared and ordained, that the ordinance adopted by us, in convention, on the 23d day of May, A. D. 1788, whereby the Constitution of the United States of America was ratified, and also all acts and parts of acts of the General Assembly of this State, ratifying the amendments of the said Constitution, are hereby repealed, and that the Union now subsisting between South Carolina and the other States, under the name of the United States of America, is hereby dissolved." The deed was hailed with loud acclaim, in Charleston and other parts of the State. The news was received in New Orleans, with general demonstrations of joy. A hundred guns were fired, and the "Pelican flag" unfurled. Similar demonstrations took place in Alabama, Mississippi, Florida, and even in North Carolina and Virginia. After enacting the ordinance of secession, the convention entered upon the consideration of a Declaration of Independence—the needful arrangements for continuing post-office accommodations, and the collection of revenue. Three Commissioners were appointed to carry an authenticated copy of the Ordinance of Secession to Washington, to be laid before the President of the United States, with the request that the same shall be communicated to Congress, now in session. The Commissioners are also authorized and empowered to treat for the delivery of forts, magazines, light-houses and all other property heretofore belonging to the United States, which will be required by South Carolina as an independent State. Caleb Cushing, of Massachusetts, returned on the 22d to Washington, from Charleston, whither he was despatched by the Administration, it is supposed, to obtain reliable information relative to the state of affairs in South Carolina, and convey the President's views to those who lead the movement.

South Carolina.—Gov. Pickens has, agreeably with the ordinance of secession, issued a proclamation, declaring to the world that South Carolina is, and has the right to be, a separate, sovereign, free, and independent State, and, as such, has the right to levy war, conclude peace, make treaties, leagues or covenants, and do all acts whatever that rightfully appertain to a free and independent State. On the 24th inst., the Representatives from South Carolina presented a communication to the U. S. House of Representatives, stating that their connection with the house was dissolved, in consequence of the withdrawal of the State they represented. The Speaker, however, has directed that their names should be retained on the roll, and called as heretofore.

Measures of Compromise.—Up to the early part of this week, there seemed no probability that the two committees selected by the Senate and House, would be able to agree upon any terms of settlement. The South demands more than the Republican members are willing to concede.

Heavy Defalcation and Breach of Trust.—On the 24th, the Secretary of the Interior informed Congress that an officer of his department had abstracted State bonds held in trust by the United States for the benefit of the In-

dians, amounting to \$870,000, and that they had been converted to private uses. The delinquent made a voluntary confession of his guilt. A committee was appointed to investigate the matter.

Maryland.—The population, by the late census, is 731,565—an increase of 148,531 in ten years. The number of slaves is 112,000, being a decrease of 5000 in the last ten years.

New York.—Mortality last week, 377. The present police force of fourteen hundred men is to be increased to eighteen hundred, by order of the supervisors.

Philadelphia.—Mortality last week, 257.

The Markets.—The following were the quotations on the 24th inst. *New York*—Chicago spring wheat, \$1.15 a \$1.20; red Western, \$1.25 a \$1.33; white Ohio, \$1.36 a \$1.38; oats, 36 cts. a 38 cts.; corn, 66 cts. a 67 cts. for Western and new white Southern. *Philadelphia*—Red wheat, \$1.14 a \$1.25; white, \$1.25 a \$1.40; corn, 64 cts. a 65 cts.; old, yellow oats, 31 cts. a 34 cts.

Sewing Machines.—One thousand men are employed in the United States, in the manufacture of sewing machine needles, and the profits on them amount to nearly \$300,000 a year.

Postage Stamps and Stamped Envelopes.—The number of postage stamps supplied to postmasters during the year ended Sixth mo. 30, 1860, was as follows, viz:—

1 cent.	3 cent.	5 cent.
50,723,400	159,463,600	579,360
10 cent.	12 cent.	24 cent.
2,898,450	1,653,500	52,350
Whole number, 216,379,660; value,		\$5,920,939 00
Stamped envelopes, 29,280,025; value,		949,377 19

Total amount for 1860 . . . 6,870,316 19
Total value of postage stamps and stamped envelopes issued during the year ending Sixth mo. 30, 1859 . . . 6,261,533 34

Increase during 1860 . . . 608,782 85

RECEIPTS.

Received from Wm. C. Taber, Mass., \$2, vol. 33; from Burling Hallock, N. Y., \$1, to 52, vol. 33; from W. A. Robinson, R. I., \$4 vols. 33 and 34; from R. Drinker Pa., \$6, vols. 31, 32 and 33; from H. C. W., for Benj Sheppard, N. J., and Mary Miller, \$2 each, vol. 33; from David Coulson, O., \$2, vol. 33; from John Tyler, N. J., \$2, vol. 33; from Robt. W. Wright, N. Y., \$2, vol. 33.

WEST-TOWN SCHOOL.

A Friend and his wife are wanted to fill the stations of Superintendent and Matron at West-town Boarding-School.

Application to be made to either of the following Friends: NATHAN SHARPLESS, Concord; JAMES EMLEN West Chester; SAMUEL HILES, Wilmington; HENRY COPE or WILLIAM EVANS, Philadelphia.

Twelfth mo. 10th, 1860.

MARRIED, on the 25th of Tenth month last, at Friends Meeting-house at Plainfield, Belmont Co., Ohio, JOHN M. SMITH, of Guernsey, Guernsey Co., Ohio, to LYDIA daughter of the late Benjamin and Hannah Vail.

DIED, on the 15th inst., in the sixty-eighth year of his age, JESSE J. MARIS; a beloved member and elder of Chester Monthly Meeting, Penna. This dear Friend, by yielding to the influence of Divine love in early life, and humbly abiding under the preparing band of the heavenly Shepherd, became qualified, as he grew in religious experience, for usefulness in the church, and was often employed in the service of the society in those meetings to which he particularly belonged. Being blessed with a strong and vigorous mind, and imbued with christian love for his fellow men, he was often engaged as a peace-maker when differences had occurred and devoted much time in advising and assisting such as were comparatively helpless, in the management of their outward concerns, and the settlement of their difficulties; for which duties his benevolent and amiable disposition, and sympathizing mind, peculiarly fitted him. Having been concerned, through a long life, in endeavouring to fulfil his religious and social duties, the approach of death brought no terrors with it; but under feelings of universal love to mankind, and great calmness and composure of mind, he was favoured with an humble, well grounded hope and trust in the mercy of God through Jesus Christ his Saviour.

PILE & MELROY, PRINTERS,
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For "The Friend."

Henry Hull.

(Continued from page 130.)

In his long and arduous journey through the Southern States, the sympathetic mind of Henry Hull, was often brought into tender feeling for the negroes, and in the flowing of gospel love he found his duty to hold meetings for Divine Worship among them. While acting under the influence of his love, he was preserved in the meekness of heavenly wisdom, and qualified to enter into the difficulties felt by conscientious masters, as well as to plead for the rights of the slaves, and in many instances, his gentle, but firm and persuasive manner, seems to have opened the hearts of his audience to receive his message.

Of a religious meeting among the coloured people in Western Virginia, he thus writes:—

"We next had a meeting for the poor slaves, held in Goose-creek meeting-house, on First-day afternoon, with the consent of their masters and overseers, several of whom attended. The sight of so large a number together, as nearly to fill the house, was unusual to me, and their dejected countenances and ragged appearance affected my mind, and awakened tender sympathy for them, under which I expressed my desires for their everlasting welfare—endeavouring, in simple language, to impress on them the necessity of avoiding every evil practice, in order that the great God, whose compassions are toward people of all colours and nations, might bless them, and give them patience to endure affliction in this world, and prepare them for that better world which is to come, where they would be freed from servitude and suffering. The poor creatures paid great attention, and sat with unusual quietude.

"Being joined by John Lynch and another Friend, we set out from this place for Kentucky, on the 19th of Eighth month; and on the 21st, had a meeting at Montgomery county court-house, on the Allegheny mountains. In twelve days after leaving Goose-creek, we got to the settlements in Kentucky, having crossed stupendous mountains, and traversed a long dreary wilderness, where we saw many wild beasts, and but few people—seeing but one cottage in about eighty miles. We were under the necessity of lodging in a miserable hut, where there were eighteen of us, and all but the woman and her child, slept on the floor; some in blankets, and myself and another Friend on a bear-

skin, with our saddles for pillows. We had nothing to eat, but a scanty portion of sour milk, with a few ears of green Indian corn; the owner of our hut having gone thirty miles to the nearest mill to get a little corn ground.

"In the morning, we set out without any refreshment, our stores being quite spent; and in the forenoon came to another log-house, inhabited by a couple from Ireland, who appeared to be above the lower class, having a number of books upon a shelf, which I took the liberty of examining, and among them was Samuel Bownas' Journal. The man and his wife very cheerfully set to work to get us breakfast, as they kept a public house; but all they could supply us with, consisted of some Indian cakes baked on a board before the fire, and tea without milk, having neither meat nor butter. A traveller who had joined us that morning, kindly produced the remains of his stores, consisting of a piece of bacon, which he generously divided among us, being about two mouthfuls for each. This man had heard of our intending to go through the wilderness, and had rode most of the night to overtake us, being desirous of having our company, as the danger of travelling was considered great; several robberies and murders having been recently committed.

"In the evening we came to a neat cottage, where we found plenty, but got little sleep. Our landlady, stepping out after dark to a negro-hut close by, was bitten by some poisonous reptile, supposed to be a rattlesnake—her foot and ankle swelled, and the severity of the pain caused her to groan;—feelings of sympathy for her prevented my sleeping much, and in the morning we were obliged to leave them, without knowing what the result might be.

"In passing through the lands reserved for the Indians, our compassion was excited by the situation of several families of squatters, whose houses and other improvements had been burned a few days before, by a party of light-horsemen sent out for the purpose of dispossessing them, in order to appease the Indians.

"When we reached the settlements in Kentucky, we put up at the house of General Kennedy, who possessed a large number of slaves. Many of his neighbours hearing of our arrival, called to see us, with whom we had much free conversation on the practice of holding slaves, and the pernicious consequences of the free use of ardent spirits. It was introduced by my offering them tracts on these subjects, which I had brought from Philadelphia for the purpose of distribution. Some readily accepted them, but others refused: we however read them to the company, at intervals, offering to their consideration, such answers to their objections as we were enabled to make. The General was the principal objector, and would not admit that the practice of slave-holding was wrong. He, however, treated us with hospitality and kindness, and when we left his house, pressing us to call again before we left the country. We then went to see the widow Timberlake, whose husband had been a Friend—she received our visit in a friendly manner.

"The following day we had a meeting in a private house at Richmond, Madison county; though there were but six or seven houses in the place, yet the people assembled from the country around, so that we had a large meeting, which proved satisfactory. After it closed, a Baptist professor offered us the use of their meeting-house at Dreaming-creek, where we had a meeting the day following. At both these meetings we had the company of a Methodist minister, who was a stranger to Friends and their principles, but appeared to be a sensible man. He assented to our doctrine on baptism as then held forth; saying, he had for some time been persuaded that the baptism essential to salvation was a spiritual baptism.

"It being the First-day of the week, we attended another meeting in the afternoon, held in the house belonging to the Methodists. The people were very kind to us, and several of them disputed who should entertain us; so we divided and were lodged at the houses of two of them. In the morning we crossed the Kentucky river at Boonsborough, the place where the first white settler pitched his tent. A few miles north of the river, we came to the house of Judge Clark, of Clark county, who, being related to two of our company, received us very cordially, and paid great attention to spread notice of a meeting to be held the day following, in the Baptist meeting-house.

"A large number of people assembled, and their minister among the rest, who in a hasty manner objected to the doctrines delivered, as soon as I took my seat, charging me with discarding the doctrines of Jesus Christ; a charge which he fell far short of substantiating, even in the opinion of his own hearers. When speaking upon the doctrine of baptism, I had confined myself to giving the reasons which occurred to my remembrance, why the Society of Friends does not use water-baptism; and several of his hearers expressed their dissatisfaction with his interrupting the quiet of the meeting, in which they had been edified with what they heard. One of them added, that he could perceive no need of urging those into the water, who did not see the necessity of it, but who were pressing after the baptism of the one eternal Spirit. On our way back to the house of Judge Clark, his wife remarked to me, that she hoped now to be released from that distress of mind she had been under, respecting this subject, for some time past, and which at times was so great, that she feared she should lose her reason; for she could not see her way to be baptized with water, and the preacher was continually urging on her the necessity of it, or she would be eternally lost; but now, said she, I am satisfied, and hope I shall no more be troubled about it.

"In the evening we had a meeting at the Judge's house, where this preacher again attended, but he made no further opposition. Many persons were present, and it was truly a solid season, in which Gospel truths were freely opened, and reasons given for the simplicity of our profession and practices—particularly our not singing in the customary and formal manner of most other professors, &c. The necessity of seeking after weightiness of spirit in

our devotions, was set forth; that as God is a Spirit they who perform the solemn act of devotion aright, must worship him in spirit and in truth. We had a pressing invitation to have a meeting next day at the house of a person who lived nearly ten miles off, and who was at our morning meeting. I accordingly accepted it, and Judge Clark, his wife and daughters, accompanied us thither. We were favoured with the fresh extendings of Divine love, for which humble thanksgivings were offered unto Him who is forever worthy.

"This interesting family continued with us next day, and attended a meeting held in the court-house in Winchester, where many Gospel truths opened on my mind, and were delivered with clearness—ability being graciously afforded, beyond what I ever experienced before, to contend for them, in opposition to the superficial notions of formal professors. When the meeting closed, the people appeared unwilling to leave the house, and much brokenness of spirit and weeping were manifest, particularly among those who had become most acquainted with us. The wife of Judge Clark remarked, that she hoped the Lord would enable her to be resigned to the reproach that might be cast upon her, for ceasing to depend upon her former teachers, as she was now desirous to be inwardly attentive to the Teacher that could not be removed into a corner. Others assenting to the doctrines they had heard, joined in the expression of desires and prayers, that God would bless and preserve us in his work, among whom were some of the first characters in the country.

"He who knoweth all hearts, knows that I do not pen these things in a boasting way, but do ascribe all praise to him; for had he not vouchsafed his help, I should not have dared to labour as I did, neither could I. May his preserving power continue to be with me, and afford me strength to move forward in his fear, for hitherto he hath helped me in this untrodden land, where I have been earnestly desirous not to move too fast, or in any way contrary to his holy will, so that I have at times been unable to sleep or take my natural food. But feeling my confidence in my holy Helper renewed at this season, I once more surrender myself into his blessed keeping. Thou knowest, O Lord, I am willing to follow thee whithersoever thou art pleased to lead me. Be thou with my dear family and keep us all in thy fear.

"We rode to the widow Smith's, in Scott county, where we had a meeting at four o'clock in the afternoon, which was not so satisfactory as some others. In the evening we had a tendering and baptizing season with the family; and the following day being the first of the week, we had meetings, both morning and afternoon, in the court-house at Lexington, which were satisfactory opportunities. We lodged at Thomas Steele's, formerly a school teacher in New York, and from whom I received part of the little schooling I had."

(To be continued.)

It is well for us that we are born babies in intellect. Could we understand half what most mothers say and do to their infants, we should be filled with a conceit of our own importance, which would render us insupportable through life. Happy the boy whose mother is tired of talking nonsense to him before he is old enough to know the meaning of it.

The consumption of tobacco in France increases at an extraordinary rate. The income to the government last year from this source was about \$36,000,000. In 1835, it was but \$3,000,000. For the past 47 years, it has been over \$877,000,000.

From "The Leisure Hour."

African Shifts for Money.

Amongst the numerous benefits which civilization confers upon us is that of money, or a "circulating medium." We have coins of gold, silver, or copper, each of a certain value, which no one dares to dispute. But the African traveller meets with endless difficulties about his money; and the natives themselves are often sorely perplexed on this matter. The trouble and inconvenience which it gives, are often very great. The people of one town will frequently not acknowledge what goes for money in the next town; and the farmer will not take the same thing for his corn that the trader takes: so that a person may have to sell and buy several times before he can get what he wants. And it requires a camel to carry as much money as we could put into the smallest purse. Other inconveniences will appear in the sequel.

Coin has been introduced, to a certain extent, into some of the British and other settlements of the western coast of Africa. Yet this is little known out of the colonies. The native tribes bordering upon them, have other standards of value, if such they may be called. In one place, they count by so many "bars," referring to "bars of iron," which are of great value to them. So they reckon that an ounce of gold or silver, or an elephant's tooth, or a lump of wax, is worth so many "bars." Here they are really deceived, since the value of iron is changeable, and the price also depends on the quality. So, in one part of the interior, they used to count by one pound of copper, which is subject to the same disadvantages.

In most parts of the Gold Coast, and among bordering tribes, the cowrie, a small shell, is the ordinary coin. But this is of no real value, and may be refused in the very next village. Dr. Barth tells us that the cowrie is, nevertheless, introduced into some of the chief towns of the interior. He found it to be one of the circulating mediums of Kukuwa, the capital of Bornu, a very large and powerful kingdom, which he explored. One pound sterling was equal to about 12,000 cowries: consequently, 50 of them were equal to one penny. He saw a merchant count 500,000 of these little shells. They were not strung together, as on the coast, in strings of 100, but were counted out singly. And, though chiefs and governors use rush-sacks, containing 20,000 cowries each, yet nobody would receive them without counting them over. One hundred thousand, or about eight guineas' value, were reckoned a load for an ordinary camel. So that if a person wished to travel with £100, he must have twelve camels to carry his cash, if it was in cowries.

There is another kind of coin current in Kano and other parts of that neighbourhood, namely, strips of cotton cloth woven by the natives, about two and a quarter inches wide, which is dyed and made into vestments. The same standard prevails in Sarawa, a powerful kingdom south of Hausa, lying between it and the Gold Coast. But *shirts* are the favourite coin, and will pass where cowries were refused. This is now the standard coin of Kukuwa, and is generally received by the peasantry. These shirts are of different kinds and sizes, and so have different values attached to them; but a good shirt made in Kano, will pass for money throughout the country. When the travellers were in want of provisions, as the villagers would not take cowries, Dr. Overweg took the shirt from his servant's back, and readily got a goat for it, though it was in a tattered condition. In another village, Dr. Barth was two hours haggling with two young women for a couple of fowls; as he had only cowries, which they would not take as money, but desired as ornaments to their persons.

Austrian dollars have found their way into Kukuwa, where they are recognized, but are subject to great fluctuations in value; so that, with a bag of dollars, you may be rich one day, and only half as rich a week afterwards. Nevertheless, suppose you had some of these dollars, and wished to buy corn in the market, you must first buy cowries to suit the merchant; then with these you must buy a shirt to suit the peasant, and with the shirt you buy corn; for, as we have said, different kinds of people will not take the same kind of money. Thus marketing is attended with much small fatigue and trouble; and if not "sharp," you may be cheated several times in procuring a single article.

Barter, or a mere change of commodities, is still more uncertain mode of dealing. The natives often think themselves very shrewd and clever, whilst they are easily outwitted by foreigners; for they know not the quality of the metal of which a manufactured article is made. In Kano, they refuse to give more than 1000 cowries for a razor that is, one shilling and eightpence; but then the razor which they get for this sum, is sold by Birmingham manufacturers for sixpence. They will only give one cowrie for a needle, because had one been sold at that price, and they get worthless trash for their money. Near the coast, where iron is valuable, they wish for a heavy gun, because it contains more metal; and they get a gun which originally cost eight or ten shillings, giving for merchandise to the value of several pounds. They now demand the full mint price for their gold alloy, without considering that alloy is put into our money; and they take in exchange something that the British trader offers at four times its prime cost.

It will thus be seen how much civilization helps commerce, in furnishing a standard and portable coin, or medium of circulation. The wants of the negroes are few and easily supplied, or else marketing might occupy half their lives. But money, when in the shape of a *shirt*, may be always useful; since, if they do not want anything for it, they can wear it themselves; and in the country referred to, it forms the sole or chief article of dress.

Universalism in Smooth Water.—Col. Richardson was in a boat along with two Universalists, on the river some distance above the Falls of Niagara. The Universalists began to rally the Colonel on his belief of future punishment, and expressed their astonishment that a man of his powers of mind should be so far misled as to believe the horrid dogma. The Colonel defended his opinions, and the result was a controversy, which was carried on so long and earnestly that, when they, after some time, looked around, they found that they were hurrying with great rapidity towards the Falls! The Universalists dropped the oars, and began to cry to God for mercy, and exerted all his strength, and, by God's mercy, pulled ashore. When they had landed, he addressed his companions: "Gentlemen, it is not long since you were railing at me for believing in future punishment. Your opinion is, that when a man dies the first thing of which he is conscious is being in heaven; now I want to know why you were so terribly frightened when you thought that in five minutes you'd be over the falls into glory?" The Universalists were silent for some time; and at length one of them, scratching his head, said: "I'll tell you what, Colonel Richardson, Universalism does very well in smooth water, but it will never do to go over the falls of Niagara!"

Selected from S. Fothergill's Journal.

Let it become a constant watch to avoid that ruinous practice of tattling, tale-bearing and secret reflection. These sources of division, are hateful to God and man. This character sets itself as the object of general contempt; its hand is against every one, and every one's hand and heart will be against those who merit it. The concerns of one's own mind and family are sufficient to employ a prudent mind, without interfering unnecessarily in the business of others. Notwithstanding this, sated reproof, where just, and immediately addressed to the party, is a beautiful, useful part of friendship. 1761.

The boundaries of innocence once passed, it is difficult to say where people will stop. Neither tradition, former experience, the most indubitable conviction of true religion seated in the head, can ever effectually complete the work in us for others; but the renewed daily experience of redeeming, enlarging virtue, to build us up to His praise who hath gathered us in measure to the morning, and to the advanced light of a blessed, heavenly day.

He who forms day and night, directs the alternation of the seasons, and holds in his hand every wind that can possibly blow on the dwellings of men.

To know the counsel of the Lord, is rendered an essential blessing only in proportion to our fidelity in *correspondent practice*; the simplicity of obedience is our best covering, and will stand us in stead when extensive knowledge, and quickness of apprehension in unpractised truths, will only pierce the hand that grasps at them, as the principal dependence and treasure.

Stand fast in your own lots; abide in the faith and patience; be sober, and hope to the end: though the times are gloomy, the outgoings of the morning are of God, and he can and will, in his own time, cause the wilderness to become a fruitful field. Look not too much at the declension of others, lest your faith fail; but steadfastly look to, and follow on to know, the Lord Almighty, who remains for ever, and the defection of multitudes can by no means impair his unchangeable truth and righteousness.

Many make use of the name of the church for fraudulent purposes and lucrative views, the filthy lucre of pre-eminence. I know them by this mark—they aspire to be great, and not by becoming little, and the servants of all, patient toward all men. They say they are zealous, some think them so, but where the eye is not single, no zeal can be there that is of the right sort.

Our nation is intoxicated with success. I cannot rejoice with their joy. Methinks there is something behind the veil to teach us righteousness. The commotions of the present day have not that instructive effect on the people. May the great Lord of heaven and earth magnify his own name and arm. I believe He will do it, and that the day is near at hand; that he will work his wonderful work. Oh, that our names may be written in his book, enrolled in his army; so shall the strength of salvation and protection be our portion. All other vision is a dream, and all labour fruitless or worse, that hath not some tendency to promote this establishment. Oh, therefore, let our fervour be directed to that substance the wise of all ages have chosen, and leave the bustles of obstructing things, to sit at the feet of the Prince of Peace.—*S. F. to J. Pemberton. 1759.*

May all the labourers in the Lord's service be clothed with the humility, meekness, wisdom, and strength of the Lamb; this will be victorious at last, when the zeal, will and wrath of man must

utterly fail. May our minds cleave to the Preserver of men, that thereby strength may be renewed simply to suffer, and simply to stand in the counsel of God; then how, where and what we are, will be perfectly right.

It is my fervent wish that all the professors of christianity may be more anxious to live christian lives, than either in advancing the consequence of the sect, or reflecting on our fellow servants and our brethren, the sons of the same Father.—*S. F. 1780.*

For "The Friend."

Recent Geographical Researches.

(Concluded from page 131.)

Other physical proofs of the desert character of this great central region are afforded by the paucity and scanty size of the Australian rivers, of which the Murray alone seems fitted for continuous steam navigation; and by those dry, scorching and sandy winds, blowing from the interior, which are so *feelingly* described by all recent colonists. The suspicion of a central lake, though it cannot be disproved upon our present knowledge, yet is now entertained by few. Many vast tracts of fertile country, profitable for settlement, will doubtless yet be discovered between the desert and the sea; of which the recent discoveries of Mr. Stuart to the northwest of Lake Torrens, furnish a fortunate example. By taking its physical characters in their totality, Australia seems destined to become a *Coast Empire* only; though vast enough, as such, to satisfy all the imaginings of the future. It is impossible not to feel pride in the relation of England to this southern world. Whether it remain ours in colonial union, or be peaceably severed by the events of the future (*peaceably*, we say, because such a war as that of the American revolution can never recur,) Australia will still be English in its language, literature, and political life. We shall not only have created a nation out of a wilderness, but shall have ennobled the people so created, by the gift of institutions, which the struggles and experience of centuries have happily won for ourselves.

Though the sovereignty of Australia is virtually conceded to England, and the most profitable parts of its territory already occupied by our colonies, we are led with Sir R. Murchison to regret that no settlement has been made on the northern coast. The proximity to the equator is a drawback; and we have reason to suppose the margin of fertile lands narrower and less productive. Still we cannot but believe that on the shores of the Gulf of Carpentaria, or elsewhere on this coast, there are spots profitable for colonization, for commercial intercourse with the Indian Archipelago, and for future overland communication with the northern settlements of the eastern coast. The energy, which has done so much for us in this region of the globe, will doubtless in the end accomplish the object to which we allude.

Our record of geographical research, however brief, cannot omit mention of the great islands which lie variously grouped over the vast space of the Indian Ocean. Madagascar, Borneo, and New Guinea, the three largest, covering six times the surface of the British Isles, are still scarcely known to us but in their coasts. Wherever adventure has been carried within,—and in the Indian Archipelago the Dutch, led by commercial instincts, have ever been the most active and successful explorers,—these islands give large promise of internal resources, mineral and vegetable; while their Fauna, including the races of men which tenant them, offers endless objects of curious speculation to the naturalist. Sumatra and Java are better known to

us; the latter island, with its long line of living volcanos, forming part of that vast volcanic belt, nearly 3000 miles in length, which traverses the Indian Archipelago; skirting or crossing those crystalline and sedimentary formations, to which the same subterranean forces have probably given their island elevation, as well as the rare and precious metallic deposits seemingly so abundant in this region. The vicinity of this great island group to Australia will doubtless hasten that better knowledge of their geography and productions, which, considering their extent and position, it is fitting we should have. There are obstacles from tropical climate and savage population. But European enterprise has overcome these elsewhere, and will do so here. A handsome volume recently published in Amsterdam, under the title, "*Fastes Militaires des Indes Orientales Néerlandaises*," by Captain Gorchach, is the most complete record with which we are acquainted of the prowess and enterprise of the Dutch settlers in the East, which have enabled them to found a colonial empire and a trade in that Archipelago second only to that of Britain.

The Philippine Islands have been vaguely known to us through the feeble sovereignty of Spain. Those, far more important, which form the empire of Japan, after sundry singular fluctuations of European intercourse, ending in its almost entire exclusion, are now opening themselves to our commerce;—precariouly, however, and under a certain compulsion, which we would fain hope may hereafter take a more settled and tranquil form. In a recent article we have spoken of Mr. Oliphant's valuable work, as one provoking the desire for further and more intimate knowledge of those islands; extraordinary in their physical features, rich in their productions, and peopled by a race peculiar in their language, and in their political and social institutions. Many curious questions will be solved by our closer intimacy with Japan. We earnestly hope that they may be solved by peaceful intercourse; without those intermediate stages of struggle and bloodshed which have defaced our relations with the neighbouring empire of China.

There yet remains, to complete our rapid survey, that great double continent of the West, forming fully a third part of the total solid land of the globe. Wholly hidden from our knowledge until about three and a half centuries ago, the two continents of America are nevertheless now more familiar to us than any parts of the world which come within the scope of ancient geography. In North America the energy of the Anglo-Saxon race, whether independent or still under British sovereignty, has carried lines of travel across the most sterile and mountainous tracts between the two oceans; and to the mouths of the rivers which, issuing from a wild region of forests and lakes, empty themselves into the Arctic Sea. The active spirit of westward colonization in the United States,—the need of direct overland communication between the Eastern States and those newly created on the Pacific,—the successive abstraction of Mexican provinces on the west and South,—and even the absurd fanaticism of the Mormon emigrants—have all tended, within the last fifteen years especially, to open out these vast countries to our knowledge. Railways already traverse the prairies of the Mississippi and ascend the valley of the Missouri; while steamboats make their way up the latter river, a thousand miles above the confluence of these two mighty streams. The Rocky Mountains, the great watershed of this continent, are yielding their difficult and dangerous passes to the enterprise of traders or settlers;—the Indian tribes are disappearing under the pressure of this new race; and an overland post now performs

regular journeys between California and the older States of the Atlantic Coast. The able surveyors of Canada and the United States will speedily fill up the gaps which yet remain in the geography of the central and southern portion of the North American continent. By far the most important of these works is the narrative of the route from Canada to British Columbia, published by professor Hind, of Toronto, who went in charge of the Canadian, Assiniboin and Saskatchewan Exploring Expedition. The maps and illustrations of this publication are of great scientific value, and it deserves especial notice as a contribution of the Canadians themselves to the knowledge of the vast territory which is the inheritance of their own descendants, and which forms so large a portion of the British-American Empire.

The British possessions on this continent, lying to the north and west of the flourishing provinces of Canada, cover an enormous extent of surface, well nigh equal to the total area of Europe, but hitherto solely or chiefly known to us as the great hunting territory of the Hudson's Bay Company. It disputes with the kindred region of Siberia the claim of being the greatest *fur-producing* country of the globe. The conditions of climate and surface are such that three-fourths of its extent will probably ever remain a breeding ground for the wild animals of the chase. But the eager spirit of enterprise has of late awakened the question whether the southern borders of this vast territory be not open to profitable agricultural settlement, especially along the valleys of the Saskatchewan and its subordinate streams. An exploring expedition sent out by the Colonial Office about three years ago under Captain Palliser, in relation to this object, has already obtained many valuable results; among which we may especially notice the observations of Dr. Hector on the passes over the Rocky Mountains; showing certain of them to be lower and more facile of transit than any others yet known across this great mountain chain. The scale of operation, however, is so vast in these surveys, that it is needful to await their further extension, before any practical measure can be founded upon them. Meanwhile we are rapidly gaining knowledge of our colony of British Columbia, on the Pacific side of the mountains; incited at the present moment by the golden harvest there, but justified for the future by the prospects of those more tranquil and lasting harvests, promised by a fine climate and fertile soils. It is our belief that Canada and this new Colony of the West will eventually be united by a belt of settlements between the boundary of the United States and 52° or 53° N. L. But, even with the aid of railroads and continuous emigration, half a century may be required to work out this result.

The summary we have thus given of the actual state of geographical knowledge, will show at once the voids still remaining to be filled up, and the energy and intelligence engaged in fulfilment of this work. The number and extent of such void places in geography will probably surprise those not accustomed to large views of the world they inhabit. Another century, however,—perhaps even less,—will make us masters of all that is really worthy of attainment. And as, in thus discovering new lands fitted for human habitation, it is clear that we are in effect providing for a larger amount of human life on the globe, we cannot but express our earnest hope that a higher and more diffused civilization may obviate or lessen those evils which are the appurtenances of an overcrowded world, and which put to severest trial the political, social, and religious institutions of mankind.

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 133.)

JOSHUA BROWN.

Returning to Salem, they had two satisfactory meetings there on the 22d, and, on the 23d, went to Marblehead, to see the Gatchel family, relatives of his first wife, and at Lynn he found that Zachæus Collins, his old host, had departed this life during the time of their absence to the eastward. Here his companion left him, to return to his own home. In company with John Southwick, Joshua rode to Boston. On the 24th, he held a meeting there at the house of Obadiah Wheeler, in which he had some service. Before leaving the house, he requested the members of the family and many Friends, who still tarried, to sit down and endeavour to retire into silence. Joshua was then engaged to exhort them to follow the leadings of the Lord Jesus Christ, who promised that when he was lifted on high, he would draw all men unto Him. That those who were faithful to his drawings, would be separated from the world and its ways. After the meeting, in company of Obadiah Wheeler, he rode to Leicester, where he lodged at the house of Deborah Earle. At a meeting held there on the 25th, he had large and acceptable service. A son of the widow Earle had married out from Friends, with a Presbyterian woman. He had, however, been again restored to membership, and his wife having been convinced of the principles of Truth as held by Friends, had also been received as a member amongst them. Her father was at this meeting at Leicester, and afterwards rode with Joshua, as he says, "to a little town called Worcester." As he rode along, he spoke to Joshua, telling him he had a daughter joined to Friends. Joshua queried, "Is she any worse child, or worse christian than she was?" He said, "he thought not." Joshua said, "that is well, so far." The father then said, he had a mind to converse, not for contention, but for information. Joshua said, he was willing, as far as he could, to satisfy him. He then said, "You profess not to study your sermons." To this, Joshua assented. "You mentioned many texts of Scripture, and I believe they were rightly quoted. I wonder how you remember them." Joshua, in reply, said, "I spake as they were opened to me." He then said, "You always preach when you are at home, don't you?" Joshua, on this, said, "There are several Friends belonging to the meeting I do, who sometimes speak [in the ministry], and yet we have many silent meetings." He said, "I cannot reconcile that." Joshua said, "If thou wilt consider the nature of gospel worship, and that it is to be performed in spirit, and in truth, thou need not wonder." He then said, "You always preach when you are abroad, and appoint meetings, don't you?" Joshua replied, "I do not." "Do you not think that you impose upon the people?" Joshua said, "I think not, when we appoint meetings, we do not promise to preach; but if we feel our minds engaged to speak, we do it as we find ability. Your preachers preach for money, and are obliged to speak, but we do not." He acknowledged that it was too true. Much more conversation ensued, and when they reached his dwelling, he kindly pressed Joshua to alight and refresh himself. This Joshua was free to do. He found this Presbyterian, convinced of the imposition of the clergy, but knew not how to get from under them. On parting, he pressed Joshua, if he ever came in that part of the country, to call and visit him. Riding to Uxbridge, Joshua had a meeting there the next

day, in which he had to mention and comment on the passage in the New Testament, where it is said that some who had been followers of Christ, left him, being offended at the closeness and simplicity of his doctrine. In the afternoon, he had a meeting at Mendon, in which he had to mention the several sorts of ground, in which the good seed of the kingdom was sown, and that it was not intended that any of the seed should be lost, or sown in vain. In this meeting, his mind was exercised in the belief, that there were those present, who had often been watered, who yet brought forth briars and thorns, whose end was night to eursing. On the 27th, he had a meeting at Winoosket, in which he set forth the harmony, which is found in the true church, using the similitude of the outward body and its members. He showed them, that it was for want of keeping under the government of the Lord Almighty, who first formed man, that there was so much diversity of opinion in the world, on religious matters. He laboured fervently to persuade all of that large assembly to come under the government of Christ, which could bring all into harmony of faith.

He had another meeting in the afternoon, at Smithfield, and the next day, the 28th, rode to Providence, and had a meeting there. He dined with Moses Brown and, after dinner, had a religious opportunity with him, and his family, who were then all gay. He laboured with them in a close manner, much desiring that they might all be christians, indeed; that afternoon he had a meeting at Neshanticot, and the next day one at Greenwich. In this meeting, he had to treat on the two dispensations, and was led to show them that the gospel dispensation would fall short of that of the law, if immediate revelation was not continued to us. That was the foundation upon which Christ declared his church should be built. In the afternoon, he had a meeting at Warwick, wherein he laboured to incite the people to follow the leadings of God's Holy Spirit, and to close in with the visitations of his love, whilst he was working in them to deliver them from sin. He showed them by the example of Israel of old, how God eared for and preserved his people whilst they were obedient unto him, bringing them out of Egypt, the land of bondage, and dividing the Red Sea before them. Joshua pressed on them the necessity of regeneration, without which no man can be a follower of Christ, or witness a passing from under the bondage of sin and corruption. Returning to Providence, that night he lodged with Moses Brown, and on the 30th, rising early, he rode to Taunton, and had a meeting there, at which the priest of the place attended. Joshua had close service, and then rode to Freetown, to a meeting appointed there for that afternoon. The lukewarmness of some who were in attendance, caused it to be an afflicting opportunity to this lover of the Lord Jesus Christ, who longed to see the professors of the Truth, true-hearted, cross-bearing disciples, zealous and faithful in all things appertaining to life and salvation. After meeting, Joshua went to Thomas Earle's to lodge, having ridden forty miles, and attended two meetings that day. The next day he was at meeting at Swanzy, in the morning, and Tiverton, in the afternoon, after which he crossed to Rhode Island, and lodged with Isaac Lawton, an eminent minister of Christ.

On the 1st of the Eighth month, he had a meeting at Portsmouth, and notice for one to be held at Newport that afternoon, having failed to reach that place, he passed over the two ferries through the island of Canonicot, to the mainland, hoping to be able to reach Purchase Quarterly Meeting, in New York. He soon found this was impracti-

able, and finding he had passed on too fast, he returned to Newport, to their week-day meeting, which with difficulty was accomplished, it being a very rainy morning. The meeting at Newport, no one expecting a stranger there, was small; but one held in Canonicot that afternoon, was pretty largely attended. Friends came from Newport, and many of the inhabitants of the island also came in. In this meeting, Joshua was led to treat of the way professors departed from the faith once delivered to the saints, and how they must be led if they witnessed a recovery. He earnestly exhorted the people to mind the day of the visitation of grace to their souls, least withstanding the offers of that day, they should not be gathered. Passing over to the mainland, on the 3d he had a meeting at South Kingston, wherein he was led to set forth the formality of many of the professors of the Christian name, and to show those gathered the necessity of witnessing their religion to be a heart-work, that they might know a being taught of the word, and not to receive their faith by the precepts of men only, and in order to this, he pressed on them the necessity of minding the day of their visitation. He dined at Thomas Hazard's, where he had lodged the previous night, and then attended a meeting in the afternoon, at Richmond. The meeting was not satisfactory, for he found things low as to a lively feeling of religion.

(To be continued.)

Will not the Editor of The Friend allow this to be inserted?

[We do not much like such "dreams" of heaven, but the moral is good, we give it place.]

Selected.

NOT IN VAIN!

I have laboured in vain," a teacher said,
and her brow was marked by care—
I have laboured in vain," and she bowed her head,
and bitter and sad were the tears she shed
in that moment of dark despair.
I am weary and worn, and my hands are weak,
and my courage is well-nigh gone,
For none give heed to the words I speak,
And in vain for a promise of fruit I seek,
Where the seed of the Word is sown."
And again with a sorrowful heart she wept,
For her spirit with grief was stirred,
Till the night grew dark, and at last she slept,
And a silent calm o'er her spirit crept,
As a whisper of "peace" was heard.
And she thought in her dreams, that the soul took flight
to a blessed and bright abode—
She saw a throne of such dazzling light
And harps were ringing, and robes were white—
Made white in a Saviour's blood.

And she saw such a countless throng around,
As she never had seen before—
Their brows with jewels of light were crowned,
And sorrow and sighing no place had found,
For the troubles of Time were o'er!—
Then a white-robed maiden came forth and said,
"Joy! joy! for thy trials are past!—
I am one that thy gentle words have led,
In the narrow pathway of life to tread,—
I welcome thee home at last!"
And the teacher gazed on the maiden's face,
She had seen that face on earth,
When with anxious heart, in her wonted place,
She had told her charge of a Saviour's grace,
And their need of a second birth.
Then the teacher smiled, and an angel said,
"Go forth to thy work again;
It is not in vain that the seed is shed,
If only one soul to the cross is led,
Thy labour is not in vain."

And at last she woke, and her knee she bent
In grateful, childlike prayer,—
And she prayed till an answer of peace was sent,
And Faith and Hope as a rainbow blent
O'er the clouds of her earthly care.
And she rose in joy, and her eye was bright,
Her sorrow and grief had fled,—
And her soul was calm, and her heart was light,

For her hands were strong in her Saviour's might,
As forth to her work she sped.

Then rise, fellow-teacher, to labour go!
Wide scatter the precious grain—
Though the fruit may never be seen below,
Be sure that the seed of the Word shall grow—
Toil on, in faith, and thou soon shalt know,
"Thy labour is not in vain!"

For "The Friend."

LIGHT OUT OF DARKNESS.

"And they feared, as they entered into the cloud.
And there came a voice out of the cloud, saying, This
is my beloved Son, hear him." (Luke ix. 34, 35.)

True-hearted christian holding thy way,
Onward and upward toward life's bright day,
Clouds there are many before thee,—
Whose dark'ning shadows of fear and ill,
And damp-mist sorrows the heart to chill,
Are dimming thy passage to glory.

Lowly in humble abasement bowed,
Thou canst but fear to enter the cloud,
Unseen is its radiant lining;
Of hope and comfort it seems the tomb,
Though still on the back of the coming gloom,
The sunbeams of love are shining.

To thee, on the face of the cloud appear,
An awful warning to waken fear,
Lest its gloom be in anger given;
Yet passing away to thy spirit sight
'Twill glow in the richest and purest light
Of mercy and grace from heaven!

From the very cloud thou mayst hear a voice,
Bidding thee ever believe and rejoice
In Jesus, the Rock of salvation;
'Tis the voice the three in the mountain heard
In the hour of fear, when their blessed Lord
Wore the light of transfiguration. N.

"On the ladder of God, that upward leads
The steps of progress, are human needs.
For His judgments still are a mighty deep,
And the eyes of His providence never sleep:
When the night is darkest, he gives the morn;
When the famine is sorest, the wine and corn!"

[The Preacher.] I. G. W.

For "The Friend."

The American Agriculturist.

The editor of this popular and valuable journal makes some judicious and appropriate remarks on the commencement of the twentieth volume of the periodical. After calling up some of the reminiscences suggested by a review of the past nineteen years, he adds: "Let us work while the day lasts. Of those whose names stand on the first books of this office, how few remain on this stage of action. The word 'deceased' has been written against many a name during these nineteen years, and doubtless is written for many others by the recording Angel. We are all hastening onward through this life's pilgrimage. Our plowing and sowing, our harvesting and consuming, and marketing the products of our fields will speedily be over. The year we now enter upon, will, to many of our members, be the last. Let us put our houses in order, at the very commencement of the year; let us sow any good seed yet to be sown for the harvest of the next life, and root out any foul weeds that have been hitherto permitted to grow. If this be done, with that Omnipotent aid vouchsafed to all who will seek for it, it matters little whether prosperity, or storms, or drouths, visit our outward fields. If the soil of the heart be in order—the fallow ground all broken up and planted with good seed, and watered with the dews of grace—the new cycle we enter upon, will be what we heartily wish to all our readers—A Happy New Year."

When a scar cannot be taken away, the next kind office is to hide it.

For "The Friend."

Worldly Compliance.

It was a noteworthy feature in the teachings of the Saviour of men, when he forewarned his disciples, that the religion which he introduced, should not be popular. For the worldly, the ambitious, the self-pleasing and the voluptuous, it had few attractions. Instead of alluring followers by promises of being flattered and caressed, or holding out to their view the friendships and honours, the riches and pleasures of this world, He plainly told them that they should be hated of all men for his sake, and that in making choice of Him and his religion, they must be prepared to endure the loss of everything else, to be despised and persecuted, and accounted as fools. "If ye were of the world," says He, "the world would love its own; but *because* ye are not of the world, but I have chosen you *out of the world*, therefore the world hateth you."

Here the cause of the hatred is plainly stated to be *separation from the world*; not being of its spirit, nor following its fashions and customs, which is ever the case with the sincere disciples of Him who declared, "My kingdom is not of this world." The apostles understood it so, and such force had their Master's teaching on their minds, that they wrote in very strong terms to the believers, respecting the subject.

Gentle and meek as was the disciple who leaned on Jesus' breast, yet such was his zeal against the spirit of worldly compliance, that he says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father." Again, "We know that we are of God, and that the whole world lieth in wickedness." Another apostle says of those who are lost, that the god of this world hath blinded their eyes, lest the light of the glorious gospel of God should shine unto them. The Apostle James makes a great part of pure and undefiled religion to consist in keeping ourselves unspotted from the world; and another enjoins, "Be not conformed to this world."

The antagonism between the world and the christian, as thus set forth by our Lord and his apostles, is so broad and entire, that the dullest comprehension cannot fail to perceive it; yet there is a studied and systematic effort, even under the guise of religion, to bridge over the chasm which divides them, to reconcile their opposite and hostile views and practices, to smooth down or fritter away palpable differences; and, regardless of the express declaration of our Lord himself, to inculcate the idea that it is possible to serve two masters—God and mammon.

Many listen to these flesh-pleasing suggestions; and not liking to give up religion altogether, and yet, averse to the cross and self-denial, and desirous of shunning them, they readily drink in the plausible and accommodating theories which propose to help them to heaven without renouncing the world, and thus to make them heirs of two kingdoms as widely different as light and darkness, and Christ and Belial. Of the teachers of such errors, the apostle says, "They are of the world; therefore, they speak of, or in favour of, the world, and the world heareth them."

The teachers and the hearers are of the same spirit, and to both the doctrine of our Lord is very distasteful, when he says, "Whosoever doth not *bear his cross*, and come after me, cannot be my disciple." "If any man will come after me, let him *deny himself* and *take up his cross daily*, and follow me. For whosoever will save his life, shall

lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be east away."

It is not a little surprising to observe what ingenuity is evinced in endeavouring to appropriate these unmodish but honest tests, and yet to indulge in the customs and fashions, the grandeur and show, the vain conversation, empty compliments and hollow friendships of the world, as though the march of refinement and the social improvements of our day, had rendered the sayings of Christ and his apostles obsolete, and changed their plain meaning.

In our own religious Society the tendency is obvious; and not a few, perhaps, argue the more strenuously in favour of the modern compliances, because they are inwardly sensible their cause is a weak one, and feel that they have need of all the courage and countenance which bold assertion and sophistical reasoning can give them, to allay the uneasiness which secret compunctions of conscience often create. They would gladly be convinced by their own arguments, that the disregard of plainness of speech, behaviour and apparel, and indulgence in costly and showy furniture and living, &c., are not incompatible with being good Friends; but after they have exhausted all their resources, there is still in the deep recesses of the heart a consciousness which no argument can wholly efface, that it is not so. We would affectionately counsel such not to reason against the convictions with which they are favoured, however weak and faint they may be, lest the visitations of the Spirit of Truth be gradually withdrawn, and they left to the guidance of their fallen reason, which, in religious matters, "leads to bewilder and dazzles to blind;" and thus they realize the saying of the dear Saviour, "If the light that is in thee be darkness, how great is that darkness."

Friends did not take up their testimony against gaiety and grandeur, and other worldly compliances, from any affectation of singularity, or desire to mark themselves by a peculiar badge, but from a firm persuasion, wrought in the mind by the operation of the Holy Spirit, that it was the Divine will, they should thus evince their non-conformity with the world and its ways. Many who had a birthright in the Society, and many others who have been convinced of its principles, and been brought into it, have found, as they kept under the power of the Spirit of Truth, that their only way to peace, though greatly in the cross, was by being obedient in these things; and it would be presumptuous to suppose that the Lord would call for obedience in matters which were of no importance. Those who have known this work of grace in themselves, will readily admit that nothing so effectually humbled the pride of the heart, and subdued the stout and stubborn will in them, as the humiliating process by which they were brought to submit in these little and despised things, as they are considered by many; yet painful as it was, they found it a blessed work to them, and the day of obedience one of sweet peace and consolation. It is often by weak things and foolish, in the eyes of men, that the Lord chooses to lay low the lofty, and humble the proud; and nothing which he pleases to use as a means of carrying on the work of salvation, can be esteemed, with impunity, of light obligation or importance. The Scriptures moreover show, that prophets and apostles were commissioned by the Most High, to give commands to the believers on the subject of dress, and our Saviour himself did it in respect to language also; and will any one presume to say, that subjects thus noticed by the Almighty, are of trifling moment?

But some say, that we can adopt another dress

than that of Friends, and yet equally comply with the requirements of christian simplicity. We would say to such, If it is your wish to observe the plainness which the gospel enjoins, why do you want any change? We never hear the objection made, that Friends' dress is not *plain enough*; but, on the other hand, that it is *too plain*, too unmodish and singular, rendering it a cross to be seen in it. The desire to put it off arises then, not from a desire to be simple, but obviously to be more like other people, more like the world, and thus to get rid of the plainness which marks the wearer as a Quaker, and of the yoke and cross which attach thereto.

Beside, if you adopt another dress now, even though it be according to the prevailing mode, so changeable are the fashions, that in a little while, it too would become singular and conspicuous, calling for another alteration on the same ground as the first; and surely it is far more dignified and consistent with the stability of the christian character, to make no change at all, but keep to the plain and convenient dress which true Friends have long worn.

It is not pretended that putting on and steadily wearing a plain dress, has ever proved a disadvantage to any one in the spiritual warfare. On the contrary, many have found it a preservation from evils, to which they were strongly tempted by alluring but delusive prospects of pleasure; and in withholding them from which, the inconsistency of indulgence, with the plain apparel they wore, acted no inconsiderable part; and though irksome at the time, they afterward had cause to bless and praise the hand which imposed this salutary restraint. There are those who threw off the plain dress of their early education, and found it like the opening of "the wide gate," and smoothing the descent into "the broad way," leading them into the false and corrupt pleasures of the world; and when awakened at times to a sense of their prodigal state, they have lamented their wanderings from their father's house, but found it hard work to return.

Can the advocates of change point us to a single instance, where a dying Quaker, young or old, ever regretted keeping to his simple, self-denying apparel, and language and living? We believe not. But we have instances of such, even among the young, where their obedience in these respects, afforded them comfort, and they have warned others against going out into the fashions and ways of the world.

In the solemn hour of sickness and death, when the gilded fascinations of the world fade away, and all the flimsy sophistries with which men seek to lull their consciences and soothe their uneasy convictions, are dispelled; we have many cases recorded, in which the Witness for God in the soul has arisen in judgment, and brought individuals under great condemnation for departing from the plainness and simplicity of their education, and some have found no rest or peace until they altered or destroyed the fashionable attire and ornaments with which they had decked themselves, when in health; declaring that it was nothing but pride and a desire to shun the cross, and to look like the world, that induced them to depart from the plainness in which they had been brought up in earlier life.

Are we to reject and set at nought all these testimonies, and arrogantly conclude that infinite wisdom and goodness was wrong in thus dealing with his creatures; that we know better than He does, and that mankind are too highly cultivated and refined now, to render attention to such trifles necessary? If our actions and arguments practically say so, will not our spiritual vision become dimmed, and may we not be in danger of balk-

ing the visited children of our heavenly Father and bringing ourselves within the import of the saying, "Whoso shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

It is especially worthy of serious notice, that all the modern innovations in our Society, respecting plain dress, language, living, demeanour and other matters, are in the direction of nearer conformity to the world and its ways, and not to lead from it. Is there no significance in this fact? Whatever the motives of the proposers of them may be when we see that they all tend in this direction and then read the solemn declarations of our Lord and his apostles, regarding conformity to the world should not this fact induce us to pause and take warning, lest, having thrown down what was designed to be a hedge about us against the inroad of evil, and given the rein to our inclinations in these things, we find, when it is too late, that we have prepared the way for the destroyer to enter and spoil the flock. And as regards our individual condition, we may be tossed as on an unstable sea where we have wilfully launched out, after having dismissed the heavenly Pilot, may be driven hither and thither, we know not where, drifting nearer and nearer to the fatal shoals of a mongrel profession of religion, a little christian and a good deal worldly, and at last be stranded and make fearful shipwreck of faith and a good conscience.

Far be it from us to place undue importance upon any outward observances or conformity. We know that religion does not consist in these, but in doing the will of God from the heart, under the sanctifying power of that living faith in our Lord Jesus Christ, "which is of the operation of God," and which nothing else can give to the soul. But we also know that it is the Divine will, that our religious Society should be separated from the spirit and customs of the vain world in the particulars of which we have been treating, and it is not for us to choose out such requirements as we please, or to say this is a small and unimportant matter, and need not conform to it. We must take his commandments *as a whole*, or we shall practically reject his government. We may try to excuse our deficiency by charging others with tithing the mint and rue, and anise, and cummin, and neglecting the weightier matters of the law; but if we refuse obedience in rendering the tithe in what, from its seeming littleness, is the nearest and closest test of the entireness of our love and allegiance, we may soon come to disregard justice, mercy and truth—for he that is unfaithful in the least, is unfaithful also in much, and if we wilfully reject one point of the Divine law, we may incur the guilt of the whole.

When will talkers refrain from evil-speaking
When listeners refrain from evil-hearing.

Those who are tutored in the school of suffering
learn to pity those in affliction.

THE FRIEND.

FIRST MONTH 5, 1861.

Our readers may remember, that in a notice of Ohio Yearly Meeting held in the Tenth month last mention is made of a paper received by that meeting, signed by upwards of forty Friends who had separated from one or more meetings in Iowa. This paper, we understand, expressed "with feelings of deep humility," the conviction those Friends

had arrived at, after experiencing the evils attending upon the course they had pursued, that such separations have a scattering tendency, and lead to a disregard for the wholesome rules of discipline; and their desire to become again united to some properly organized body of Friends."

From communications recently received from Friends in other bodies, similarly situated as those in Iowa, we are glad to find that a similar conviction is arrived at by the writers, and the acknowledgment that they find separation is no cure for the sad lapses at present existing in our religious Society. As we believe there are many honest-hearted Friends, who, from the treatment they received from the hands of their brethren in religious profession, the supposed hopelessness of relief and more faithful support of the doctrines and discipline of the Society, by the meetings to which they belonged, were, in the hour of suffering and weakness, induced to separate from those meetings, whereby both were losers, we should rejoice if they and the meetings, would review the course they have respectively taken, and "under the softening influence of the love of God," remove every thing which prevents them from harmoniously labouring as one body, for the promotion of the blessed cause of truth and righteousness.

(Continued from page 130.)

Our editorial of last week closed with the concluding paragraph of the Remonstrance, presented to the Supreme Executive Council, by the Friends imprisoned, and threatened with exile.

While they were waiting to hear the decision of the Council, they were visited by one of the magistrates of the city, and the following dialogue took place:—

Magistrate—I am come as a magistrate of the city, to know what you are confined here for.

Friends—We are waiting to know *that* ourselves. We were sent here and detained by a military force, and in direct violation of the civil authority; and our cause is the cause of every freeman in Pennsylvania.

Magistrate—Who then does confine you?

Friends—We know not, nor on what ground we are confined; but we are told it is in pursuance of a recommendation of Congress, and a resolve of the Council.

Magistrate—Have you had a hearing?

Friends—No.

Magistrate—It is then my business to see and inquire into it.

The magistrate then left them, and returned in about an hour to inform them that he had endeavoured to obtain an interview with "some of the great men," but could find none of them but the Vice President of the Council, who told him that the prisoners were to be sent to Virginia *without a hearing*. He expressed himself shocked at this unheard-of proceeding, and said he would confer with his brethren of the bench, and do everything in his power to avert a blow so fatal to the liberties of Pennsylvania. Finding that arrangements were making to hurry them away, before any effectual steps could be taken to bring them to trial, or to secure them at least a knowledge of the charge or charges preferred against them, and a hearing in which they could defend themselves, and that wagons and a guard were ordered to be ready to start with them on the coming Seventh-day, the prisoners thought it right to have a hand-bill published, briefly stating the circumstances of their arrest and subsequent treatment, the arrangements making for suddenly banishing them from their beloved families and friends, and the hardships they were likely to suffer. This hand-bill

they had distributed to the citizens generally, together with a printed copy of the Remonstrance presented to Council, by three of their number. In the evening of the 4th, they were called on by Col. William Bradford, who read to them a letter he had received from the Secretary of the Executive Council, by which they were officially informed that that body had resolved to send them to Staunton, in Virginia, "there to be secured and treated in such manner as shall be consistent with their respective characters and the security of their persons." Their brethren in religious profession in the city, who deeply sympathized with them in their trials, prepared and presented to the Council a remonstrance against the arbitrary measures pursued towards the prisoners, petitioning that body to consider the matter "in a solid, religious way, and in the fear of God whom we profess to serve in the gospel of his dear Son, at whose judgment-seat we shall ere long appear;" this was signed by one hundred and thirteen Friends.

Despairing of obtaining justice from the State authorities, the incarcerated Friends drew up a remonstrance, and had it presented to Congress; in which, after stating the manner in which they had been treated, and the efforts made by them to obtain a hearing by the Council, they call upon that body "in the most solemn manner," to give them an opportunity of being heard, "and answering every matter suggested and entertained by you or them against us, being assured we shall appear to be true friends to, and to be anxiously solicitous for the prosperity of America, upon the principles of justice and liberty; and though we are clearly convinced from the precepts of Christ, the doctrine of his apostles, and the example of his followers in the primitive ages of christianity, that all outward wars and fightings are unlawful, and therefore cannot join therein for any cause whatever, we cannot but remind you that we are, by the same principle, restrained from pursuing any measures inconsistent with the apostle's advice to 'live peaceably with all men,' under whatever power it is our lot to live; which rule of conduct we are determined to observe, whatever you or any others may determine concerning us."

It is probable, that the information given in the hand-bill put forth by the prisoners, coming as it did, from persons who had been long known and highly esteemed for their uprightness, their benevolence, and their peaceable deportment, had a favourable influence upon their fellow-citizens, which, in some measure, re-acted upon the Council, for it resolved to send the remonstrance from the Friends to Congress, accompanied with the query whether that body "had any objections, to such of the aforesaid gentleman as should now take an oath or affirmation of allegiance to the State, being enlarged." To this interrogatory, Congress replied, by a resolution, "that it had no objection." This action of the two bodies was a virtual abandonment of the charges, or rather "suspicious" that these Friends were, "with much rancor and bitterness, disaffected to the American cause," inclined to communicate intelligence to the "enemy," and "injure the counsels and arms of America," upon which they had based the arbitrary proceedings against them; and as there was a law of the State of Pennsylvania, prescribing the course to be pursued towards such of the inhabitants as declined to take the "test," it was clear that if these Friends so declined, no greater punishment could be legally or equitably inflicted on them than this law allowed. When the remonstrance of the prisoners was presented to Congress, it was ordered "to lie on the table;" but, being called up the next

day, it was taken into consideration, and finally a resolution adopted, recommending the Supreme Executive Council "to hear what the said remonstrants can allege, to remove the *suspensions* of their being disaffected to the United States."

In the meantime the Council, having received the consent of Congress to tender an oath or affirmation of allegiance to the Friends, not satisfied with that adopted by the State, arrogated to themselves legislative power, and prepared a "test;" a resolution being at the same time adopted "that such of the persons now confined in the lodge as shall take and subscribe 'this test,' should be discharged." There were many reasons which rendered it altogether improper for the prisoners to take this test; they, therefore, drew up and sent to the Council another remonstrance, in which they gave the reasons why they could not conscientiously subscribe or take it, that the law of the land prescribed the circumstances under which, (and under which alone until the Legislature altered the law,) the test could be tendered; and those circumstances were not such as were attendant upon any of them. They again petitioned to be allowed a hearing, and pointed out, that, according to the resolutions of both Congress and the Council, they were now subject to no further punishment than any other citizens, who declined taking the oath or affirmation of allegiance to the State.

Upon the receipt of this remonstrance, the Council resolved to refer their case to Congress, of which they directed them to be informed. Congress, however, had just before adopted the resolution, recommending the Council to *hear* the remonstrants, which resolution was immediately transmitted to the latter body. Upon its receipt, the Council at once ordered its President to "write to Congress, and let them know that the Council *has not time to attend to that business* in the present alarming crisis;" and that they were disposing everything for the departure of the prisoners. It was evident that each body was desirous of escaping the odium of the tyrannical course adopted towards so many highly respectable citizens, therefore, on the 8th of the month, Congress having received the last mentioned information from the Council, Resolved, "that it would be improper for Congress to enter into *any hearing* of the remonstrants or other prisoners in the Lodge, *they being inhabitants of Pennsylvania*, and therefore *as the Council declines giving them a hearing*," it is recommended that they be immediately sent away. At the same time, Congress ordered various epistles issued by the Yearly Meeting and Meeting for Sufferings, together with the fictitious papers sent to it by General Sullivan, to be published in the newspapers; probably with an expectation that they would tend to satisfy the people with the measures taken with these Friends.

From the shifting of the consideration of their case from the Council to Congress, and the resolution of the latter, that as they were citizens of Pennsylvania, Congress could not give them a hearing, the prisoners became convinced there was no further ground for hope of being allowed to meet whatever charges might be brought against them, and to disprove the causelessness of the "suspensions" upon which they had been violently taken from their homes, imprisoned, and were now about to be sent into exile. They therefore drew up a Protest and had it delivered to the Council, in which they say, "In this resolve [that they be immediately sent into Virginia] contrary to the inherent rights of mankind, you condemn us to banishment *unheard*. You determine matters concerning us, which we *could have disproved* had a hearing been granted—The charge of refusing to

'promise to refrain from corresponding with the enemy,' insinuates that we have already held such correspondence, which *we utterly and solemnly deny*—The tests you proposed, we were by no law bound to subscribe, and notwithstanding our refusing them, we are still justly and lawfully entitled to all the rights of citizenship, of which you are attempting to deprive us—We have never been suffered to come before you to evince our innocence, and to remove suspicions which you have laboured to instil into the minds of others, and at the same time knew to be groundless, although Congress recommended to you to give us a hearing, and your President assured two of our friends, we should have one." They then state how Friends had at all times been restrained by their peaceable principles, from taking any part in any insurrections, conspiracies or fighting, and conclude: "We do therefore, as the last office we expect you will now suffer us to perform, for the benefit of our country, in behalf of ourselves, and for those freemen of Pennsylvania who still have any regard for liberty, solemnly remonstrate and protest against your whole conduct in this unreasonable excess of power exercised by you." This Protest was also printed and circulated through the city.

The town-major was ordered to detail a guard to escort the prisoners to Reading, and wagons were provided for the conveyance of themselves and baggage. There was great reluctance shown on the part of the citizen soldiery to act as a guard or escort. On the afternoon of the day fixed upon for their removal, the prisoners were allowed to go to their homes, to take leave of their respective families; but owing to the difficulty in completing the arrangements for having them conveyed and guarded, it was not until the 11th, at five o'clock, P. M., that the wagons were brought up to the place of confinement, and to use their own language "we were compelled, some by actual force, and some by force being admitted, to take seats, and were driven through the city to the Falls of Schuylkill, a spectacle to the people." It is further added, "from the first of our imprisonment, a great number [of the citizens] of most denominations, publicly expressed their abhorrence of the measures taken against us; and during our confinement we were every day visited by the most respectable characters of the community. On the day of our removal, not only the house in which we were confined, but the streets leading to it, were crowded by men, women and children, who by their countenances, sufficiently though silently expressed the grief they felt on the occasion."

Previous to leaving the city, nine of the prisoners sent an application to the Chief Justices of the State, to be brought before them by writs of habeas corpus.

(To be continued.)

SUMMARY OF EVENTS.

EUROPE.—News from England to the 21st ult.

Intelligence from China to Eleventh mo. 9th, had been received, via St. Petersburg. It states that a peace was concluded by the French and English with China, on the 26th of Tenth month, and that it was ratified on the 5th of Eleventh month. The allied forces had evacuated Peking, and the Emperor was expected to return to it immediately. The greater portion of the spoils fell into the hands of the French soldiers. Some of the privates sold their shares for thirty thousand francs each.

The British Parliament had been further prorogued to the 5th of Second month.

The distress at Coventry is such, that forty thousand weavers are said to be actually starving.

The Moniteur says the Emperor has decided that from First month, and by way of reciprocity, Englishmen

visiting France shall be permitted to enter and travel through the country without passports.

A decree is published, suppressing the prohibition against the exports from Algeria, of barks for tanning purposes.

A pamphlet bearing the title "The Emperor Francis Joseph I. and Europe," has been issued in Paris, and attracted considerable attention, having, it is said, received the approbation of the Emperor Napoleon. It urges in forcible terms the cession of Venetia for a valuable consideration, and contends that such a proceeding will not only bring about a peaceable solution of existing difficulties, but will, in all respects, be a positive advantage to Austria.

The Archbishop of Lyons had published a haughty pamphlet against the imposition of a stamp upon pastoral letters treating of political matters. He pronounces the imposition of the stamp humiliating, and not to be submitted to by the bishops.

As the new commercial treaty between France and Belgium will render the importation of coal absolutely free, the English coal will be also entitled to enter duty free into France.

The Paris flour market was firm. Wheat also was well maintained, and closed with an advancing tendency.

A Naples despatch says that France had succeeded in inducing the belligerents to consent to a suspension of hostilities, in order that the negotiations for the surrender of Gaeta might be entered upon. Victor Emmanuel contests a condition which entitles Francis the Second to send a representative to plead his cause at a future congress.

The French fleet was expected soon to leave Gaeta.

A despatch from Rome of the 15th, says the bombardment of Gaeta was to be recommenced, in consequence of the non-acceptance by Francis the Second, of the conditions of surrender.

The London money market was active; rate of discount $4\frac{1}{2}$ a 5 per cent. The Liverpool market for breadstuffs was improving. The cotton market also was active; sales of the week, 138,000 bales; prices had advanced $\frac{1}{4}$ d. a $\frac{1}{4}$ d.; stock in port, 539,000 bales. Consols, 93 $\frac{1}{4}$.

UNITED STATES.—*Affairs at Washington.*—Each successive week marks the downward progress of the Government, which appears to be rapidly hastening to a crisis. The Administration, like Congress, is paralyzed by divided counsels, and unable to act efficiently in any direction. Major Anderson's removal to Fort Sumter has embarrassed the President's counsellors, some of whom approve of the troops remaining there, while others think they should be ordered back to Fort Moultrie. Floyd, the Secretary of War, sustained the demand of the South Carolina Commissioners, and insisted that the United States forces should be withdrawn altogether, and as the President was not prepared to assent to this measure, the Secretary has resigned his post. Lincoln and Hamlin have both received anonymous letters, threatening violent opposition to their inauguration, and the Richmond Enquirer very coolly proposes for the States of Virginia and Maryland to secede and prepare an armed force to capture the capital of the United States, and prevent its falling into the hands of the Republicans. In the Senate Committee of Conference, Senator Seward advocated the following propositions on behalf of the Republican members. 1st, That the Constitution shall never be so amended as to permit the interference of the Federal Government with slavery in the States, and that this shall be secured by legislative enactment. 2d, An amendment to the Fugitive Slave Law, granting a jury trial to determine whether persons arrested as fugitives, really owe labour or service to the parties by whom they are claimed; and 3d, A resolution of Congress, recommending the repeal of the so-called Personal Liberty bills of various Northern States. These propositions were rejected by the South as insufficient.

Congress.—On the 31st ult., Senator Benjamin, of Louisiana, made an earnest speech in which he asserted that all the cotton-growing States would positively withdraw from the Union. He maintained their right to secede, depicted the horrors of civil war, the sure result of any attempt to preserve the Union by force, and strongly urged a peaceable separation. In the House of Representatives, Pryor, of Virginia, offered a resolution, that any attempt to preserve the Union between the States of the Confederacy by force, would be impracticable, and destructive to republican liberty. On motion of Stanton, of Ohio, the resolution was tabled by a vote of 98 to 55.

The Next Administration.—Reports apparently correct assign the post of Secretary of the Treasury to Simon

Cameron, of Pennsylvania, and that of Secretary of the Interior to Edward Bates, of Missouri. Places in the Cabinet have, it is stated, been offered to Alexander H. Stephens, of Georgia, and Robert T. Scott, of Virginia. Whether the two latter accept the offer or not, it indicates the desire of the President elect to pursue a policy of conciliation.

South Carolina.—The Convention now in session at Charleston, has issued an address "to the People of the Slave-holding States," which is intended to demonstrate the necessity of their taking part in the present attempt to break up the Union. South Carolina, it is said, has seceded, because the government of the United States has become "a consolidated democracy," and because its original constitution has been overthrown. The South, it is alleged, is taxed, through the operation of the tariff, for the benefit of the North, where three-fourths of the taxes collected are expended. A government so large as that of the Union, it is asserted, can never work harmoniously, the minority having no power to protect itself, and a free people can, therefore, never submit to it. When powerful, it will encroach on some section, which of course will resist. It is argued that aggression upon slavery naturally followed from the assumption of undue power, the Constitution being first abolished by constructions; and that being done, the consolidation of the North to rule the South by the tariff and slavery issues, was in the obvious course of things. The weaker section, it is contended, can find safety only in independence, and it is too late to think of reuniting with the North, under any amount of new pledges. The Convention has directed the Collector at Charleston to retain his post for the present, and clear vessels according to the laws of the United States. Postmasters also are ordered to act as they have been accustomed, but these officials are all required to take an oath to obey the laws of South Carolina, and to pay all the funds collected by them, into the State Treasury.

Events at Charleston.—On the 27th ult., Major Anderson, the officer in command at Fort Moultrie, removed his force except a few men, to Fort Sumter, a much stronger defence, which commands the harbor. Before abandoning Fort Moultrie, he spiked the guns, and destroyed some of the gun-carriages by fire. This step which appears to have been taken on his own responsibility, occasioned great excitement in the city. A large volunteer force soon proceeded to Fort Moultrie, and took possession of it for the State of South Carolina. Castle Pinckney and the United States Arsenal were also seized. In the latter a large quantity of arms and ammunition were found. The Palmetto flag has been raised at all these places, as well as at the Custom-House, and that of the United States removed.

Philadelphia.—Mortality last week, 251.

Slavery in Nebraska.—The House of Representatives of the Territory of Nebraska, on the 10th ult., passed the bill prohibiting slavery in the territory, by a vote of thirty-five yeas to two nays.

Texas.—Gov. Houston has called an extra session of the Texas Legislature, which is to assemble on the 21st inst., to consider the present crisis. The secession feeling is said to be in the ascendant. The Convention of the people is to assemble on the 28th inst.

Treasury Notes.—The proposals for \$5,000,000 Treasury notes under the act of Congress, were opened on the 28th. The aggregate of the bids were less than \$2,500,000, at rates of interest varying from 6 to 3 per cent. All the bids at 12 per cent. or under, were accepted, and subsequently offers were made and accepted for the balance of the issue at 12 per cent. The high rate demanded, shows how much the credit of the government has suffered by the revolutionary proceedings in the South.

WEST-TOWN SCHOOL.

A Friend and his wife are wanted to fill the station of Superintendent and Matron at West-town Boarding School.

Application to be made to either of the following Friends: NATHAN SHARPLESS, Concord; JAMES EMLE, West Chester; SAMUEL HILLES, Wilmington; HENRY COPE or WILLIAM EVANS, Philadelphia.

Twelfth mo. 10th, 1860.

MARRIED, on Fifth-day, the 11th of Tenth month, 186 at Friends' meeting-house, West Grove, Chester count. Pa., THOMAS SMEDLEY, of Willistown, Chester count. to RACHEL G., daughter of Isaac Preston, late of Frankford, Pa.

PILE & MELROY, PRINTERS,
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Henry Hull.

For "The Friend."

(Continued from page 138.)

Of a meeting held in the State-house at Frankfort, Kentucky, he remarks, viz:

"The governor and most of the respectable inhabitants were present, and behaved solidly; they were very attentive, and manifested their satisfaction with the meeting. We then rode into Shelby county, and had a meeting in the court-house, but the people appeared very shy, and were unwilling to sit down, until some men of note in the place came in; when they became more settled, and we had a comfortable time, much to the satisfaction of some hungry and thirsting souls present. After distributing some pamphlets, we proceeded on our way to Harrodsburg, through a wilderness country, and on reaching the house of John Thomas, who had his education among Friends, we were courteously received by him, and he gave notice of a meeting to be held in the court-house. We then went to Augustus Passmore's, whose wife had been brought up a Friend, and had an encouraging and satisfactory opportunity in their family. He and John Thomas, with several others, had formed a society for assisting coloured people who were held in slavery, but who had a legal right to their liberty. After visiting several tender-minded people here, we left the neighbourhood, and proceeded through Danville to Knoxville, in Tennessee.

"On our way, we entered a wilderness part of the road one morning, and having gone about seventeen miles, called at a spacious looking house for the purpose of getting breakfast, supposing from its appearance we should be furnished with a good meal; but we were disappointed, for, on applying to the landlord, he said they should have to kill and dress a pig before we could have breakfast. I told him we could not wait so long, and would do without meat; upon which his daughter replied, they had neither bread nor meal, and must grind the corn before they could serve us. To this I objected, on account of the detention, and told her, I saw they had sweet-potatoes growing, and if they would boil some of them for us, and give us some milk, we would make out a meal; upon which the black girl said, there was no milk in the house. We then concluded to go to the next inn, where we broke our fast, between twelve and one o'clock.

"Proceeding on our journey, we met a man well mounted, who, on coming up to us, immediately

turned his horse, and rode with us, conversing first with one and then another of us, on the danger of riding through the wilderness, when it was known that robbers had attacked and murdered several persons, and pretending much uneasiness for fear we should meet them. He offered our friend, John Lynch, his pistols to defend us; but John let him know, that he did not depend upon such weapons for protection; and, after riding several hours with us, directly back from the inhabited part of the country, we saw several men about half a mile from the road, at a newly erected cottage; and our mysterious companion, without taking leave of us, rode off to them; we thought it well to get rid of him, and, hastening our pace, saw him no more. In the evening we reached a poor inn, but so many had arrived before us, that we had to sleep on the floor. We left the place before day, choosing rather to ride alone than with a rude and uncivil company, who seemed glad that we were going the same way, saying, our numbers would be likely to deter the robbers from falling upon us.

"We had to travel a dreary road, so narrow at times that we were obliged to follow one another. It was after night when we reached an inn, where we found room enough, and good entertainment for a new country. The landlady cheerfully got up from her bed to wait upon us. In the morning we pursued our route toward Knoxville, mostly through a wilderness, though the settlements became more frequent as we approached that place. It rained hard, and we put up before night—our beds, as was frequently the case, were spread on the floor, and in the morning, were thrown together, in one corner of the room, where they remained in a pile until the next night, when they are brought forth again for other travellers who may arrive. Our horses generally fared pretty well—we sometimes carried a bag of grain with us, stripping the bark from an old tree for a manger. About three o'clock on the following day, we arrived at our kind friend, Thomas Marshall's. Few, if any, who have never been circumstanced as we were, during this wearisome journey through the wilderness, can realize the satisfaction and comfort there is in a welcome reception from friends of the same religious profession. We did not indeed meet with sumptuous fare, but a cordiality which compensated for the want of it, and the keenness of our appetites rendered their humble board and simple provision truly grateful to us, and thankfulness was raised in our hearts to Him, who united our spirits together."

How precious is that fellowship, which subsists among the followers of Christ! Come from where they will, however different their conditions in life, or their degrees of religious experience, being baptized by the one spirit into one body of which the Lord Jesus is the holy Head, their union is in Him, according to his own words: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." "I in them, and thou in me, that they may be made perfect in one." Where this oneness in Christ subsists, the heart is necessarily clothed with Divine love, and is under the government of the meek,

lowly and forgiving Spirit of its holy Author, which prepares it to bear with the weakness and inexperience of the babes, to nurture and instruct them, to be gentle and tender toward the infirmities of each other, labouring for the help and encouragement of all, in that which is good, "putting on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, and long-suffering; forbearing one another, and forgiving one another, even as Christ forgave them; and above all things, putting on charity, which is the bond of perfectness." This is the love that is without dissimulation, and which, while it ever abhors that which is evil, cleaves to the good in all, and seeks to strengthen and encourage it.

It is important not to confound this heavenly principle with natural affection, or the ordinary harmony and good feeling, which may subsist among superficial and unfaithful professors. Pleasant and commendable as these are, there is the more danger of substituting them for the former; and settling at ease in them, without pressing after or experiencing the far higher union and fellowship, which is the blessed portion of those "in whom the love of God is verily perfected." Natural tenderness and affection may induce us to sacrifice the right in order to preserve outward harmony, and to wink at or to countenance wrong things, from the fear of disturbing it. Divine love, and the unity of the Spirit, never lead to these weaknesses, nor sanction them; but, pure and upright as the sacred Source whence they flow, meekly but firmly stand against the wrong, while striving, in tenderness and true charity, to convince and restore those who advocate it.

Those who are brought into this heavenly fellowship by the alone means, the baptism of the Holy Ghost and fire, find it a source of unspeakable consolation and refreshment; and as they daily keep under its tendering and refining influence, are not only made helpers of one another's joy, but drawn nearer and nearer to their Lord, and increased in meetness for an entrance into the kingdom of God, of whom it is declared that He is love, and that those who dwell in this love, dwell in Him. The narrative proceeds:

"On the following day we had a meeting in the new court-house at Knoxville, which the governor and both houses of the legislature attended, having given up the room to accommodate us. Here I found several letters from home, the contents of which were satisfactory. Returning home with Thomas Marshall, we had a meeting in the evening in their new log-house, and next day were at the Monthly Meeting at Lost-creek, [Tennessee,] where we met a considerable number of Friends, who made a commendable appearance, but evinced much rawness in the management of the discipline. We were, however, comforted together through the condescending goodness of the Giver of every good and perfect gift. After this we had large meetings at several places, with Friends and others, one of which was on the south side of the French Broad river, at the house of W. Williams, where a meeting of Friends had never before been held. At Newhope, we put up at John Kennedy's, and at

tended the Monthly Meeting at that place, where we found our friends, Joseph Cloud and Jacob Hunt, on their way to Kentucky, on a religious visit; and as I felt much for the inhabitants of that State, it was cause of joy to me, to find that the Lord of the harvest was sending more labourers there. Joseph and myself, unknown to each other, having appointed a meeting at Limestone, to be held at the same hour, we accordingly attended it to good satisfaction.

"Leaving Tennessee, we rode toward North Carolina, and, on Sixth-day, the 4th of Tenth month, got to Bryan Ballard's, on Chestnut-creek, in Virginia. In our way we had to ford many large rivers; the water in the Holston came up to the skirts of my saddle, and wet my feet, although the horse I rode was uncommonly tall; and having to ride afterwards in the rain, I took cold, and was laid up, being unable to travel. After getting better, I attended meetings at Chesnut, Reedy Island, Fruit-hill, and Ward's gap, which were to pretty good satisfaction. Whilst crossing the mountains, we had an opportunity of seeing some of the difficulties which the emigrants to the Western country have to encounter;—the women and children, unable to find shelter from the falling rain, were dragging their weary limbs up the rocky steeps, whilst the men were engaged in getting the wagons up, by doubling their teams, and frequently blocking the wheels, to give the poor horses breath.

"On the 12th, we attended the first meeting in Carolina, held at Dan river, and then one at West-field, where we put up at the house of a kind Friend, who, with his wife and family, had joined the Society a short time before. From thence we proceeded to Deep-creek, and Muddy-creek, and had meetings at each, when I found it necessary for me to rest a few days, having been poorly since crossing the mountains, so much so as to make travelling difficult, and I was often very near being discouraged; but the renewed evidences of Divine condescension and goodness with which I was favoured, stayed my mind from sinking too low. At times I was raised up in humble, grateful acknowledgment, that I had been favoured beyond anything I had merited, and I humbly petitioned the Lord Most High, that I might be strengthened to walk more uprightly before him, and carefully watch over my thoughts, that my mind might not be disengaged from the work to which I was called. Although I felt the loss of the society and tender care of my dear wife in this trying time, yet the language of my heart was, 'I desire to be at thy disposal, O Thou who knowest what is best for me!'

"The following First-day I was at favoured meetings, at Muddy and Blue-creeks, then at Dover and Hopewell, where the notice having failed, we had the company of but few persons. Among these were a man and his wife, not members of our Society, for whom I was much interested in the love of the gospel; and I think they were sensible of a heavenly visitation being renewedly extended to their souls.

"When I reflected on the distance I had come to attend this meeting, and that a Friend belonged to it, should be so little interested as to neglect to spread notice of the invitation to his neighbours, my mind was depressed, and I felt sorrow for him; and although but few of the members had attended the meeting, I felt most easy to proceed without having another opportunity with them.

"Our companion, John Lynch, and other Friends who came with us from Virginia, having returned home, Joshua Lord and myself attended the Yearly Meeting for North Carolina, &c., held at New Garden. The meeting of ministers and elders

commenced the 26th of Tenth month, [1799.] and to some of us, was a time of renewing covenant, and I was reverently thankful for the opportunity of being with Friends in this meeting. Richard Jordan opened his prospect of visiting Friends in Europe, and received certificates of the unity and concurrence of the meeting with his proceeding therein. The meeting for Divine worship, on First-day, was much crowded, but rather a low time, and during the several sittings of that for business, when the state of society was under consideration, Friends were comfortably united in spirit, with desires for the welfare one of another—and the meeting closed under an encouraging evidence of the renewings of heavenly love.

"Eleventh month 2d. In New Garden Monthly Meeting I had to bear testimony against Friends receiving and holding the office of magistrate, or joining in political disputes—party spirit being generally excited, which disqualified for usefulness, as well as for choosing suitable persons for rulers and law-makers; entreating Friends to consider the superior excellency of the Messiah's peaceable kingdom, into which our Society is called, as a sort of first fruits; and it behooves us to prove our allegiance to the Prince of peace, by coming out of all contentions, strife, and that which leads to bloodshed.

"First-day, attended a favoured meeting at New Garden, and, on Second-day, was at Deep-river Monthly Meeting, where self-righteousness was shown to be a fruitful source of discouragement and stumbling to the youth, many of whom had strayed from the society, for the want of a timely care, on the part of parents and care-takers, to cultivate their minds, and imbue them with a just estimate of the excellency of piety and virtue; whilst austere commands had failed to keep them in a conformity to the simplicity of our profession, as respected their outward appearance. The humble followers of the Lord Jesus were encouraged to hold on their way. I had been at this meeting before the Yearly Meeting, and had to suffer in silence, but now my mouth was opened to my own relief; may the humble praise Him who opens and none can shut, and shuts and none can open."

(To be continued.)

On Snubbing.

There are few persons who, at some period or other of their lives, have not an interest, either direct or indirect, in the training of children. To such, therefore, whether parents, relatives or teachers, a word or two of advice may be offered; and we would especially recommend the importance of avoiding that mode of correction, commonly called *snubbing*. The word itself is banished from polite society; but alas! the custom is by no means equally proscribed. The sound is, to some extent, significant of the sense. "To snub" is certainly not euphonious, and would sadly offend the ears of many, who are addicted to the habit. Snubbing is of various kinds; for instance, there is the direct snub, sharp and decisive, that knocks the tender, sensitive spirit at once; there is the covert snub, nearly allied to being talked at; the jocose snub, veiling the objectionable form of reproof under an affected pleasantry; and there is also a most unpleasant form of snubbing, frequently used by well-meaning persons to repress forwardness or personal vanity. It is very true that children and young people often exhibit forwardness, vanity and many other qualities extremely distasteful to their wiser elders; but it is questionable if snubbing was ever found an effectual cure for such faults. It may smother the evil for the time; but in such cases it is better to encourage children to

speak their thoughts freely; patiently and gently to show them where they are wrong, and trust to a kind voice and tender indulgence to win the hearts that snubbing would most certainly sooner or later alienate.

So far, then, from snubbing curing faults of character, it will be found on close examination to be a fruitful source of evil; it renders a timid child reserved, and it may be deemed fortunate, if the conscientious principle is strong enough to preserve him from direct deceit. Indecision of character, too, is a common result of snubbing; for there can be no self-reliance when the mind is wondering with itself whether such and such an action will be snubbed. Some dispositions may in time become entirely callous to reproof; but it rarely happens that even those most seasoned by incessant rebuke ever entirely lose the uncomfortable feeling, which snubbing occasions. It is, in fact, a perpetual mental blister, and it is grievous to see *how blind by people exercise it on those they dearly love*. I may occur to some who can think as well as snub that the benefit that can be derived from anything calculated to wound sensitive feelings, must be very questionable; but the plain fact is, that nine times out of ten it is done unthinkingly, and from the impulse of the moment. It may be but "small unkindness" at the time, the words forgotten as soon as uttered; but in many instances the effect of a snubbed childhood last a life-time. These remarks are offered in the hope that they may be useful in pointing out the evil of this very prevalent habit. It is most certainly a violation of the holy commandment of doing to others, as we would be done by, and requires to be diligently watched against. There is no one addicted to the practice of snubbing others, who likes to be snubbed himself. The law of love should not only dwell in the heart, but should also baptize the lips.—*An Old Magazine*.

Philadelphia Passenger Railways.—The following table gives the length of each road, and the amount of capital authorized. It should be observed, however, that the amount of capital authorized is far in excess of the actual cost of these roads.

Name of Road.	Length of single track miles	No. of sh's (\$50) authorized.	Amount of capital author'd
Fifth and Sixth streets . . .	16½	10,000	\$500,000
West Philadelphia . . .	12½	10,000	500,000
Tenth and Eleventh sts. . .	7½	10,000	500,000
Spruce and Pine streets . .	6½	20,000	1,000,000
Race and Vine streets . . .	6	10,000	500,000
Second and Third streets	18	10,000	500,000
Philadelphia and Darby . .	5	10,000	500,000
Girard College	6	10,000	500,000
Green and Coates streets	10	10,000	500,000
Arch st. and Fairmount . .	5½	10,000	500,000
Ridge av. and Manayunk . .	8½	10,000	500,000
Fourth and Eighth (G'n) . .	19	10,000	500,000
Richmond and Schuylkill . .	7	2,000	100,000
Hestonville and Fairm't . .	7	6,000	300,000
Seventeenth and Ninth . .	6	10,000	500,000
Chestnut and Walnut . . .	4	10,000	500,000
Thirteenth and Fifteenth . .	6	10,000	500,000
Dela'e Co. (24th Ward) . .	4	3,000	150,000
Total	154½	174,000	\$8,550,000

Dissimulation.—Dissimulation in youth is the fore-runner of perfidy in old age; its first appearance is the fatal omen of growing depravity and future shame. It degrades parts and learning, obscures the lustre of every accomplishment, and sinks us into contempt. After the first departure from sincerity, it is not in our power to stop; one artifice unavoidably leads on to another, till, as the intricacy of the labyrinth increases, we are left entangled in our snare.

From "The Leisure Hour."

Waking up from Winter Sleep.

Hybernation, or winter sleep, is a condition beautifully devised by the Creator to indemnify certain animals for the loss of their necessary food during winter-time. Nutrition being arrested, all the other vital functions are either suspended, or are carried on at low steam pressure, so to speak. This is the case with respiration and the accompanying evolution of animal heat. Animals may be likened to furnaces in more than a figurative sense. Food furnishes fuel, and the breath supplies oxygen for the support of combustion. During ordinary sleep, the combusive function in the lungs is notably lowered. The human system is so delicately organized, that it cannot sink into the deep torpor of cold, and afterwards revive; but the long winter-sleep of some animals is no more extraordinary to them than the few hours' nightly rest to each of us.

Let us take some examples. The bat lives upon insects and nothing else. Where were the insects in winter? Either dead or torpid—hybernating too—hidden away in minute holes and corners, whither the bat could not follow them even if he were about and stirring; so what more sensible thing could the bat do than go to sleep also, and remain sleeping until spring-time comes again. The frog is an insect-feeder too, which he, no more than the bat, can obtain in winter; so the frog goes to sleep. In the north of France and Germany, there are pretty little frogs of green colour, and which live on trees. Many attempts have been made to naturalize these pretty things in England, but without much success. The very mildness of our insular winters kills them. The degree of cold we experience is usually not enough to send them into deep winter-sleep. The economy of their furnace combustion is not brought down sufficiently low to do without food entirely; and, on the other hand, food they cannot obtain. So the usual result is, that the pretty tree-frogs die. As frogs eat insects, so in their turn do snakes eat frogs; and the latter, not being complaisant enough to hop about in winter-time, what more sensible thing could a snake do than go to sleep too? For a similar reason the spiny hedge-hog sleeps; and he sleeps soundly too; as people who have found him in his winter-quarters can testify.

One of the most curious of foreign hybernators is the little North American animal called the "prairie dog." Prairie dogs congregate in immense herds; and whilst summer-time lasts, they are active enough. As winter approaches, however, and before cold weather actually sets in, the prairie dogs build themselves houses, and, getting under shelter of the same, fasten up the doors securely, and take their long winter-nap. In late winter, or very early spring, whilst snow is yet on the ground, and the prairie land is tormented by icy, howling winds, the prairie-dogs may be noticed, in the morning of some bitterly cold day, opening their doors, poking out their noses, and not apparently finding things as pleasant as they might have wished, retiring once more. Again they close their mansion-doors, and go to sleep. The time had not arrived for coming out, indeed, but the little prairie dogs were still not deceived. Some indication of a good time coming they perceived. Their instinct led them not astray. The Indian and the backwoodsman, noticing the sign, are able to predict that fair weather is near at hand, having trusted to the sure instinct of the prairie dogs.

Hybernation must only be accepted as a relative term. Whilst some animals admit of being frozen outright, and thawed again without damage

to their constitutions, so others are by no means so tolerant of lowered temperature. A human individual having sunk into the sleep of cold, is generally frost-bitten at once in some prominent and exposed part. The nose is the most likely organ to suffer; after which come the fingers and the toes. If the sleeper be aroused at once, incipient frost-bites may frequently be cured by judicious friction, with ice or snow at first; the object being to supply warmth by degrees. But if the first frost-bite touch any internal organ, the seal of death is impressed. Instances have been known of the congelation of fish bodily, in the ice of a pond, the creatures having been restored to motion, without damage, by judicious thawing. Stranger still, examples are on record of the freezing of insects into a block of ice, which latter, being laid before a fire and thawed, the insects buzzed away. Between these latter extreme cases, and the intolerance of cold experienced by human beings, comes hybernation, properly so called.

Even amongst hybernators, there is a great difference. Our pretty little friend, the squirrel, furnishes us with an example of what may be termed modified hybernation. The squirrel is a good food economist, as is well known. He keeps a bright look-out at the commissariat stores. In autumn, when the hazel-nuts have ripened, the little fellow may be seen busily carrying the tawny treasures, one by one, in his mouth, and depositing them in some mysterious hole. In that hole is a comfortable nest, furnished with great care, and having a capacious larder beside it. In this larder he hides the nuts, to be nibbled at frugally in winter-time when the sun shines more brightly than usual, and he rouses to see what is doing in the world. A tame squirrel living in a warm room, hybernates slightly, or not at all. A sleepy fellow he will perhaps seem, not quite so lively as in the summer, but that is all.

To rouse a hybernating animal from its winter-sleep is a very dangerous operation. Hedge-hogs are particularly intolerant of this treatment; in fact, the rough-looking hedge-hog is a very delicate fellow. Thus dealt with, the animal generally dies, furnishing one of the many examples of the beautifully-poised relations of vitality to external circumstances, as determined for beneficent purposes by Almighty will.

1740. Dear friends, as much as in you lies, encourage a frequent and diligent reading of the holy Scriptures in your families; in them are contained the promises of eternal life and salvation. For as a steady trust and belief in the promises of God, and a frequent meditation in the law of the Lord, was the preservation of a remnant in old time, so it is even to this day; and as a distrust and disbelief of the promises of God, and a neglect of his holy law, was the occasion of the complaints made against the Jews, the posterity of Abraham, even so we have reason to fear, that the apparent declension in our time, from true piety and godly zeal in many places, is too much owing to a disregard of the doctrines of the holy Scriptures, and the promises of the Holy Spirit in them recorded. Wherefore it behooves every one, who would be united to Christ, and a member of his church, to believe in the promises of God and Christ, and to wait to know the fulfilling of them in his own heart. It was by this the primitive believers became of "one heart, and of one soul." It was by one Spirit, namely the Spirit promised by Christ, that "they were all baptized into one body." Having, therefore, dearly beloved, such great and precious promises, and being encompassed with so great a cloud of witnesses, let us run with cheer-

fulness in the way of the Lord, and walk in the footsteps of the flock of his companions, "looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Hearty Suppers.—Eating heartily in an exhausted, or even in a greatly debilitated bodily condition, is dangerous at any hour. Many a man has fallen apoplectic at the close of a hearty dinner; but the danger is greatly increased by going to bed soon after; for the weight of the meal, a pound or two, rests steadily on the great veins of the body, arrests the flow of the blood, as a continuous pressure of the foot on a hose pipe will more or less completely stop the flow of water along it. This arrestment causes a damming up of blood in the vessels of the brain, which at length cannot longer bear the distention, and burst, causing effusion there, which is instant, sometimes, and is certain death always.

There is scarcely a reader, of middle life, who has not more than once been nearer death than he imagined, from this very cause. A man feels in his sleep as if some terrible calamity was impending, some horrible beast after him, or some fearful flood is about to overwhelm him; but spite of every effort, he cannot remove himself sufficiently fast; the enemy behind is increasing upon him; and at length, in an agony of sweat, he is able by a desperate effort to set the stream of life in motion by uttering some sound, fearful to be heard, or only saves himself from falling into some fathomless abyss, by a convulsive and desperate effort. In cases where there is no power to cry out, or no effort can be made, the person is overtaken, or falls and dies! Eating a hearty meal at the close of the day, is like giving a labouring man a full day's work to do, just as night sets in, although he has been toiling all day. The whole body is fatigued when night comes, the stomach takes its due share, and to eat heartily at supper, and then go to bed, is giving all the other portions and functions of the body repose, while the stomach has thrown upon it five hours more of additional labor, after having already worked four or five hours to dispose of breakfast, and a still longer time for dinner. This ten or twelve hours of almost incessant labor has nearly exhausted its power; it cannot promptly digest another full meal, but labors at it for long hours together, like an exhausted galley slave at a newly imposed task.—The result is, that, by the unnatural length of time in which the food is kept in the stomach, and the imperfect manner in which the exhausted organ manages it, it becomes more or less acid; this generates wind; this distends the stomach; this presses itself up against the more yielding lungs, confining them to a more diminished space; hence, every breath taken is insufficient for the wants of the system, the blood becomes foul, black, and thick, refuses to flow, and the man dies; or, in delirium or fright, leaps from a window or commits suicide, as did Hugh Miller, and multitudes of others, as to whom the coroner's jury has returned the non-committal verdict, "Died from causes unknown," if not more impiously stating, "Died by the visitation of God."

Let any reader who follows inactive life for the most part, try the experiment for a week, of eating absolutely nothing after a two o'clock dinner, and see if a sounder sleep and a more vigorous appetite for breakfast and a hearty dinner are not the pleasurable results, to say nothing of the happy deliverance from that disagreeable fullness, weight, oppression, or acidity, which attends over eating. The greater renovation and vivacity which a long

delicious, and connected sleep imparts, both to mind and body, will of themselves more than compensate for the certainly short and rather dubious pleasure of eating a supper with no special relish.—*Late Paper.*

Letter from T. Scattergood to John Pemberton.

Beaver Dam, Va., Ninth mo. 24th, 1792.

Dear Friend,—I received thy letter at our friend Robert Pleasant's, which at that time was comfortable to me, and the tenor of it peculiarly so since, in one close trial, wherein I had to remember encouragingly these expressions contained therein: "The work of righteousness is peace." At the time I received thy affectionate remembrance, we had just got through a very arduous piece of service, [having attended] most or all the meetings in Black Water Quarter. [We had had] meetings every day; there was considerable distances between some of them, and the weather was exceedingly hot, so that, what with exercise of mind, labour in meetings, &c., my poor, feeble body was brought at times very low, insomuch that after meetings, it was as much as I could do to get down a small portion of light food, such as peach-pie, or peaches with a little milk. Meat of almost any kind was loathsome to me. Thus I laboured along in great weakness, and have had to remember how it was with thee just before thy voyage to Britain.

And, my dear Friend, I seem as if I cannot forbear informing thee, that since I received thy letter, when I have been riding in lonely and wilderness ways, day after day, and often in the day, have my thoughts been turned towards thee, insomuch that I have had frequently to stop and pause and make this inquiry, What is or may be the cause that the cogitations of my heart are so much fixed on an individual in that great city wherein so many dwell, that I nearly love? Is my friend labouring under close exercise of mind at this season? and am I, a younger brother, made to partake with him in spirit, although far separate? Indeed, at such seasons as now, thou hast been made near to me, I believe by Him who metes out all our portions to us by just weight and measure, and who has declared, "That the needy shall not always be forgotten, nor the expectation of the poor perish." If a sparrow cannot fall to the ground without His notice, surely he takes notice and records the honest labours of those who have, at his command, spent many of their days in endeavouring to gather souls into his everlasting kingdom. After this manner has my spirit been led to look over thy labours and travels in lands very far remote, and receiving this for answer, it has been precious comfortable to me; "There shall be a glorious recompense in the resurrection of the just." I have thought at such seasons, I could say much more to thee, when my heart has been full; but let this suffice, that it is my firm belief the Lord has been with thee in the Orkneys. The seed thou hast, at the great Lord of the whole family's command, scattered in or sown in that land, shall not be gathered up by the grand vulturous bird of prey, the devil, but in the Lord's time, spring up to the praise of his adorable name.

With respect to thy present prospect, my desire is, that thou mayst still pray for patience, and be kept in the patience, which runs the race, and at last obtains the crown. The Lord is on his way, I believe, to set thee at liberty; and no matter how, so as it is seen to be his doings, and at length prove marvellous in thine eye.

I wish thee to live still in that which dare not think the time long, and at the same time keep in

true devotion of heart, so as truly to say, Here am I, send me.

I have been persuaded, the more the wife of thy bosom, thy affectionate companion, comes to be resigned unto the will of an all-wise and over-ruling Providence, the more of the income of true and lasting peace she will experience. Submitting to his hand of power, which qualifies for every good word and good work in her family and in the church, she might be qualified in Divine authority, to say to others, "Arise up, ye careless women that are at ease; awake out of sleep, ye lukewarm, unconcerned daughters; let us be in earnest to get our day's work done in the day-time, for the shades of the evening advance apace." Oh, that she may ask counsel of God, and wait for it with regard to thy heavy exercise, that by an entire resignation of heart and mind in all things, to the Divine will, putting away every weight and burthen which may rise in the reasoning part—peace, true peace, may flow into her heart and mind, and the Lord's will be done in you both, by you and upon you, to the praise of his excellent name, in the end. So wisheth your exercised, concerned friend and brother, who has written as things have arisen, in the simplicity of a child, and who is a child, and needs the care and prayers of all those, his elders, who love the Lord Jesus in sincerity.

We have lately returned from South-river, a branch of James, two or three days' journey above this place. We found a pretty large body of Friends, and some precious youth (as also in other places where our lot has been cast.) They are building three meeting-houses—one near a new town called Lynchburg,—a pretty large one, of stone, and appear in a hopeful condition. I meet with ups and downs, and singular trials, one of which may look singular, of turning back into the neighbourhood again, instead of pursuing our journey towards New Garden. And indeed the track has been, and remains new. Instead of large meetings of late, it has been family meetings, and to individuals in families, and many miles to see some, so that my faith and patience also have been tried. Oh, that I may be favoured to hold out until the end of this present journey.

We lodged one night at Charles Logan's, and I remembered thy love to him, which appeared to be kindly received. I have no doubt, but that it was in wisdom, that our lot was cast under his roof. Give my love to thy dear aged father Zane and daughter, and tell him some of the back-woods people love him, and say he was an instrument in settling some such places by Friends. They are numerous at Redstone, to what they were when he was there. I believe he rejoiceth in Zion's welfare. My love also to dear George and Sarah Dillwin who have now become thy neighbours. The people of the land (tell him) love him. I hope thou with others of my beloved friends remember my dear wife and mother. I have frequently thought of late, when looking towards Georgia, that if we should be favoured to arrive there, and Friends were easy to send some useful books by water to meet us, whether we might not distribute them to advantage in that infant State, especially if we should be drawn from amongst Friends in these parts. I submit my prospect to thee, thy brother, and William Savery, to consider of. William knows perhaps better than I, what may be most useful. My love to them and their wives.

I have looked sometimes towards seeing Georgia in the beginning of next year; we get but slowly along, but for every little act of faith and labour of love, there has been a rich reward bestowed by Him who hath a right to our obedience.

Dear Josiah is an encouraging, feeling compa-

nion, preserved much in the patience, under the many singular turns we meet with, which endears him to me; and he desires his love may be affectionately remembered to thee and wife.

I believe the Lord gave me some place in thy brother Isaac's heart when at his house; and my prayers yet are, that the Lord may smite both his winter and summer house, throw down his houses of ivory, and bring him to sit in the dust, mourning over him whom he hath pierced. I mourn over him, and for him, whilst writing, because I have seen what an instrument he might have been, and I hope yet, might be of good in his generation, if with unreserved obedience, he would yield up his will into the will of the Author of his being, who can as suddenly meet with him as with Nebuchadnezzar formerly, when all things may seem to go pleasantly forward in the outward. If he should be in town before I am, thou mayest read this to him, with the addition of my christian, tender love and desire for him.

I am thy poor, little, exercised friend and brother in the necessary tribulations attending the Gospel.

THOS. SCATTERGOOD.

If any opportunity offers to the Yearly Meeting of Carolina, should be glad to hear from thee, and a letter how it is with thee.

Selected.

"THE WEALTH I'VE GOT."

Not houses nor lots in a principal street,
Not rich fields waving with golden wheat,
Not darksome mines deep-stored with gold,
Nor piles of ingots in coffers old;—
Not these, though they fill so many a lot—
These form no part of the wealth I've got.

I'm poorer to-day than a year ago—
I was poorer then than I cared to know;
The future has nothing but struggle and care
For the bread to eat, and the raiment to wear;
Yet I still look onward and murmur not,
For I'm very rich in the wealth I've got.

I've kind ones to love me, rich or poor,
I've friends whom I hold with a friendship sure;
I've pleasures and duties, day by day,
And work for each hour that passes away;
I've a home with its treasures—earth's dearest spot,
Where I hoard like a miser the wealth I've got.

I've a heart, thank God, that loves mankind;
I've a spirit, thank God, that can be resigned;
I've a hope to finish some trifle of good,
Before I lie down for the grave-worm's food;
I've a hope that neither stain nor blot
Will cling wheu I'm gone to the wealth I've got.

I've a trust in the Master, whose tender care
Giveth bread to eat, and raiment to wear;
I've a firm, stout heart, that he giveth me
To bear whatever my fortune may be;—
So earth can be never a sorrowful spot,
While kind Heaven leaves me the wealth I've got.
Henry Morford.

Lima Beans.—We see that some of our brethren of the press are recommending the pinching off of Lima beans when six feet high, instead of permitting the vines to run around poles of fifteen feet. This is an excellent practice. Such treatment causes the vine to grow to a much larger size, throwing out side shoots with a larger crop of fine fruit, and to perfect the beans before frost, instead of continuing to bear indefinitely, and to perfect but few. This is an excellent crop when so managed, and always profitable. It only requires full fertilization and thorough disintegration of the soil to raise a pint or more of Lima beans per pole, and with such a crop, sold at six dollars a bushel in the dry state, the yield will equal four hundred dollars or more per acre in value.—*Late Paper.*

The wisdom of a man lies not in satirizing the vices of others, but in correcting his own.

For "The Friend."

BIOGRAPHICAL SKETCHES

of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 141.)

JOSHUA BROWN.

On the 4th of the Eighth month, Joshua attended a meeting, held near James Perry's, and, on the 5th, one at Westerly. In this meeting, he was ed to set forth the necessity of revelation being still continued to the church of Christ, showing that if it had ceased, the glory of Israel might justly be said to be departed. Here again he found it needful to press on the people to mind the day of their visitation. The meeting was favoured, and ministered satisfaction and comfort to his mind. Dining with Peter Davis, he rode to Hopkinton, and attended a meeting there that afternoon, which was also comfortable and encouraging. His labours in this part appearing to be finished, he, on Second-day, the 6th, left for the westward, accompanied by John Collins and Joseph Mitchell. They reached New Milford, in Connecticut, on the 8th, and had a meeting there in the afternoon, which was largely attended by people of other societies and the Friends of the place. Amongst these, Joshua had a great openness for labour, pressing upon them the necessity of regeneration. Gaius Talcott, accompanying him, he, the same night, rode to Oblong, to the house of Benjamin Ferris. The next day he was at a meeting there, which was an exercising one, although way opened for some public service. That afternoon, with Wing Kelly as pilot, he rode to the house of the widow Thorn, at Nine Partners. On the 10th, he held a meeting in the morning at that place, and in the afternoon, one at Oswego, both of which were satisfactory. On the 11th, had a meeting near Joshua Shearman's, in which he had to treat on regeneration and the universality of the love of God to mankind, showing the necessity there was for experiencing the one, and believing in the other. On the 12th, he was at a meeting at Peach Pond in the morning, and one at Ammawalk in the afternoon, the latter held in a barn. Both meetings were favoured; in that in the afternoon, he was much concerned that his hearers might be brought into obedience to the law of the Spirit, that they might experience the benefit of Christ's coming. At the close of this meeting, he rode with Thomas Underhill to his house near Shap-paqua, where, on the 13th, he attended a meeting in the morning. That afternoon, he had one at Purchase, wherein he had to warn some present against trusting in uncertain riches; exhorting them to seek to know a being broken off from the wild olive tree, from a dependence upon anything here below, that they might witness a being engrafted into the true and living vine. After meeting, he rode to Marmaroneck, and, on the 14th, had a meeting there, which, although not held in silence, was not an open satisfactory time. He dined at John Cornwall's, where many friends were gathered, because of the home-coming of a young married couple from Long Island. Aaron Lancaster was there, and both he and Joshua had service amongst the young people and others present. In the afternoon, he and Aaron Lancaster rode to West Chester to an afternoon meeting, in which they each laboured in the gospel. After meeting they rode towards New York, where, on the 15th, they had a meeting, which was favoured. Joshua then parted with Aaron, and, crossing over to Jersey, rode that night to Rahway, where he lodged at the house of Joseph Shotwell. On the 16th, he rode across New Jersey, and reached Bristol, in Pennsylvania, where he tarried that night with

Ennion Williams. On the 17th, he rode through Philadelphia, and, on the 18th, reached the house of William Swayne, in time to attend the meeting of ministers and elders of the Western Quarterly Meeting. After attending the several sittings of the Quarterly Meeting, he went to his own residence, where he found his family well, although sickness had been among them in his absence. He says, "When I got home, I felt a good degree of peace and satisfaction in that I had industriously pursued my journey, and had performed all I had in prospect, before I left my home. Great thankfulness attended my mind, both in my journey, and after my return, to the great Master, in that he had been pleased to favour me with health of body and strength of mind to perform what he required of me. Thanksgiving and honour be given to His great and worthy name, who doth not leave nor forsake those who trust in his power, and rely upon him for strength and help."

In the year 1772, he felt a draught of love drawing him to attend the general meetings on the Eastern shore, and having the approbation of his Monthly Meeting with the concern, he left his residence in the Tenth month, to fulfil it. The visit, of which he has kept few minutes, appears to have been performed to satisfaction, in part of which he had the company of George Dillwyn, and of William Brown, Joshua Thomson, John Reeve, and Mercy Redman.

After this he was diligently occupied in temporal business about home, and in attending the meetings of which he was a member as they came in course, until, with unity of his Monthly Meeting, he, on the 26th of the Second month, 1774, left home to attend meetings belonging to Chester and Philadelphia Quarterly Meetings. The day of starting being Nottingham Monthly Meeting, he attended it, nearly to the conclusion, when leaving it, he rode to Christiana bridge, where he lodged with his kinsman, John Lowden. On the 29th, which was the first day of the week, he attended a meeting there, in which he found his mind engaged to exhort Friends to take up the good resolution, which Joshua of old did, "let others do as they will, as for me and my house we will serve the Lord." He entreated them to give up their whole heart to serve the Lord in their day, age, and generation, to know the work of reformation perfected in them, that they might obtain an admittance into the kingdom of life and glory prepared for the righteous. Riding into Wilmington, they attended the afternoon meeting there, although late in reaching it. Although he had some service therein, his mind did not feel entirely released, yet as some Friends thought a meeting on Second-day hardly advisable, he felt satisfied to pass on. On the 28th, after visiting his old friend, that sound minister of the gospel and great traveller in the Lord's work, Esther White, he went to the house of John Talbot at Chichester. Here he had a meeting, Third month 1st, in which he exhorted those present to see that their religion was built upon the manifestation of the Spirit of the Lord Jesus Christ, the sure foundation, the Rock of ages. He had also to speak of true gospel ministry, its nature and end, and from whence it proceeded. It was a favoured meeting. On the 2d, he had a meeting at Chester, in which he found it his place to be silent, which he notes as being to the mortification of some present. In company with Nathan Yarnall, he rode that afternoon to Darby, where, on the 3d, he attended the Monthly Meeting. In the meeting for worship, he had to mention the patriarch Jacob's prophecy concerning Christ, the Head of the true church. "The sceptre shall not depart from Judah, nor a lawgiver from

between his feet until Shiloh come, and unto him shall the gathering of the people be." Joshua set forth the office of the Lord Jesus in his church, and the duty devolving upon his people, and the church militant in these gospel days. He also spoke of true faith, and how it might be attained, and the necessity of witnessing a real change of heart, and giving up all for the dear Saviour's sake. He was much enlarged, and a comfortable hope attended his mind that his arduous labour there might be productive of good. He rode that afternoon to the house of Lewis Jones at Merion, where he, on the 4th, had a meeting, which was a suffering season. Dining at the house of Jesse George, he that afternoon rode into Philadelphia, to the dwelling of his kinsman and fellow labourer in the gospel, William Brown.

(To be continued.)

A List of Wonders.—Among the thousands of marvellous inventions which American genius has produced within the last few years, are the following, compiled in an abstract from the Patent Office Report. The report explains the principle of the celebrated Hobb lock. Its "unpickability" depends upon a secondary or false set of tumblers, which prevent instruments used in picking from reaching the real ones. Moreover, the lock is powder proof, and may be loaded through the key hole, and fired off till the burglar is tired of his fruitless work, or fears that the explosions will bring to view his experiments, more witnesses than he desires. Doors and shutters have been patented that cannot be broken through with either pick or sledge hammer. The burglar's "occupation's gone." A harpoon is described, which makes the whale kill himself. The more he pulls the line the deeper goes the harpoon. An ice making machine has been patented, which is worked by a steam engine. In an experimental trial, it froze several bottles of sherry, and produced blocks of ice the size of a cubie foot when the thermometer was up to eighty. It is calculated that for every ton of coal put into the furnace, it will make a ton of ice. From Dr. Dale's examiner's report we gather some idea of the value of patents. A man who made a slight improvement in straw cutters, took a model of his machine through the Western States, and after a tour of eight months, returned with forty thousand dollars. Another man had a machine to thresh and clean grain, which in fifteen months, he sold for sixty thousand dollars. These are ordinary cases—while such inventions as the telegraph, the planing machine, and the India rubber patents, are worth millions each. Examiner Lane's report, describes new electrical inventions. Among these is an electrical whaling apparatus, by which the whale is literally "shocked to death." Another is an electro-magnetic alarm, which rings bells and displays signals in case of fire and burglars. Another is an electric clock, which wakes you up, tells you what time it is, and lights a lamp for you at any hour you please. There is a sound gatherer, a sort of huge ear-trumpet, to be placed in front of a locomotive, bringing to the engineer's ears all the noise ahead; perfectly distinct, notwithstanding the noise of the train. There is an invention that picks up pins from a confused heap, turns them around with their heads up, and sticks them in papers in regular order. Another goes through the whole process of cigar making, taking in leaves and turning out finished cigars. One machine cuts cheese; another scours knives and forks; another rocks the cradle; and seven or eight take in washing and ironing. There is a parlor chair patented that cannot be tipped back on two legs, and a railway chair that cannot be tipped back in

any position, without any legs at all. Another patent is for a machine that counts passengers in an omnibus and takes their fares. When a very fat gentleman gets in, it counts two and charges double. There are a variety of guns patented that load themselves; a fishing line that adjusts its own bait, and a rat trap that throws away the rat, and then baits itself and stands in the corner for another. There is a machine also by which a man prints, instead of writes, his thoughts. It is played like a piano forte. And speaking of pianos, it is estimated that nine thousand are made every year in the United States, giving constant employment to one thousand nine hundred persons, and costing over two millions of dollars.

After such a list of inventions as these, who can say truly that "there is nothing new?" There may be nothing new in creations merely imaginative, but in the application of scientific principles to the saving of labor, and to new and improved methods of labor production, and consequently to the increase of the material wealth of the country and the improved condition of the people, there is not only a vast deal that is new, but what is better, much that is practically beneficial to mankind and useful to society. Morse, who invented the magnetic telegraph, is just as much an inventor, entitled to the credit of discovery, in his combination of the means by which intelligence can be instantly conveyed, as if there had been no previous discoveries of the properties of the magnet, or the laws of the magnetic force tending to and facilitating the last grand discovery. The man who invented the sewing machine produced an original invention, though the same idea may have floated in somebody's brain years before he created the combination of forces and the arrangement of mechanical principles by which he accomplished it. Fawke's steam plow is an original invention, and like the sewing machine, one from which the greatest social good may be deduced. The steam fire-engine is another happy original thought, though a necessity almost from previous steps in the progress of the steam-engine.

It is remarkable that all the great inventions should be produced by the inventive mind of the present day, which shows that practical science is penetrating more deeply and surely into the body of society, and what were, until quite recently, mysteries to the common mind, are familiar principles, understood and practised upon by men enjoying few of the advantages of what usually is termed "liberal education," a phrase which means acquaintance with things merely ornamental and of no use, generally to the exclusion of science, which is the foundation of everything true and useful. The further education goes in the last direction, and the wider science, becomes spread among the people, the stronger will the foundations be laid of an education which must necessarily quicken the highest activities of each individual mind, and lead to greater and more interesting discoveries.—*Late Paper.*

For "The Friend."

Peace and Good-Will Essential to Happiness.

Our Saviour told his disciples that they should be known of all men by the love which they bore to one another. It was to be an essential, distinguishing mark in them before the world, designating them as his followers. As they were to be sent forth to preach the offers of the love and mercy of God to the world, in sending his beloved Son for the salvation of all, who believed and received Him, they were to show the spirit and the fruits of the gospel which they declared, in their own conduct and example. John who leaned on Jesus'

bosom, and was termed the beloved disciple, appears by his epistles, to have been remarkably imbued with this heavenly spirit and disposition, and was favoured with extraordinary revelations, being peculiarly fitted thereby for those divine communications which he had from his glorified Lord and Master. Knowing the love of God perfected in us by keeping his word, is spoken of by this apostle, as evidence that we are in Him. And again, "he that loveth his brother, abideth in the light," which indicates that without abiding in the light of Christ, we cannot truly love one another. For "he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because darkness hath blinded his eyes." If a man is so blind that he cannot tell where he is going, or what spirit he is following, he is liable to fall into a ditch; and if the blind lead the blind, our Saviour says, both shall fall into the ditch. Should the spirit of enmity towards brethren, seeking to destroy their religious reputation, be the leader of such, all pretence to sustain the Redeemer's cause will be in vain, and must terminate in the downfall of such. The love of the brethren is given as proof, that we have passed from death unto life; but this love is not to be in word or in tongue, but in deed and in truth, and cannot exist where there is hatred. "If a man say, I love God, and hateth his brother, he is a liar; and he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen."

In the revival of the blessed heavenly nature of the gospel dispensation, George Fox showed the reality and efficacy of this love, in his patient and pacific endurance of the cruelty of wicked men, and in his labours for the salvation of all. When Friends were gathering together into a religious body, and engaged in proclaiming the same gospel which the primitive apostles preached, he was often constrained to warn them against strife and dissension, and to call them to keep in the Seed, and to walk in the light of Christ, in which they would love and unite with one another, and be preserved from a dividing spirit. In one of his early epistles he says: "Friends and brethren everywhere, dwell in that which makes for *peace and love*; for blessed are the peace-makers, for theirs is the kingdom that stands in righteousness, joy and peace in the Holy Ghost, and in power. Therefore seek the peace, in which is the welfare and good of every one. Take heed of *strife and contention*, for that eats out the good, and does not edify, nor make for peace; for it is love that edifies the body. Therefore, keep in the Seed, and know that which was before enmity was, in which there is both peace and life. And all be careful to watch over one another, *for one another's good*. Be patient and *keep low* and down in the power of the Lord God, that there ye may come to enjoy the kingdom of peace, and sit down with Abraham, Isaac, and Jacob in the same. For blessed are all ye that lie down in the power of the Lord, and rise up in it, and in faith remain, through which power ye come to be preserved, and united to the God of life and truth. Take heed of any *words or carriage* that do not tend to edification, and *building up in the love and life*. Therefore, ye that have tasted of the power of God and of his good word and of his light, wait for wisdom, and walk in it, that ye may be preserved in unity in the light and life, and in fellowship with God and one with another, that to the Lord God ye may be a good savour, and a blessing in your generation, strengthening one another in the faith, in the grace, in the Word by which all things were made and created. Keeping the word of patience, herein ye will see the Lord keeping you from all the temptations which

come to try them that dwell on the earth; by which Word of God ye may all be preserved in the sweet, holy life, in which there is unity, which was before enmity; which word doth fulfil the words.

"Therefore, in that live, that ye may all feel life abundantly through the light and power that comes from the Word, through which word your souls may be brought up to God, where is joy, peace and comfort. So above all things, live in that which *stops strife, contentions and janglings*; and live in that, by which ye come to *serve one another in love*, even in the love of God, which thinks no evil, envies not, neither is it easily provoked—which fulfils the law, which is love out of a pure heart. Let not prejudice boil in any of your hearts, but let it be cast out by the power of God, in which is the unity, and the everlasting kingdom; that ye may all witness your being made heirs of the same kingdom of peace, and to be inheritors of it, sitting down in the same, knowing your own portion, and increasing in the heavenly riches. This is above all strife, and the man of it, which is born of the Egyptian woman, which genders to bondage. Therefore, know the Seed, the second man, the Heir of the promise set over all, and the blessing and presence of the Lord—the Seed of life and peace to reign in you all, which possesses the kingdom, where there is no end. The grace of our Lord Jesus Christ be with you all, to teach, season, and establish you, which brings your salvation."

G. F.

Every one who watches his own heart, knows that jealousy and ill-will shut out the christian love that seeks the welfare of others. If we would be really the disciples of Christ, and succeed our forefathers in the Truth, we must cherish this love, and maintain in life and practice, the pure principles of the gospel, under which the Society was gathered. At a time when contention and division are endangering the preservation of a united government in this land, Friends, who peculiarly profess to be advocates of peace and harmony, ought especially to cherish love and good-will among themselves and towards all men. Then they would be preachers of righteousness, and be instrumental in spreading the kingdom of the Messiah, the Prince of peace.

THE FRIEND.

FIRST MONTH 12, 1861.

(Continued from page 144.)

We left our exiled Friends at the Falls of Schuylkill, whither they were conveyed the evening of the day on which they were compelled to leave Philadelphia. It was soon apparent, that little care had been taken by their persecutors to afford them the necessary entertainment on the road, and had it not been that the kindness of their fellow members secured them ample provision, where they stopped to dine or lodge, they might have suffered for want of food. The members of the City Troop entrusted with conducting the prisoners as far as Reading, refused to allow them to know the instructions they had received respecting them; but upon their arriving at Pottsgrove, they gave evidence of their confidence in them, and their disbelief of the "suspicions" charged upon them, by allowing them to disperse for the night to lodge at the houses of some of their friends residing in that neighbourhood; they agreeing to meet them the next morning.

Upon assembling the next day, the prisoners found that their baggage had not been sent on, and as some of them had not even a change of linen

with them, and as the weather was becoming cool, and it would soon be necessary to have warm clothing, they protested against going on any further until their baggage should come to hand. The escort consented to their tarrying until the following day, but some evil-disposed persons at once circulated a report that the Quakers refused to go on any further, and were in expectation of being rescued, or making their escape. Whereupon the sub-Lieutenant of the county ordered a company of twenty armed men into Pottsgrove, and going there himself, insisted upon the Friends leaving immediately for Reading. It was now late in the afternoon, and they remonstrated against being thus hurried away, explained to him the reason why they had been delayed, and pointed out the hazard of life they must run, if obliged to pass over some portion of the road between there and Reading, after daylight had departed. After much parleying, it was at length agreed they should not start until the next morning. On the morrow, before the company was in readiness to leave, two messengers arrived with writs of "*habeas corpus*," granted by Thomas McKean, Chief Justice of the State, for the nine Friends who had made application therefor, before leaving the city. These writs were at once regularly served upon the officers in command, and who had the Friends in custody. Upon hearing them, they acknowledged they understood the power of such writs, but after consultation, they refused to obey them. This was on the 14th day of the Ninth month. The other prisoners who had before declined making application to the Chief Justice, now concluded to do so, and their application was forwarded by a suitable messenger.

That afternoon the prisoners arrived in Reading, where they found the people greatly excited against them, in consequence of the false reports spread respecting them. As they passed through the streets, stones were thrown at them; and upon arriving at the tavern, a guard was set around the house, and the Friends who had come in to meet them, were prevented having intercourse with them. One of them, however, was allowed to send them some dinner, a meal which otherwise they would not have got. The next day the writs of *habeas corpus* sent for the day before, arrived. One of the persons who brought them from the Chief Justice, was asked by one of the officers if he would take the "test;" and upon his declining, he was at once made a prisoner and sent to the county jail. Although the officers had assumed the responsibility of disobeying the writs granted by the highest judicial functionary in the State, upon the plea that they were bound to carry out the directions of the Executive Council, which must itself see to this matter, yet they were evidently uneasy with the situation in which they found themselves placed; one of them, therefore, posted back to Philadelphia for advice. The prisoners afterwards learned that the Council, upon receiving information of the granting of the writs by the Chief Justice, were at first much puzzled to know what course to pursue in order to prevent their plan of banishment from being defeated; they, however, resolved to apply to the Legislature—then sitting in the city—to help them out of the difficulty. Accordingly, on the evening of the 17th, the officer who had gone to Philadelphia for advice, returned to Reading, bringing with him a printed copy of a bill which had been introduced into the Legislature on the 15th inst., and was enacted into a law on the 16th, intended to justify and sustain the Supreme Executive Council in the course it had pursued towards the prisoners, and suspending, for the time being, the *Habeas Corpus* Act.

This *ex post facto* law authorized the Council, upon the recommendation of Congress, the Commander-in-Chief, or a General of Division, to take up any person upon suspicion of being inimical to the State, or to the United States; to seize and examine their papers, and to confine such persons, or to send them away to some distant part of the country; and provided that all persons acting under the authority of the Council in such cases, shall be indemnified, and held harmless from all suits or penalties whatever; and that no Judge or officer of any court shall issue any writ or writs of *habeas corpus*, for the purpose of hindering or obstructing such proceedings of the Council. As this act was passed more than two weeks after the proceedings against these Friends commenced, and they had been arrested, imprisoned, and sentenced to banishment, without hearing or trial, before the Legislature had any proposition for such a law before it, it could not apply to, nor in anywise justify the illegal acts of the Council in their case; but as it recited several of the principal facts that had characterized those illegal acts, and was limited in its operation until the first sitting of the next Legislature, it was evidently intended to cover their case, and was a direct acknowledgment, that the measures pursued against them, had been contrary to the law of the land; and that it was deemed necessary to attempt to palliate their gross violation of the rights of freemen, and ward off the punishment that might be hereafter sought for by these outraged citizens. Further conclusive proof of this was afforded by the Council, who, in order to shelter themselves under this law, issued a new warrant to those having custody of the prisoners, dated on the 16th inst. (the day on which the law passed,) commanding them to remove their charge from Philadelphia to Reading, though they knew they had started with them five days before, and were then in Reading.

The prisoners were now formally delivered into the charge of the Lieutenant of Berks County. Notwithstanding the new law, the Friends had the writs of *habeas corpus* last received, regularly served upon the officer in command, and upon his refusing to obey them, despatched a messenger to the Chief Justice, with information thereof; and also informing him of the illegal incarceration of one of the persons who had brought the writs, and requesting him to interfere on his behalf.

On the 21st of the Ninth month, although John Pemberton was much indisposed and unfit to travel, the prisoners were obliged to set off for their place of destination in Virginia. Daniel Levan was appointed commander of the escort. He conducted himself with much courtesy towards the Friends, and after being on the road three days, he allowed them to have copies of the several orders issued by the Council respecting them, which they found to be very contradictory in dates and other important particulars. There was also an order from the Secretary of War to the commanding officer of the first county they should enter, after leaving Pennsylvania, (where the authority of the Executive Council would cease,) to see that the prisoners were properly secured and treated, and forwarded to the commanding officer of the next county, who was to act likewise, and so on until they reached the place decided on as their place of residence; which they now learned, was to be Winchester, Va., instead of Staunton or Augusta, as first proposed.

Their journey occupied nine days, and from the poor conveyances supplied for them, and the badness of the roads, was very fatiguing and exhausting. Repeatedly they were unable to obtain the most meagre accommodations at the taverns; sometimes they were without food from morning until

night, except the crackers and cheese they carried with them, and on two occasions they were dispersed to find supper and lodgings wherever they could best obtain them, while their guard went off to seek quarters for themselves. On arriving at the boundary between the States of Pennsylvania and Maryland, several of the Friends declined crossing it voluntarily, and thus leaving the jurisdiction of their own State until the sheriff of the county was brought; and before him they entered a formal protest against their illegal extradition. They found, from the treatment they received from many of the inhabitants of the section of country through which they were conveyed, that pains had been taken to prejudice their minds against them, by representations of their having been the cause of great distress and bloodshed where they came from; and a disposition to do them an injury was repeatedly manifested.

Upon their arrival at Winchester, D. Levan gave the prisoners into the custody of John Smith, lieutenant of Frederick county, Virginia. Upon the latter reading over the several papers delivered to him by the escort, he observed, in their presence, that they were so confused and contradictory in their dates he did not consider himself authorized to take charge of them, unless he should receive instructions to that effect from the Executive of Virginia. The Friends at once gave him a brief account of the illegal and unjust manner in which they had been deprived of their liberty, and requested him to furnish them, in writing, with his opinion, whether they were prisoners of Congress? or of the Council of Pennsylvania? If the former; had he received orders from Congress to hold them as such? If the latter; was he authorized to receive them as its prisoners? If he decided to keep them as prisoners; would he make provision for their support and accommodation, such as became their characters and standing? Lieutenant Smith treated them with the greatest politeness, and after consideration, refused to receive them as prisoners, though he told the commander of the escort he would take the responsibility of setting a guard over them until he heard from Congress or the Governor of Virginia.

Shortly after the prisoners arrived at Winchester, some Friends who resided in the neighbourhood, and had heard of their banishment to that place, came in to visit them, and to manifest to them their sympathy and fellowship with them. This gave great offence: a report was spread that these were the most influential Quakers in America, and that they would stir up the Quakers in Virginia against the American cause. Some of their former guard from Pennsylvania added to the excitement, by misrepresenting their conduct and characters, and the excitement ran so high, that a body of about thirty men armed themselves, and marching to the tavern where they were quartered, demanded their immediate removal out of that part of the country, threatening violence towards them if they remained. Lieutenant Smith exerted himself to the utmost to preserve the prisoners from harm, soothed and reasoned with the people, and finally prevailed on them to allow the prisoners to remain, until he could send a communication to Congress and the Governor of Virginia; this was acceded to on condition that they should be confined to the premises where they then were, and hold no communication with any of the inhabitants.

On consulting together under these circumstances of imminent peril to their lives, the Friends thought it their duty again to lay their suffering case before Congress,—then sitting at York,—and to try once more to induce that body to restore them to the bosoms of their families, and to their

rights as citizens. Accordingly, they drew up another remonstrance, in which they reviewed the proceedings against them, referred to the recommendation of Congress to the Executive Council, to hear them, and its disregard of that recommendation; and in the language of truth and plainness, set forth the violations in their case of law and justice, which Congress professed to be dear to it; and concluded with the following, "If you entertain those opinions in reality you have so often uttered in your publications in favour of liberty, so far from being offended at the freedom we use in addressing you in its favour, our cause will derive credit from the firmness with which we have thought proper to assert it. On the contrary, if you are determined to support the Council in the unjust and illegal steps they have taken to carry your first recommendation into execution, by continuing us in a country so dangerous to our personal safety, we commit ourselves to the protection of an all-wise overruling Power, in whose sight, we trust, we shall stand in this matter acquitted, and who, if any of us should lose our lives, will require our blood at your hands."

This remonstrance was read to Lieutenant Smith, who also read his communication to Congress to the prisoners. In the latter he informed Congress, "It was with the utmost exertion of my influence with an enraged multitude, that I prevented the greatest violence being offered to these men," and "I can assure you their lives will be endangered by their staying at Winchester." "In justice to the prisoners, I can but inform you that their behaviour, since they have been at this place, has truly been inoffensive, and such as could give umbrage to no person whatever."

A communication was likewise prepared by the prisoners to the Governor of Virginia, which, with one from the Lieutenant, was sent to him. The papers for Congress were forwarded by a special messenger.

(To be continued.)

SUMMARY OF EVENTS.

EUROPE.—Liverpool advices to the 23d, report increased activity in the market for cotton and breadstuffs. Consols, 92½ a 93.

It was reported at Paris, that the French ambassador at Constantinople was about concluding an agreement, in virtue of which the French army in Syria would prolong its occupation for six months beyond the time originally agreed upon.

The Bombay papers give an unfavourable picture of the state of India. Strong demonstrations had been made against the income tax, in various places. At Poona, several thousand natives assembled, and publicly tore up the income tax papers.

UNITED STATES.—*Affairs at Washington.*—A committee of the members of Congress, from New Jersey, Pennsylvania, Illinois, Indiana, Ohio, Arkansas, Delaware, Kentucky, Texas, North Carolina, Missouri, Virginia, and Maryland, have been in conference, in relation to the threatened disruption of the Union. On the 5th inst., they adopted the following propositions: Recommending a repeal of all personal liberty bills. An efficient amendment of the fugitive slave law, preventing kidnapping, equalizing the commissioners' fee, &c. That the Constitution be so amended as to prohibit any interference with slavery in any of the States. That Congress shall not abolish slavery in the dock-yards, &c., or in the District of Columbia, without the consent of Maryland, and the consent of the inhabitants of the District, nor without compensation. That Congress shall not interfere with the inter-State slave trade. That there shall be a perpetual prohibition of the African slave trade. That the line 36 deg. 30 min. shall be run through all the existing territory of the United States, and in all north of that line slavery shall be prohibited, and south of that line neither Congress nor the territorial Legislature shall hereafter pass any law abolishing, prohibiting, or in any manner interfering with African slavery. When any territory containing a sufficient population for one member of Congress, in any area of sixty thousand square miles, shall apply for admission

as a State, it shall be admitted, with or without slavery, as its Constitution may determine. It is not expected that the compromise proposed will receive the assent of either extreme in Congress, one being bent on secession, and the other disinclined to yield so much to the demands of the South.—The Alabama and Mississippi delegations held a conference on the night of the 5th inst., and afterwards telegraphed to the conventions of their respective States, advising them to secede immediately, saying there was no prospect of a satisfactory adjustment. A published letter of James M. Mason, U. S. Senator from Virginia, declares that the Union is already dissolved; that eight States will be out in thirty days; and that Virginia ought to secede as soon as possible.—The South Carolina Commissioners remained some days in Washington, endeavouring to open negotiations with the government, in which, however, they were unsuccessful. They then returned to Charleston to report the failure of their mission. The proceedings of Congress, when in session, have been of little importance. Not much interest attaches to the ordinary routine of legislation at this critical juncture. Senator Baker, of Oregon, made an able speech, in reply to Benjamin, of Louisiana. Senator Douglas also spoke on the subject; he denied the right of secession, but maintained that it was impossible to preserve the Union by force. War must be disunion, certain and inevitable. He was for peace, and union secured by peaceful compromise.—On the 7th inst., Crittenden, of Kentucky, introduced his resolutions, for submitting propositions for a settlement of the matters in dispute between the two great sections, to a direct vote of the people, as speedily as possible. The resolutions to be submitted are intended to carry out the plan agreed upon in the conference of the border States. He supported this plan of compromise with great earnestness. Senator Toombs, of Georgia, made a strong secession speech, declaring the Union was already dissolved. The South had long appealed to the fraternal feeling and justice of the North in vain, and now they were voting what was called revolution, and were ready to appeal, if need be, to the sword, and ere long, the ground would echo to the tramp of armed men, from the Capitol to the Rio Grande.

Charleston, S. C.—On the 7th, the steamer Star of the West was chartered by Gen. Scott, and sailed from New York, with a full supply of provisions, and a reinforcement of 250 men, for Fort Sumpter.

Virginia.—The Legislature met on the 7th, and the House of Assembly unanimously adopted a resolution appointing a committee, with instructions to report a bill for a State convention.

Progress of the Revolution.—The Florida convention is in session at Tallahassee. There was no doubt an ordinance of secession would be promptly enacted. In the Georgia convention, the secession party are in the majority. Fort Morgan at Mobile has been taken possession of, on behalf of the State of Alabama. The fortifications at Savannah and the U. S. arsenal have been seized by the State of Georgia. At Charleston, the U. S. revenue cutter fell into the hands of the seceders, through the treachery of her commander, who was a South Carolinian. In that city, all business is suspended, and nothing but military preparations occupy the people. A great number of slaves have been employed in making earth works and trenches on the land nearest to Fort Sumpter, with a view to its speedy attack by rafts, protected by barricades of cotton bales. The fort has but a small garrison. The postmaster at Charleston has written to the Postmaster-General, that he holds himself responsible to the federal government for the revenues accruing in his office. For the present, therefore, the postal arrangements will continue unchanged. The arsenals in the several seceding States have been amply supplied with arms within the last few months, by order of the late Secretary of War. From the Springfield arsenal there were sent to Charleston, S. C., 15,000 muskets; to Alabama, 15,000; North Carolina, 25,000 Georgia, 20,000; Louisiana, 30,000, most, if not all, of which will be taken by the revolutionists. The collector at Charleston having resigned, a successor has been nominated by the President; but the senate will probably refuse to confirm the appointment.

Philadelphia.—Mortality last week, 244.

New York.—On the 7th inst., Mayor Wood sent in a message to the Common Council, recommending a separation of the city from the State, and that New York be a free city. He argues that the metropolis ought to break the bands, which bind her to a people and party that have plundered her revenues, attempted to ruin her commerce, taken away the power of self government, and destroyed the confederacy of which she was the proud empire city! The mayor's views are, it is said, approved by no small portion of the inhabitants.

Mississippi.—The convention of this State assembled on the 7th inst. A committee was appointed with instructions to prepare and report, as speedily as possible, an ordinance of secession, providing for the immediate withdrawal of Mississippi from the federal Union, with a view to the establishment of a new confederacy, to be composed of the seceding States.

Alabama.—The State convention assembled on the 7th. A strong party favours deliberation and co-operation with the other slaveholding States, but the majority are said to be for separate and immediate secession.

California.—Late San Francisco dates have been received by the overland route. The President's message and the proceedings in Congress, up to the 7th ult., had been received, creating much anxiety on account of the critical condition of the Union. All the Republican papers advocate the repeal of the personal liberty bills of the Northern States. There is some talk of organizing a Pacific republic if the South secedes, but the present sentiment of the people is undoubtedly to strive to preserve the Union as it is, and to stay with all that remains of the Union, if any portion secedes.

The Markets.—The money market, in New York, Boston and Philadelphia, is easier, and stocks which had been greatly depressed, are again rising, notwithstanding the gloomy aspect of political affairs. The following were the quotations in the grain markets on the 7th inst. **New York.**—White wheat, \$1.57 a \$1.60; red wheat, \$1.32 a \$1.38; Chicago spring, \$1.17 a \$1.19; oats, 36 cts. a 37 cts.; corn, 70 cts. a 71 cts. **Philadelphia.**—White wheat, \$1.45 a \$1.50; red, \$1.32 a \$1.35; old corn, 70 cts.; new, 60 cts. a 62 cts.; oats, 33 cts. a 34 cts.; clover seed, \$5.00 a \$5.25. **Baltimore.**—Red wheat, \$1.25 a \$1.32; white, \$1.40 a \$1.60; new white and yellow corn, 62 cts. a 66 cts.

RECEIPTS.

Received from Wm. Foster, R. I., \$10, to 52, vol. 32; from Jas. Brown, N. J., \$2, vol. 33; John Brantingham, Io., \$2; Ellwood Dean, O., \$2, vol. 34; from W. B. Smith, Pa., \$2, vol. 33; from Evan Philips, Pa., \$3, vols. 32 and 33; from Marshall Fell, Pa., \$4, vols. 33 and 34; from J. K., N. Y., for N. D. Tripp and J. Battey, \$2 each, vol. 34, for H. Nickerson, \$2, to 26, vol. 35; from F. Taber, Jr., Mass., \$2, vol. 33; from Jesse Hall, agt., O., for Wm. Hall, N. Cook, J. W. Smith, D. Binns, Jr., and Wm. Hall, Jr., \$2 each, vol. 34, for L. and R. Miller, \$2, to 27, vol. 35, for Israel Steer, \$6, vols. 32, 33 and 34; from Saml. Sheffield, R. I., \$2, vol. 33; from Sarah Green, R. I., \$2, vol. 34.

WEST-TOWN SCHOOL.

A Friend and his wife are wanted to fill the stations of Superintendent and Matron at West-town Boarding-School.

Application to be made to either of the following Friends: NATHAN SHARPLESS, Concord; JAMES EMLIN, West Chester; SAMUEL HILLES, Wilmington; HENRY COPE or WILLIAM EVANS, Philadelphia.

Twelfth mo. 10th, 1860.

DIED, at their residence, on the 16th of Twelfth mo., 1860, in Washington county, Ohio, SARAH, wife of Caleb Egle, in the forty-ninth year of her age; a member of Plymouth Monthly and Particular Meeting. For several months previous to her sickness, she had felt her mind impressed with the belief that her time here would be short. She bore an illness of several weeks with a remarkable degree of patience and resignation; frequently requesting portions of the holy Scriptures read, expressing the comfort it afforded her, and the fear she felt that, through the hurry of business, and multiplicity of temporal engagements, the practice of reading therein, and of that quiet retirement of mind so necessary to the advancement of the true christian life, was too much neglected in time of health. She expressed much concern of mind, on account of the state of society, and earnestly desired that Friends might seek to be clothed with the spirit of forbearance, charity, love, and forgiveness, one towards another, and towards all men, often expressing the love she felt to flow towards all the human family. In this dear Friend, was exemplified in a remarkable manner the supporting power of Divine grace, on a bed of sickness, and in the hour of death; and in her was verified the language of the apostle, "O death, where is thy sting! O grave, where is thy victory!" the fear of death being in a remarkable manner removed. A short time before her close, she requested her family called, and, in a calm, composed manner, bid each an affectionate farewell, and shortly after she peacefully passed away, without sigh or groan.

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Henry Hall.

For "The Friend."

(Continued from page 146.)

Pursuing his journey, he attended most of the meetings of Friends, in North Carolina. Watchfully attentive to the leadings of his Divine Master, his mind was preserved in a lively exercise that his ministerial labours might not dwindle into mere formality, or be prompted by any motive, short of a fresh sense of the renewed call and qualification of the Spirit of Truth immediately administered. He says, "I was often seriously thoughtful lest I should get into the habit of preaching, but upon a humble and reverent appeal to the Searcher of hearts, to know how to conduct before him and his people, I was answered with the precious incomes of sweet peace and inward holy consolation, far overbalancing my doubts and fears—and an evidence was given me, that these fears were permitted to keep me watchful. Oh! that I may more and more reverence and obey the holy One of Israel, for he hath dealt bountifully with me."

From North Carolina, he went into South Carolina and Georgia, and visited the few professors with Friends in those States. Many trials and privations attended the prosecution of this journey, but his mind was secretly sustained by the power of Him, who had put him forth in the work, and who condescended to go before and care for him. The following memorandums are interesting. He and his companion tarried a few days at the house of Isaac Cook, near Mudlick, in South Carolina, whose wife, Charity Cook, was then absent on a religious visit to Friends in Great Britain. While there, he writes: "During this time our horses strayed away, and my companion, Joshua Lord, accompanied by another Friend, set out in search of them. The rivers and creeks being much swollen by the long continued rains, we were very thoughtful how our friends would fare in the pursuit, and in looking toward Georgia, it seemed very unlikely that I should be able to fulfil my prospect of a visit to Friends there. My mind was a good deal depressed, as I found I could not comfortably give up the prospect. But on the morning of the 21st, He whom my soul loves, and whom I delight to serve, condescended to open my way with clearness to proceed, although my companion was absent, and our horses not found. I felt my mind deeply bowed in reverence, and gave up cheerfully, in the full belief, that He who had thus far been with

me, would still go with me; and although nothing but discouragement prevails as to the outward, yet blessed be his holy name, in his adorable mercy he never fails to help the humble. O thou who givest me this faith! I pray thee, keep me in the way I should go, and thou shalt be my God. I will not love another, nay, nor anything this world affords, like unto thee, for thou hast dealt bountifully with me in this trying time; thy love shed abroad in my heart has been life unto me; and the discouragements, which, as a thick cloud, hung round about me, are dispelled by the brightness of thy appearing—good is thy will, O! Lord."

After attending a number of meetings in Georgia, he remarks: "The first day of the year 1800, being at a Friend's house, a few miles from my lodgings, I received information, that three Friends had arrived there, who wished to see me; and on returning, I found my companion, Joshua Lord, who had recovered our horses, after riding more than two hundred miles in search of them. Having fallen in company with Daniel Haviland and Jesse Copeland, they had come on together. Our meeting was mutually agreeable, as I had seen no Friend of my former acquaintance for some months; and having long known Daniel, and he being from New York, and having been at my house long since I left home, it was truly comfortable to discourse with him, as he brought good accounts of my family. We attended the Monthly Meeting of Wrightsborough, and found Friends to be in a divided state, and the business conducted in a spirit of strife, to the dishonour of the holy Head of the church, who set an example of meekness, and taught that we should not return reviling for reviling, but blessing for reproaches.

"After attending several other meetings in Georgia, we returned to Allwood, where we met Susannah Hollingsworth, a minister living in South Carolina, and we all attended meeting there next day. Here Daniel Haviland left me, to visit some meetings which I had been at; and after resting a day, I set out for Bush river Quarterly Meeting. Stopping at an inn upon the road, I heard of the death of George Washington, late President of the United States. He was a good example to statesmen and those in office; appearing to have the welfare of the community in view, rather than the honour of men or the profits of office. The day was an unpleasant one for travelling, by reason of the abundance of snow that fell, being more than twelve inches deep, a circumstance very unusual in this country. The Quarterly Meeting of Bush river was large, and through Divine condescension proved a good time. Here my companion, Joshua Lord, left me, in order to return home by land with Daniel Haviland, and Samuel Miles agreed to accompany me to Charleston."

Of his stay in that city, and return home, he makes the following memorandums, viz:

"We had a meeting with the few Friends resident here, and those from the north and east, who board here during the winter; also one with the inhabitants more generally, both held in the house belonging to Friends. The crying injustice and cruelty of slavery, had frequently engaged my at-

tention during the course of this journey; but never more than while I was in this place, where this oppressed race are very numerous, and are frequently sold at auction like cattle. At one of these sales I was much affected, in hearing a young coloured man pleading his cause. His aged father and mother, and his wife and child were all mounted upon a stage, so that they might be seen by the bidders; they being about to be sold. The young man stepped up and stood by them, but was soon ordered down. He said he wanted to be sold with them—but was told that he could not, as it was a sale to satisfy a mortgage upon the others, in which he was not included. He pleaded with very affecting and moving language, to show how hard it was to be separated from his family; but it was all to no purpose. When he saw that his prayers were unheeded, and that the others would be sold without him, he burst into a flood of tears, and in the anguish of his feelings besought them rather to kill him; for, said he, I had rather die than be separated from my family—upon which he was dragged off the scaffold and driven away.

"The company went on bidding, apparently as unaffected as though the auctioneer had been selling sheep, while the screams and prayers of the aged parents, and the bereaved wife with her infant in her arms, went up to heaven in behalf of themselves, and especially for the poor young man, who had been so inhumanely torn away from them. Besides these victims to cruel and antichristian avarice, there was a large number more confined in a cellar, which were brought out and sold to different purchasers. Thus it is, that near relatives are often violently separated, never more to see each other in this world!

"In the early part of the Second month, I sold my horse, and embarked on board a schooner, of about seventy tons burthen, bound for New York. We had a fine wind in our favour for about three days, when it came directly ahead, and commenced one of the most violent storms any of us had ever witnessed. There were seventeen passengers pent up in a small cabin, one of whom was a sea captain, who said he had been to the East Indies three times, and crossed the Atlantic many times oftener, but was never in so great a storm before. It continued six days and nights, and our vessel being tight and well balanced, laid well to the wind—though her rigging and sails had the appearance of a wreck when the storm abated. At times we concluded we should never see the land again—the sea beating over us so violently, that no one could remain on deck; the helm was lashed, and the companion way door shut close to prevent our being overwhelmed with water in the cabin. Thus we passed several long winter nights, without any light—the jug containing our supply of oil being broken at the commencement of the gale. The consternation which prevailed in the night, when it was expected the waves would swallow us up, was great indeed—though at times a comfortable silence prevailed.

"In common with my companions in the voyage, I gave up all hope of ever seeing home, yet was favoured with resignation, and had no fear of

death; and at one time, when the terrible roaring of the elements, with the cracking of our vessel, aroused all hands out of their beds, I was favoured to remain perfectly quiet in mine, expecting every moment to be the last, ere we were swallowed up. O then, the most anxious desire I had was, that my dear connexions and friends might know how calmly and undismayed I met death, and the comfortable evidence I felt, that in my late dedication I had not been allured by cunningly devised fables. I was renewedly confirmed in my mind, that 'verily there is a reward for the righteous,' and that the peace which our Lord Jesus Christ gives his followers, cannot be wrested from them by any of the adversities of time. Although, from the greatness of the apparent danger, I came to the conclusion that I should not see my home again, attended with feelings of great tenderness of affection for my beloved family and friends, yet hope revived in the midst of the storm, and a belief that we should not be lost, in which my mind was centred in quiet reliance upon Him, who will assuredly do right.

"When the wind changed, and the storm abated, the sailors had much to do to put our vessel in a trim for sailing, her bowsprit being sprung, and the rigging and sails much torn.

"As soon as we arrived at New York, I engaged a passage for Poughkeepsie, and soon reached home, where I found my family well, for which, and the many preservations and favours I witnessed in this arduous journey, I was humbly thankful."

(To be continued.)

From "The Leisure Hour."

Travelling Dick.

It is now nearly a hundred years since the summer of 1763, when Master Thomas Coulter came home on a holiday visit from his apprenticeship in Manchester. Thomas's father was a respectable farmer, and lived in an old-fashioned farm-house in the midst of his own fields, which stretched along a lone hill-side, not far from the county-town of Lancaster. There they sowed and reaped, baked their own bread, brewed their own ale, had Easter feasts, harvest homes, and merry doings at Christmas. Besides his good father and mother, there were two brothers and two sisters, all older than Thomas, some half-dozen of servant men and maids, who, in the homely fashion of those times, worked together in house and field, and sat down together at the same table; yet Thomas was at once the gentleman and traveller of the family.

He had been named after an uncle who lived in Manchester, owned what were then called muslin-loom, and had no children. Thomas was generally considered a clever boy; and this well-to-do uncle had taken him two years before as an apprentice, to learn his trade of muslin-weaving; but it was believed at home, that if Thomas behaved well, he would be his uncle's heir. This was his first home-coming, and his fourteenth birthday came round next month; but the two years of living in a large town, seeing shops and stage-coaches, cotton-spinners and people who came from London, had made a great man of Thomas, not only in his own eyes, but in those of the whole farm-house.

Travelling was a tedious and expensive business at the time of our story. Goods were carried on pack-horses, country people rode in wagons, the roads were bad and frequented by highwaymen; so that honest families, like the Coulters, never went many miles beyond their parish-church; and though Manchester was not then as large as one of its suburbs now, a boy who had lived there two

years, was thought to have seen the world. Besides, Thomas had seen the wonderful cotton trade; it was a new thing then in England. The good people of Lancashire were not sure that the cotton did not grow on the sheep they had in America; but it was brought in ships which came to Liverpool every half-year, wind and tide permitting; carried up to Manchester on the aforesaid pack-horses, spun by women on large, old-fashioned wheels, woven on the hand-loom, bleached or printed sometime within twelve months, and all articles made of it were more costly than silk is in our day.

Thomas could tell them how the cotton grew; for one of his uncle's men, who had been in the West Indies, told him it was planted and harvested just like their own beans. He had mighty tales, too, about the strong arms it required to card and rove the wool, when it came out of the closely-packed bags after the long voyage; how hard it was to spin into thread fine enough for muslin, and how his uncle's looms were stopped for want of yarn; by which the old man had a considerable loss, and Thomas a long holiday.

He was discoursing on those subjects one evening when work was done, and the family sat round the fire in their best kitchen, which looked so bright with its sanded floor and shelves of glittering pewter. Two or three old neighbours had dropped in to hear Master Thomas's news, and a young man of very humble pretensions, who went about the country as a travelling barber, mending wigs, which then formed part of every gentleman's attire and every farmer's Sunday dress, and buying hair to make new ones from all the poor girls who could be induced to sell it. He was always welcome at the farm-house; for, besides being quiet and civil, ready to repair the farmer's wig, however worn with time and service, the barber brought all the news of the country, and could tell how markets went for forty miles round. Now, he was listening to Master Thomas, like the rest, and none of them seemed more attentive; but when the family and neighbours, with one accord, began to lament the great loss which Farmer Coulter's brother must sustain by the stopping of his looms, the young barber, who was known through all Lancashire by the name of "Travelling Dick," said in a hesitating manner:—

"Master Thomas, I have been often thinking of your uncle's inconvenience for want of yarn. They can't spin it fast enough, you see, and his are not the only looms brought to a stand by that: there is not a master weaver in Manchester, who does not lose hundreds every year for want of yarn. That's what keeps cotton goods dear; yet I would venture to say, yarn might be made fast enough, and the finest muslins come down to half-a-crown or so a yard, if a certain machine I have been thinking and working at these five years, were only set a spinning. But it takes money, Master Thomas, to get an engine properly made and put in working order. I am a poor man, and can't do it myself; but if two or three men of substance, like your uncle, were to subscribe a certain sum, the thing might be set going, and they would get their money out of it with good interest."

The family thought "Travelling Dick" must be losing his senses to talk in that fashion; but he was too deep in the business to notice the general surprise. Thomas was the travelled man, and the master weaver's probable heir; so he moved to his side, took out of his pocket a few small sticks and bobbins, which he called the model of his machine, set them up on the kitchen-table, and began to explain how the spinning was to be done.

It is not easy for a boy to be listened to by a

whole farm-house, without getting a little proud and pride was the besetting sin of Master Thomas Coulter. He did not understand one of the mechanical principles which the barber laid down, but he had been used to see "Travelling Dick" carrying about a bag of hair or mending old wigs, and Master Thomas believed that was the only business he could do. The bobbins and sticks amused him mightily. How he would make his uncle laugh at the barber's machine for bringing the finest muslin down to half-a-crown or so. There was a knowing wink given to his brothers; they would take it out of Dick; and he pretended to listen attentively for some time, till the barber began to speak of driving his engine by water-power, like a corn-mill, when Master Thomas burst into a loud laugh of derision, his brothers followed his example; and they all began to chaff the barber, one advising him to take a farm and grow cotton on it, and another to make himself a pair of wings and fly to the moon. The poor young man had not expected such a reception for his invention, and was evidently much displeased.

He thrust his sticks and bobbins back into his pocket, would not be persuaded to stay for supper and went away so much out of spirits, that Farmer Coulter was vexed with his clever son, and the boys were told they must not talk of the machine when Dick came round again.

Twenty years is a long skip, but it will pass with all that live, and it did with Thomas Coulter. He had learned his uncle's trade, behaved well and became the old man's heir. His uncle had woven out the web of life and left him the muslin looms. "Travelling Dick" had never sought his patronage after that evening in the best kitchen, but the barber's machine had been a standing joke with him and his acquaintances. Thomas had other things to think of now. He was a man of thirty-four, with a wife and two young children to provide for. His rent and taxes were heavy, bakers, butchers, and doctors had to be paid, and his looms were not paying him. Newer houses in Manchester could undersell his muslins and keep them out of the market. They had got up their new spinning-frame invented by that man in Nottingham, whom the king had lately knighted, and people called Sir Richard Arkwright. Thomas had heard of the wonders it could do; he had seen it spinning; a wondrous engine of many wheels and spindles it was, all turned and driven by one great water-wheel, yet spinning the finest yarn in astonishing quantities, without the help of human hands, except to supply the raw cotton or to piece a broken thread.

"I must have a spinning-frame," said Thomas, "cost what it will; there is no getting on in the old way; I can't command more than half the money to pay for one just now, but they say Sir Richard is a liberal man; perhaps if I went to Nottingham, told him my circumstances, and offered him proper security, he would let me have a frame, and pay for it when I could."

Thomas did go to Nottingham, and found the great inventor's office beset by men of great wealth and standing than himself, but all in search of spinning-frames. After waiting his turn, he was admitted to the room where the now important man sat, with every requisite for business round him, at a table covered with papers and plans, assisted by two clerks. He received him courteously, but as a stranger; yet Thomas had seen his face before, and stood almost dumb with astonishment and shame too. The sticks and bobbins set up on the kitchen-table, had a meaning in them which he did not understand twenty years ago for Sir Richard Arkwright, the inventor of the

spinning-frame, was none other than Travelling Dick. Need we say that Thomas returned home a wiser man than he left it, and with his organ of self-esteem considerably subdued.

For "The Friend."

Extracts from the Letters and Memorandums of our Late Friend, H. Williams.

"17th.—I feel solicitous that not only a literary, but the religious guarded education of the children should be promoted by such means as may be in our power; that where schools cannot be obtained, much may be done at home; a mother or a sister, under a due sense of the importance of the subject, if concerned to devote a portion of their time to the careful instruction of the junior members of a family, may greatly aid in preparing the tender minds of the children to receive the precious seed, and to the opening of their understanding in best things: early impressions are very lasting; thus we may be encouraged to hope that with the Divine blessing, a generation may be raised up, prepared to support in their day, the doctrines of the Society and also its peculiar testimonies; the treading down and overlooking many of which we deeply mourn on our own account."

"Eighth mo. 29th.— * * * I was forcibly impressed that that testimony and scruple [against war] ought to be faithfully maintained. I long that the disposition to encourage war or preparation therefor might be brought out before a discerning public, or that part who can discern; it is a great evil; and should we ever be brought into a war, we as a society, will have much to suffer from some whom now in peace, we see nothing hostile about."

"At our Monthly Meeting, R. Scotton was engaged to minister faithfully to us, encouraging 'to bring our deeds to the light.' The subject was closely followed, and the consequence of not doing so, but hiding them in the dark and covering them up until that day comes, and it hastens and is nearer than we are aware to some of us—when all we have said and done, will appear in the light, and we be judged accordingly; it felt to me a solemn call and warning. I am often under fears for us hereaway; there seems something like a looking up to the creature, and a forgetting how much we owe every way to that Power that has so mercifully preserved and kept us to the present time."

"I fear the Babylonish garment and golden wedge are not only coveted, but hid in some of our tents, ah, yes! it is so; and it seems further as if we could do but little more one for another: 'If the Lord does not help us, vain is the help of man.' Though often greatly discouraged, I do yet hope, the Great Preserver of men will spare his heritage, and not give it to reproach and let the heathen rule over us, saying exultingly, 'where is their God?'"

"Ninth mo. 4th.—One day more, and it will be thirty-one years since my dear husband died. Thou remembers that evening; to me it seems very fresh in memory: many trials since have I encountered: have had much to feel,—in that affliction, the sympathy of many, and the good hand bore me up, surprisingly to myself. We had so full and perfect assurance of his safe entrance into rest, that to mourn for him would have been folly; for ourselves great need.

"By —, I learn that dear L. N. has come to the city very poorly. I felt sad at hearing it, for the account before had been encouraging; was it not for the suffering the poor tabernacle has to undergo, for her too, as for the one just mentioned, we need not mourn; I seem to have a sense that when the period arrives to her, all will be well.

And can we, who are yet conflicting with the cares of time and many close probations, but feebly hope, our latter end may be like to that of the righteous."

"The longest journey through life is very short, when compared with a never-ending eternity; and on this short period, our claim to a happy eternity depends, if faithfully filled up, yea or nay: so that it seems as if we had no time to spare between our religious and social duties; within the latter I include the care of providing things honest in the sight of men.

Now, for a week past, we have had our friends, M. Morton and her niece, with us very pleasantly and profitably, I hope, in the best sense. Margaret is an elder (of Wilmington Monthly Meeting), very firm to ancient Friends' ways and views; and acts consistently."

"22nd.—Attended Arch-street Meeting (being in the city) morning and afternoon; the last a silent and very still meeting; in the morning we had a communication from —, which, to me, had a good savour, as also his short supplication for that which we need, many of us; that we may be drawn away from dependence on man and looking one on another; but confidently trust in the great Helper who will do all things well."

"26th.—Whilst in the city, I attended three Monthly Meetings. I did not do this without thinking a good deal about it, and had reasonings and fears, lest it was out of place in me; but I tried not to make myself conspicuous any way, and I hoped I might gain a little good. I believe it is a low time among Friends, yet a little life is left, and some truly and honestly endeavour to transact the business rightly; and the ministry of our dear Friends who appeared in that line, seemed good."

"28th.—I crave that thy hands may be strong in every good word and work; and if we expect to succeed, our exercises must be to ourselves; apart from those who lightly look on these things; seeking and improving suitable opportunities with the objects of our care; then out of weakness we shall be made strong, and He who careth for His own will help, and we shall 'see the desire of our hearts.' Were this the travail and earnest care of the parents and care-takers of youth, good fruits would appear, and multitudes saved from the 'broad way,' which leads, &c.: a great mercy indeed, when any escape and sore conflict first, is theirs. Oh! I often think great accountability lays at the door of parents. This is a day of peculiar desire to run into fashions and customs; but let all guard their precious charge."

"29th.—My visit in retrospect seems easy to my feelings, hoping no harm was done to the good cause, which I felt very fearful about, and hardly had confidence to go around. I feel particularly satisfied that I was at your Monthly Meeting [Arch street.] I have had a fresh sense if ever our Zion arises and shines, those on whose shoulders the testimonies rest, will have to be humble and watchful to keep themselves and families, and to be good examples to the flock. After abiding here a sufficient time and their fidelity and faithfulness proved, strength will be furnished to lend a helping hand to others, in the way that best wisdom sees best. I do not know much, but I thought I saw a work to do like, 'building over against our own houses,' as I sat in the last meeting: nevertheless discouraging things exist more or less everywhere, yet I felt some encouragement, more than I often do."

"I was sorry to hear of the company at Ohio Yearly Meeting. Friends must draw near in feeling, keep firm, and not give away their strength in needless words and uncalled-for actions or movements, and it seems to me they will be helped

through and over all froward and unsanctified spirits.

I was glad of thy account of your meeting and of dear E.'s advice and care; also of S. H.'s living ministry, which is a favour of great account in these days."

Sir Robert Peel.—When Robert Peel, then a youth, began business as a cotton-printer, near Bury, he lodged with his partner, William Yates, paying eight shillings and sixpence per week for board and lodging. "William Yates' eldest child," says our author, "was a girl named Ellen, and she very soon became an especial favourite with the young lodger. On returning from his hard day's work at 'The Ground,' he would take the little girl upon his knee, and say to her, 'Nelly, thou bonny little dear, wilt be my wife? to which the child would readily answer, 'Yes,' as any child would do. 'Then I'll wait for thee, Nelly; I'll wed thee, and none else.' And Robert Peel did wait. As the girl grew in beauty toward womanhood, his determination to wait for her was strengthened, and after the lapse of ten years—years of close application to business and rapidly increasing prosperity—Robert Peel married Ellen Yates when she had completed her seventeenth year; and the pretty child, whom her mother's lodger and father's partner had nursed upon his knee, became Mrs. Peel, and eventually Lady Peel, the mother of the future Prime Minister of England. Lady Peel was a noble and beautiful woman, fitted to grace any station in life. She possessed rare powers of mind, and was, on every emergency, the high-toned and faithful counsellor of her husband. For many years after their marriage, she acted as his amanuensis, conducting the principal part of his business correspondence, for R. Peel himself was an indifferent and almost unintelligible writer. She died in 1803, only three years after the baronetcy had been conferred upon her husband. It is said, that London fashionable life—so unlike what she had been accustomed to at home—proved injurious to her health; and old Wm. Yates was afterwards accustomed to say, "If Robert hadn't made our Nelly a 'Lady,' she might ha' been living yet."—*Self-help.*

Volcanic Eruption in Iceland.—Accounts from Iceland give an account of an eruption—after thirty nine years' repose—of the volcano called the Rotlugia of the Myrdsalsjokel mountains. On the 7th May, several shocks of earthquake were experienced in the parish of Myrdal, in which the volcano is situated, and the day after, an enormous volume of water was cast up from the crater. Mixed with the water were large quantities of cinders, and the eruption was accompanied by a subterranean noise. On the 11th and 12th, smoke, cinders, and balls of fire were thrown up. The smoke rose to such a height, that it could be seen at the Reikjavig, though at a distance of more than 22 miles, and though mountains 5000 feet high rise between the two places. The eruption continued with intervals more or less long, to the 26th, but fortunately it did no harm to places in the vicinity, the cinders and others things it threw up being carried by the wind partly to the sea, and partly on to some glaciers. It presented a very imposing spectacle. Previous eruptions of the same volcano did great injury; one in 1625 in particular, was terrible, and it is recorded that some of the cinders thrown up were actually carried as far as Bergen, in Norway! Another on the 17th October, 1775, caused devastations in five parishes; it preceded by a fortnight the earthquake at Lisbon.

For "The Friend."

Injustice and Unlawfulness of Oppression.

The following remarks of one of the most prominent instruments in the work of reformation, by which the Society of Friends was brought to see and abandon the evil of holding their fellow men in bondage, may not be out of place, or without interest, at the present juncture, wherein the sanction of justice and mercy is claimed for the iniquitous and cruel practice.

In reference to this subject, John Woolman says, "The general disadvantage which the poor Africans lie under, in an enlightened and christian country, having often filled me with real sadness, and been like undigested matter on my mind, I now think it my duty, through Divine aid, to offer some thoughts thereon to the consideration of others.

"To consider mankind otherwise than brethren, to think favours are peculiar to one nation, and to exclude others, plainly supposes a darkness in the understanding; for as God's love is universal, so where the mind is sufficiently influenced by it, it begets a likeness of itself, and the heart is enlarged towards all men.

"The effusion of the Holy Ghost upon a people with whom the Jewish christians would not so much as eat, was strange to them. All they of the circumcision were astonished to see it. The opinion of peculiar favours being confined to them, was deeply rooted. Thus Israel, when deeply corrupted and degenerated, yet remembered they were the chosen people of God; and could say, 'Stand by thyself, come not near to me, for I am holier than thou.'

"When self-love presides in our minds, our opinions are biased in our own favour, and in this condition, being concerned with a people, so situated, that they have no voice to plead their own cause, there is danger of using ourselves to an undisturbed partiality, until, by long custom, the mind becomes reconciled with it, and the judgment itself infected.

"To suppose it right that an innocent man shall at this day be excluded from the common rules of justice; be deprived of that liberty, which is the natural right of human creatures, and be a slave to others during life on account of a sin committed by his immediate parents, or a sin committed by Ham, the son of Noah; is a supposition too gross to be admitted into the mind of any person, who sincerely desires to be governed by just and solid principles.

"Making construction of the law contrary to the true meaning of it, was common among the Jews. Samuel's sons took bribes, and perverted judgment. Isaiah complained that they justified the wicked for reward. Zephaniah, contemporary with Jeremiah, on account of the injustice of the civil magistrates, declared that those judges were evening wolves, and that the priests did violence to the law.

"That the liberty of man was by the inspired lawgiver esteemed precious, appears in this; that such who unjustly deprive men of it, were to be punished in like manner as if they had murdered them. 'He that stealeth a man, and selleth him, or if he be found in his hand, shall surely be put to death.' This part of the law was so considerable, that Paul, the learned Jew, giving a brief account of the uses of the law, adds this, 'It was made for men-stealers.'

In confirmation of this view, the following passages from it may also be cited. "If any man be found stealing any of his brethren, and maketh merchandise of him, or selleth him; then that thief shall die." "Remove violence and spoil, and execute judgment and justice, take away your exac-

tions from my people." "Deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it." "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee."

These, together with the general precepts of the New Testament: "The labourer is worthy of his hire." "Whatsoever ye would that men should do to you, do ye even so to them." "Thou shalt love thy neighbour as thyself." "Where the Spirit of the Lord is there is liberty;" and some others, in the Old Testament, we might suppose, would satisfy any candid mind of the truth, that the Scriptures stand opposed to human slavery, as it now exists in our professedly christian land. "Wo unto him that useth his neighbour's service without wages." "He that oppresseth the poor, reproacheth his Maker." "Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard." "I will be a swift witness against those that oppress the hireling in his wages, and that turn aside the stranger from his right."

Does it not appear strange, that, at this day of enlightenment, any person of common intelligence, and professedly humane feelings, and liberty loving, should presume to advocate the lawfulness and justice of a system so opposed to the precepts of the Bible, to the feeling of humanity, and a sense of true justice? But so it is; and this affords renewed evidence of the willingness to sacrifice honour and truth itself, for the sake of personal and party ends. Are not those in high standing, and high stations, who, from policy or fear, are thus doing, in danger of incurring the wo pronounced upon those "who call evil good, and good evil?" Alas, for these! when the day of righteous reckoning shall have arrived, how will they have to bemoan their dishonesty! when they shall be called to render an account of their stewardship, what will be their confusion and shame, before Him who judgeth righteously!

"Respecting our progress in this land," J. W. remarks, "the time is short since our beginning was small and number few, compared with the native inhabitants. He that sleeps not by day nor night, hath watched over us, and kept us as the apple of his eye. His almighty arm hath been round about us, and saved us from dangers.

"The wilderness and solitary deserts in which our fathers passed the days of their pilgrimage, are now turned into pleasant fields; the natives are gone from before us, and we established peaceably in the possession of the land, enjoying our civil and religious liberties; and while many parts of the world have *groaned under the heavy calamities of war*, our habitation remains quiet, and our land fruitful.

"When we trace back the steps we have trodden, and see how the Lord hath opened a way in the wilderness for us, to the wise it will easily appear, that all this was not done to be buried in oblivion; but to prepare a people for more fruitful returns, and the remembrance thereof ought to humble us in prosperity, and *excite in us a christian benevolence towards our inferiors*.

"If we do not consider these things aright, but through a stupid indolence, conceive *views of interest separate from the general good* of the great brotherhood, and in pursuance thereof treat our inferiors with rigour to increase our wealth, and gain riches for our children; 'what then shall we do when God riseth up? and when he visiteth, what shall we answer him? did not He that made us, make them? and did not one fashion us?'"

Force may subdue, but love *gains*; and he that forgives first, wins the laurel.

Our Changing Climate.—The frequent change of our uncertain climate, give rise to many forms of disease, and we often murmur and repine at their suddenness. But there is a bright as well as a dark side in all the ordinances of nature, and Washington Irving has painted the bright side of the fickle season in the following glowing terms:

"Here let us say a word in favour of those vicissitudes of our climate, which are too often made the subject of exclusive repining. If they annoy us, they give us one of the most beautiful climates in the world. They give us the brilliant sunshine of the south of Europe, with the fresh verdure of the north. They float our summer sky with gorgeous tints of fleecy whiteness, and send down cooling showers to refresh the panting earth, and keep it green. Our seasons are full of sublimity and beauty. Winter with us hath none of its proverbial gloom. It may have its howling winds and chilling frosts, and whirling snow storms, but it has also its long intervals of cloudless sunshine, when the snow-clad earth gives redoubled brightness to the day, when at night the stars beam with intense lustre, or the moon floods the whole landscape with her most limpid radiance. And the joyous outbreak of our spring, bursting at once into leaf and blossom, redundant with vegetation, and vociferous with life; and the splendor of summer, its morning voluptuousness and evening glory, its airy palaces of sun-lit clouds piled up in a deep azure sky, and its gusts of tempest of almost tropical grandeur, when the forked lightning and bellowing thunder volley from the battlements of heaven, shake the sultry atmosphere; and the sublime melancholy of our autumn, magnificent in its decay, withering down the pomp of a woodland country, yet reflecting back from its yellow forests the golden serenity of the sky. Truly we may well say that in our climate, 'The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge.'

A Chinese Dinner.—In the evening, the mandarin entertained me at dinner. When the provisions had been placed on the table, every one sat down. My neighbour on the left offered me a portion of a kitten, the one on the right the wing of an owl, and the third pressed on me the leg of a dog. The Chinese, to do honour to a guest, cram his plate with what they consider the most delicate morsels, so that he runs the risk of having a violent indigestion. In this country, obesity is considered the highest beauty in man. The Chinese with whom I was at table had good appetites; they ate a good deal, and used their long transparent finger-nails, which are as hard as iron, to separate their food into small portions. That was to me a new employment for human nails. Wine made from rice tea, and different sorts of syrup were sent round the table. I confined myself to taking a few glasses of the latter, but it would be difficult for me to give the names or describe the taste. This repast lasted three hours, and when it was over, a little girl ten years of age came in and offered us liquors. She was not ugly in European eyes, and in those of the Chinese, was a perfect beauty. Her eyes were triangular, her nose thick, her teeth white and her hair raised to a prodigious height. She poured out to each guest a glass of fermented liquor, which to me was detestable; received gravely allegorical compliments which nearly every body addressed to her, and then trotted off as if she had only wooden legs; her feet, in truth, were so small that they could scarcely be distinguished. Afterwards pipes were brought, and every one began smoking with great gravity and in silence.—*Letter in Moniteur de l'Armee.*

For "The Friend."

Prospects.

Persons in early life are apt to suffer their minds to be much elated by flattering pecuniary prospects; so that the abundant means of procuring temporal gratification appears to be the highest aim and desire, of too many who do not look seriously beyond this uncertain and transient abode. Should our outward substance so much increase as to enable us to gratify every desire that wealth could promote, and there is no prospect brightening beyond this scene of probation, through a faithful co-operation with the strength and love of our blessed and merciful Redeemer, to emancipate and loosen us from the shackles of sin and transgression, thus bringing us into a state of His holy acceptance, our prospects in the future remain still gloomy and dismal in the extreme.

If we come rightly to consider the verity of this unchangeable declaration, we must acknowledge the insufficiency of wealth in the abstract, to promote our best interest, viz: "I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." This warning from the lip of Truth, is enough to incite a solemn and impressive caution to every thoughtful mind, against reposing confidence in uncertain riches, which become both deceitful and dangerous, if we set our hearts upon them, and do not act as being responsible for the right employment of our abundant means.

Obedience to Divine injunctions, is no less important for us to heed under the present dispensation, than it was when the command, "put thy shoes from off thy feet," was delivered to Moses by the Divine presence, at Mount Horeb. "The place where thou standest, is holy ground," is truly significant of the position of all true Christians, and the great need there is, particularly for those who have realized the fulness of the truths of the gospel, as professed by Friends, to take diligent heed that they do not repose any confidence in the deceitful appearances which great earthly possessions produce in the view of the worldly-minded. Their tendency, unless sanctified in our possession, is to puff up the mind, and induce a desire to exert an undue influence even in our religious Society, because of pre-eminence, from the unrighteous Mammon; rather than to promote that nothingness and simplicity of the Truth, which should be our covering, and make way for the authority of spiritual gifts exercised under the covering of Gospel love; in which condition only can we learn the important lesson "of preferring others to ourselves."

If we become satisfied to live at ease, and to sit down contentedly in the enjoyment of our heart's desire in the acquisition of flattering earthly prospects, regardless of the maintenance of a living engagement of mind to acquit ourselves acceptably to Him who has kindly bestowed each and every blessing upon us, as responsible stewards for their right employment, our prospects still remain uncertain and gloomy indeed. For if the mind is taken up with the riches of this world, which continue but for a short season, and then vanish away, till it becomes benumbed and insensible to the impressions of heavenly good, and there is a neglect to lay up durable riches, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal," an awfully irreparable loss must be sustained.

Rather than to move in circles of vanity and show, and to indulge in all the gratifications that wealth can furnish, how much more desirable it is

to keep all these things and other worldly influences from rising into dominion and fettering us to the earth, striving to hold fast to that precious grain of living faith which works by love to the purifying of the heart; so that in times of affliction and trouble, this cheering language may salute our desponding spirits, as it did the ear of the disciples formerly, "It is I, be not afraid."

If we do not partake of an earnest of the life to come, which is in reserve for the righteous, to sweeten our enjoyments, and to animate and encourage us in our labours and daily walk, but content ourselves with the things of time, we feed only on the husks of this existence, which are destitute of every true comfort and all real enjoyment.

Ledyard, N. Y., First month, 1861.

Light for Animals.

A correspondent of the *Homestead*, in an article on fattening hogs, gives the following advice:—"One more important item of advice, and that is, locate your pen where your hogs can have the benefit of light. I do not mean merely daylight, but the full, bright light of the sun; it will add to their cheerful contentment, as it does to the human species, and physiologists declare that, other things being equal, families who occupy apartments in the sunny side of dwellings are the most healthy and happy. Although the comparison may to sensitive nerves appear odious, still it is beyond our power or province to change the established laws of nature. I have never known of a hog, or any other animal, kept under the north side of a barn or other building, where the dampness and darkness is never penetrated by the sun's rays, and where the animal was employed as the scavenger for other animals, to be sleek looking, fat, clean, or quiet. I have seen many a pen where the mud and offal was two or three feet deep, and no place of retreat left for the poor occupants upon a higher spot, excepting the bed floor, and that unfurnished by straw. The rays of the sun have a very powerful effect in modifying the functions of both animal and vegetable life. Many plants require a strong light, that they may perfect their organizations; others less; but few plants ever come to perfection without a full supply of light; common observation proves this. The potato growing in a cellar is colourless, fragile, and worthless. The apple growing on the inside of the tree is often green, tasteless, and imperfect; and the peach that has not been kissed by the rays of the sun has not that high flavour requisite to its perfection. Without the sun, the leaves could never decompose carbonic acid from the air, and assimilate its oxygen."

With animals, the same is true. The sun does as much towards painting roses on the cheek as does a bracing air. The skin of those persons exposed freely to the light, performs its functions vigorously, while that of those too much shaded is feeble, and easily disturbed. Physicians assert that people living on the shaded sides of streets, in towns are more liable to sickness and less vigorous than those living on the side influenced by the sun. We have often noticed that children reared in shaded and damp situations were scrofulous, imperfectly developed, and deficient in vitality. Rooms in which the sun never shines are gloomy and unpleasant. Dr. Winship, in his lecture on physical culture, so fully appreciates the importance of light that he says he would always, if possible, select for his sleeping-room, an apartment on the "sunny side," and let the sun have full play, when it shines, six hours of the day. Animals like the sun's rays, except in the hottest of weather. True, they should have shade, if they desire it. That

hogs should have sun is more important than for any other animal; their habits are filthy, but the rays of the sun, to a certain extent, will correct their bad habits. We have little doubt but that much of the hog cholera is due to want of sunlight and to damp situations. With these facts before us, who can fail to see the necessity of sunlight for all animals, if we would retain them in health.—*Ohio Farmer*.

Selected for "The Friend."

"Esteem them very highly which labour among you, and are over you in the Lord, and admonish you."

They who are dedicated to the service of the ministry, and bear as in their foreheads the inscription of holiness, having to conflict with all the struggles of the private soldier, may sometimes manifest weaknesses inconsistent with the dignity of the holy office; and he who yet remains to be the accuser of the brethren, will not fail, where he can under any disguise gain admittance, exceedingly to expose and magnify these; and would lead, by little and little, to despise the Lord's anointed, to "speak evil of dignities," and lightly to esteem the sacrifices which the Lord hath commanded to be offered in the holy place.

It is not in my heart to justify, to excuse, or extenuate, the failings and imperfections of the foremost rank in the Lamb's army. I know it deeply behoves them, above all others, to walk circumspectly, to make straight steps to their feet, to be examples to the flock; and I am verily persuaded there are none who feel more deeply for their offences, none more deeply bowed under the humiliating sensibility of their own unworthiness, none more frequently covered with blushing and confusion of face, than these. I do not want to excuse or explain away their failings; but I want to impress a proper regard to the dignity of the holy office; I want to revive that ancient precept, "Thou shalt not speak evil of the ruler of thy people." God forbid, said David, that I should put forth my hand against the Lord's anointed. If weakness appear, if the enemy prevail in any little matter, oh! "tell it is not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." Oh! did but the people know, were it but possible for the uncircumcised to consider, the secret travail of their spirits; the painfully distressing conflicts which these have passed through, and which yet await them; how often they have wandered in the wilderness, "with their hands upon their loins;" what they have to pass through in the weeks of preparation, while eating the roll of prophecy, and lying on their sides; how often such now are covered with sackcloth, and have secretly to muse on the contents of the roll, wherein is written "lamentations, and mourning, and wo;" were it possible, I say, for such who are yet whole, not having yet fallen upon that stone which the Lord hath laid in Zion for a foundation, and been thereby broken, and enabled to offer the sacrifices of a broken heart; were it possible for those who have not trodden the arduous path of regeneration, to consider these things, they would not need to be reminded to mark such whom the Lord had set over them, to esteem them very highly, to honour them with double honour for the work's sake, because "they watch for your souls, as they that must give account in the day of the Lord Jesus."

Permit me to express some degree of jealousy, lest, instead of this esteem, regard, and double honour, there is a murmuring, unthankful, gain-saying spirit, which is for condemnation; for, whilst I was musing on these things, the exceedingly un-

happy case of Korah, Dathan, and Abiram, was brought into and affected my mind; and the language of their complaint was brought to my remembrance: "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift you up yourselves above the congregation of the Lord?" Thus, through the seduction of him who "blinded their eyes, and hardened their hearts," they murmured against the meekest of all men, and the friend of God. Ah! poor return this, for all that good and deliverance which he, as an instrument, had wrought for them, in bringing them out of Egypt, in bearing them in his bosom, and so frequently and availingly interceding for them with the Almighty. But the Lord pleaded for him against these men, and destroyed them by a remarkable destruction. I mention this instance as it simply arose, without any charge or application, leaving that to the Divine Witness in your bosoms, to which I recommend every one of you, in order that you may be enabled to reap the caution and benefit intended by these broken hints.—*John Thorp.*

For "The Friend."

Report of the Philadelphia Association of Friends for the Instruction of Poor Children, for the Year 1860.

The managers report, that they have given the usual attention to the two schools for coloured children under their charge during the year just closed, and it is gratifying to be able to say, that they have not been in a more prosperous condition, since the present members have been in the Board.

The class-list in the infant school now numbers 138, and the average attendance for the year has been 87; the highest average for any month was 106, and the lowest, 72. There have been 70 new scholars admitted, and 38 re-admissions. When we consider how many of these children have had improper, if any, training at home, and the crowded forms on which the youngest of them are obliged to remain during school-hours, their behaviour and progress have been very encouraging.

The teacher has adopted the plan of rewarding every scholar who has not misbehaved during the day, and not infrequently a child that has had to be reprov'd, comes weeping to her at the close of the school, with promises of amendment in future.

It is gratifying to see so much interest manifested by the parents in their children's education; they appear very anxious that they should improve the opportunity thus afforded, and none more so, than those who have themselves received their early instruction in the same house; and we have not known of an instance of dissatisfaction on the part of any parent. They generally use great exertion to send their children to school neatly clad, though some bear evidence of extreme poverty, and many a shivering little child has been rendered comfortable by garments made up in the girls' school, and by shoes supplied by the managers to the most needy in the winter-season.

There has also been an improvement in observing the time of roll call, and though it is to be regretted that many of the children are yet remiss in this particular, especially in the short and cold days of winter, yet when we remember from whence many of them come, it is rather remarkable that a large majority are very punctual in assembling. When the schools are small, it has been the practice of the teachers to visit the parents of those who do not attend regularly, but this has not been done, to much extent, in the infant school during the past year, as the room has been usually too

full, and several have been refused admittance on account of our inability to accommodate them.

Sarah M. Alexander, who had the charge of this school for two years, to the satisfaction of the managers, resigned the situation in the Ninth month last, and Emma Ogborn was appointed to succeed her, and Susan Scattergood engaged as her assistant.

It may safely be said, that at no previous time have the scholars attending the girls' school shown so great evidence of home comforts and parental care, the change in this respect is very marked, and their regular attendance is worthy of commendation to them and to their parents.

Much interest is manifested by the pupils in perusing the books of the library. Nine hundred and sixty volumes have been loaned during the year, and with few exceptions, they were punctually returned at the stated times.

The present class-list enrolls the names of 64 girls, 24 of whom are in the first class, 12 are studying grammar, and 20, mental arithmetic, with great interest and credit. The other studies usual in such schools, including sewing a part of one day each week, are also taught, in all which the advancement of the pupils is satisfactory. We here meet with the same difficulty as in the other school, with regard to punctual attendance at the hour appointed, but we must remember that many of these children are subjected to hindrances, which it is out of their power to control, and due allowance should be made for them on this account. This school not being full, the teachers have called at the homes of those who were delinquent in attending, and many pleasant interviews have been had with parents, who manifested their interest in the schools, and their sincere thankfulness to the committee and teachers.

Four girls have been taken from this school by death, since last report.

The number in attendance has averaged 42½. From the register of both schools last month, it appears there have been 3136 admissions, of which 724 were re-admissions.

Our Treasurer reports the receipt of a legacy of \$100, less the collateral inheritance tax, from our late friend, Catharine W. Morris.

Signed by direction and on behalf of the Board of Managers. J. WISTAR EVANS, Clerk.

Philadelphia, Twelfth mo. 27th, 1860.

OFFICERS OF THE ASSOCIATION.

Clerk—Edward Richie.

Treasurer—Jabez Jenkins.

Managers—Joel Cadbury, Israel H. Johnson, Richard Richardson, Mark Balderston, Benjamin H. Pitfield, Joseph S. Elkinton, Jabez Jenkins, Caleb Wood, J. Wistar Evans, Elihu Roberts, Joseph W. Stokes, John M. Wetherill.

THE FRIEND.

FIRST MONTH 19, 1861.

(Continued from page 152.)

We wish not to weary our readers, by dwelling too long upon, or entering too minutely into the particular circumstances attending the exile of those worthy Friends, who by their firmness and christian faithfulness, maintained the principles they professed, and left us an ensample, that we should follow their footsteps.

Notwithstanding the violent prejudice against the prisoners in the minds of many of the inhabitants of Winchester and its vicinity, their guarded religious conduct and conversation, soon made an impression upon those who came into contact with them, and in many instances converted dislike and

distrust, into sympathy and confidence. They held religious meetings regularly, twice on first day, and once in the middle of the week, in which John Hunt and John Pemberton—both recommended ministers—were frequently engaged either in ministry or vocal supplication. The guard soon manifested reluctance to confine them to their narrow limits, and after being restricted for three or four days to the house, Lieutenant Smith gave orders that they should be allowed to walk out a short distance, attended by a sentinel. On the 11th of Tenth month, none of the guard made their appearance, and on the 12th, which was first day, eight who were appointed as a new guard, attended the meeting, as did many others who were strangers; the new guard, however, soon disappeared, and the prisoners were left with none to watch over them. Lieutenant Smith being called to another part of the State, they came under the charge of Colonel Kennedy, who was an entire stranger to them. Upon application being made to him for liberty to walk or ride within certain prescribed limits, he at once granted them permission to go any where within six miles of Winchester; and at the same time told them that as he understood Friends were unwilling to enter into obligations or make promises, under such circumstances, he would ask none, but rely upon them not to take advantage of the freedom he gave them. This was the more extraordinary, as the Friends learned he had been greatly opposed to them and their principles, and they knew of no circumstances likely to have effected a change in his feelings towards them. Beside the liberty granted them, no difficulty was thrown in the way of their friends visiting them, and many came; some from great distances. Among others they were visited by J. Augustus Washington, brother to the Commander-in-Chief, with whom they had much friendly converse, and he gave them an account of the various successes of the American army. An order was received by Colonel Kennedy, from the Secretary of War, informing him that the prisoners were placed under the charge of J. Holmes, Commissary General of Prisoners, in the Western Division of Virginia, and directing the colonel to dispose of them in a manner "suitable to their respective characters and stations, and to suffer them to be supplied with every necessary they may want, at their own expense." A communication from the Council and Governor of Virginia was also received, in reply to the address to them from the Friends; the tenor of which was, that they should be protected from violence, and allowed to walk about the town. The colonel at first informed them, that these fresh instructions would make it necessary to restrict their walks and rides within the limits of the town; but after conferring with them, he took the responsibility of continuing the liberty he had before granted them.

Among those who visited them, was a Friend "who, with thirteen others, members of our religious Society, residing in this county, had been drafted under the militia law of the present government, and taken forcibly from their friends and families; and though they bore a steady testimony against warlike measures, and refused to partake of the provisions allotted to themselves and others, and to handle any of the muskets, to which they were urged, yet they were forced to move on in military order, from place to place, for some distance, when about half their number, from indisposition of body, were allowed to return home, though others were compelled to march, in company with the militia, to the camp, during which time several of them had muskets tied to their bodies, and were forced to stand at certain places for many hours together."

At camp, they were discharged by General Washington. Congress and the Executive Council having resolved that these Friends, though their prisoners, should pay all their own expenses, they found there was a disposition with those on whom they were quartered, to exact an extortionate price for board from them, which they required to be paid in specie, instead of Continental money. They therefore applied for and obtained permission to take board in different families, by which means they were able to reduce their expenses within reasonable limits. With the seventeen Friends, there were three other respectable citizens of Philadelphia, exiled with them. One of these, who was a physician, had been allowed to practise his profession in the neighbourhood, and taking advantage of the privilege, he left Winchester and made his escape towards Philadelphia. On the 12th of the Twelfth month, the Friends were called on by the Commissary of Prisoners, who communicated to them an order he had just received from the Secretary of War. In this it was stated that sundry letters, written by the prisoners, had been intercepted, which had not been first shown to the Commissary General; by which it appeared they kept up a correspondence with other members of their Society; and that one of them had carried on a traffic highly injurious to the credit of Continental money, by exchanging gold for it at an extravagant premium, by which the confidence of the people in the neighbourhood of Winchester, in the currency of the States, was greatly diminished; the board therefore ordered that this Friend be forthwith removed to Staunton, and there closely confined in jail, deprived of pen, ink and paper; that the other prisoners be also forthwith removed to the same place, and unless they affirm, in the manner and form prescribed, "not to do or say any thing tending to the prejudice of the States," they be confined and restricted in the same manner.

This sudden change arose from false and malicious representations made by some of the inhabitants, in and near Winchester, who were incensed because the prisoners were allowed to board among Friends, instead of being obliged to live in their families, at the extortionate price of board they demanded; and the cruel order was based upon a deposition made by some person whose name was kept from the Friends, who, on his oath declared that being at Winchester, "he heard several of the inhabitants complain heavily, that since the Tories of the Quaker Society had been enlarged and permitted to reside at the Quaker houses in the vicinity of the town, the inhabitants of that Society—who are numerous in that part of the country—have very generally refused to take Continental money."

Guards were now placed at the doors of the houses where the Friends were assembled, and they again made close prisoners; preparations were also begun to carry the order into immediate execution. The prisoners urged upon the Commissary General the injustice and cruelty of the order, and entreated him to delay proceeding therein until they could send a memorial to Congress, stating the facts of their case, and receive an answer therefrom. This course was also strongly advised by some of the most respectable persons residing in the place. He finally consented to await further directions from those in power. It may be remembered, that Congress, on a former occasion, had declined interfering on behalf of these Friends, because it decided they were prisoners of the Executive Council of Pennsylvania, but inconsistency did not withhold them from interfering to add to their bonds and afflictions. A memorial was at once prepared, to be forwarded to Congress, and the Executive Coun-

cil of Pennsylvania, in which the prisoners informed those bodies that they had written no letters, except to their families and immediate friends, and these related exclusively to their own private affairs; that they had never been informed it was expected they would submit their letters to the inspection of any officer; but of their own accord, they had offered the first letters they wrote, to the lieutenant in command over them, who politely declined reading them, and said he had confidence they would not communicate anything they ought not; and they had been careful not to abuse this confidence. That the currency was greatly depreciated when they arrived at Winchester, the inhabitants refusing to part with anything except in barter or for gold; that those with whom they were quartered, charged them *five times* the accustomed price of board, though they found all the foreign articles used; that many of them had no other money than gold or silver to purchase the necessities of life; and that nothing they had done, had been with the intent, nor had it, so far as they knew, diminished the confidence of the people in the continental money. They represented that several of them were aged, and many of them very infirm, and to remove them and imprison them as ordered, at that inclement season of the year, and over such roads, and through such a country, where they could obtain none of the comforts of life, and so much further from their distressed families, was imposing upon them a punishment which should be inflicted only for crimes of the deepest dye. They again protested their innocence of any charge brought against them, and entreated Congress to take their suffering case into consideration; to recollect they had never been heard in their own defence; that they had to bear all the expense of their exile and imprisonment; that several of them who had families to support, had no other means of doing it but that derived from their respective occupations, and these means were now nearly exhausted; and that as they never had had any correspondence with, or given any information to the British, so they were entirely willing to promise they should not do so hereafter.

Among those who resided near Winchester, and had become deeply interested in the exiles, was a gentleman named Alexander White, a man of high standing and much influence in that section of the country. He had interceded for their remaining in their present quarters until they had had an opportunity to appeal to Congress; and upon the Friends requesting him to undertake the bearing of their memorial to Yorktown, and presenting it to Congress, and to Lancaster, where the Executive Council then sat, he consented to do so. They accordingly furnished him with written instructions relative to the points upon which they felt free to allow him to plead their cause, and with copies of the various papers connected with their case. He set off on his journey on the 20th of the Twelfth month.

On the 8th of the First month, the prisoners received a letter from A. White, dated at Yorktown, informing them he had been at Lancaster, and presented their memorial to the Council, which body at once referred it to Congress, whose prisoners, they said, the Friends were. That in an interview he had with the Secretary of the Council, the latter informed him, he had written to the delegates from Pennsylvania in Congress, stating "*that as the original arrest was thought by many not to have answered any good purpose, as things had turned out, and the detainment in confinement not serviceable to the public cause, they wished us to be released.*"

This intelligence cheered the drooping spirits of

the exiles, but in the afternoon of the same day, they were called on by Colonel Kennedy, who read to them an order he had just received from the government of Virginia, directing him to carry into execution the order of Congress to have them immediately removed to Staunton. Though friendly disposed, the colonel at first seemed to think they must remove at once. They interceded for delay until some further information should be received from Alexander White; and after placing guards over them again, and making them close prisoners, he said nothing further about their starting at once. On the 15th, Alex. White returned, and informed the Friends he had not succeeded in inducing the members of Congress, with whom he had had repeated interviews, to come to any decision in relation to them or their memorial. He however said, that having obtained an interview with some of the members of the Board of War, they assured him it was not their wish to have the order for the prisoners' removal to Staunton carried into execution at once; and upon hearing this, Colonel Kennedy readily agreed to let them remain where they were, and once more released them from close confinement, dismissing the guard.

Two other persons, not members of the Society of Friends, now offered their services on behalf of the exiles, and both journeyed to Yorktown, for the purpose of pleading their cause with the members of Congress. Yet there were many constantly on the watch for an opportunity to stir up the common people against them, and, if possible, to deprive them of the little liberty they enjoyed, and increase their sufferings. Thus, some millers having refused to grind rye and other grain for some distillers, it was at once charged to the influence and advice of the Friends, and, in consequence of the excitement produced, Colonel Kennedy again began preparations to remove them to Staunton; but on the 26th, an order came from the War office to keep them where they then were, until further directions.

On the 2d of the First month, 1778, the Friends were allowed to attend Hopewell Monthly Meeting—distant about six miles—where John Hunt was largely engaged in the ministry, in which he spoke very encouragingly to his fellow exiles, telling them "the night was far spent, and the day of their deliverance at hand, but that he should never have another public opportunity with Friends there;" which was fulfilled by his being taken ill not long after, and after a suffering illness, laying down his life on the 31st of the Third month, as we have before stated. During his sickness, the physicians deemed it necessary to amputate one of his legs, in which mortification had taken place. The memorandæ states, "he was enabled to endure the operation with fortitude and composure, so that the surgeon observed to him, when he had finished, and dressed the wound, "Sir, you have behaved like a hero!" to which he mildly replied, "I have endeavoured to bear it like a christian."

Thomas Gilpin, another of the exiles, died on the 2d of the Third month, having been sick several weeks with fever, the result of his exposure. He bore his sickness "with great patience, as he had borne his unseasonable exile and cruel separation from his wife and family." His end was peaceful, and his loss greatly felt by his fellow sufferers.

On the 31st of the Third month, the exiles received information that Congress had ordered "the Board of War to deliver the gentlemen of Philadelphia, now prisoners at Winchester, to the order of the State of Pennsylvania, which means shortly to send for them, and bring them to trial on the charge formerly established."

(To be continued.)

SUMMARY OF EVENTS.

EUROPE.—Liverpool dates to the 30th ult.

The weather had been unusually cold throughout England, the thermometer in some localities sinking below zero. The winter in France had set in with considerable severity.

There was a report, that France and Great Britain had come to an understanding with regard to Venetia, and that a joint commission would shortly be sent to Vienna, urging the cession of Venetia, without any territorial recompense.

The Ex-king of Naples still held Gaeta. The garrison had been diminished in number by the dismissal of a portion of the royal guard whose fidelity was doubtful. The bombardment was kept up by the Sardinian army.

The condition of Hungary was very unsatisfactory. No taxes were being paid.

The particulars of the treaty with China had been received. The gardens, palaces, temples and pagodas destroyed by the allies, occupied a space six or seven miles in extent, and two days were required effectually to set fire to and destroy the buildings. The loss on the property destroyed, exceeded £2,000,000, exclusive of the buildings. When the allies further threatened to sack Peking, the Chinese yielded to their demands. An indemnity of £3,000,000 was to be paid by the Chinese.

The Liverpool cotton market was active at an advance of $\frac{1}{8}$ a $\frac{1}{4}$ d. The breadstuffs market was firm, with an advancing tendency. Consols, 92 $\frac{3}{4}$ a 92 $\frac{1}{2}$.

UNITED STATES.—*Affairs at Washington.*—On the 8th inst., the President sent a special message to Congress, on the alarming condition of the country. He represented the imminent danger of civil war, arising from the secession of several States, and the violent proceedings in others, and urged Congress to devise, if possible, some means of peace and reconciliation. "Let us," he says, "pause at this momentous point, and afford the people of both North and South an opportunity for reflection." He recommends Congress to devote themselves exclusively to the question of maintaining peace and union. A common ground on which conciliation and harmony may be produced, is, he thinks, surely not unattainable. There have been dissensions in the Cabinet greatly embarrassing the executive department of the government. First, Lewis Cass, Secretary of State, withdrew, because more active measures were not taken against the secessionists, and subsequently, Cobb, Secretary of the Treasury; Floyd, Secretary of War; Thompson, Secretary of the Interior, and Thomas, who succeeded Cobb, have all resigned, because of their unwillingness to go as far in the way of coercion, as the President believed was required by the Constitution and laws. The post of Secretary of the State is now filled by Black, of Pennsylvania; Treasury, Dix, of New York; Navy, Toucey, of Connecticut; War, Holt, of Kentucky; Postmaster-General, Holt, of Kentucky; Attorney-General, Stanton; Interior, vacant. The members, now in the Cabinet, are said to be united on political questions, all those claiming the right of secession having retired.

Congress.—In the Senate, Hunter, of Virginia, made an able speech in defence of the seceding States, and in favour of the establishment of a Southern confederacy, which he considered indispensable for the South. At some future time they might possibly be again united with the North, in terms of equality. On the 12th inst., Senator Seward expressed his views in an address of remarkable clearness and power, which commanded great attention from a crowded house. The blessings of the Union and the probable evil effects of its destruction were set forth in a convincing manner. His speech was calm, philosophical and conciliatory in its tone, expressing a willingness to yield much for the sake of peace and union.

The Secession Movement.—The States of South Carolina, Florida, Alabama and Mississippi, have already passed ordinances of secession. The conventions, now in session, or to assemble shortly, in Georgia, Louisiana, Texas and two or three other States, are expected to take the same course. The forts, arsenals, &c., in these States, have been generally seized by the revolutionists. A reign of terror and excitement has been inaugurated almost throughout the entire South, under which no expression is allowed to any but the most ultra and intemperate views. The members of Congress from the Southern States, with a few exceptions, maintain the right of each State to withdraw from the Union at its pleasure.

Attempts at Compromise.—On the 14th inst., Bigler, of Pennsylvania, laid a bill before the U. S. Senate, proposing amendments to the Constitution, to be submitted to the people for their ratification or rejection, on the 12th proximo. The proposed amendments embody the

plan which has been urged by Senator Crittenden, and was accepted by the majority at a conference of the members of Congress from the border States. Its most important feature is embraced in the first two articles, as follows:—"Article 1st. That the territory now held, or that may hereafter be acquired by the United States, shall be divided by a line from the east to the west, in the parallel of 36 degrees 30 minutes north latitude. Article 2d. That in all territory north of said line of latitude, involuntary servitude, except as a punishment for crime is prohibited, and in all territory south of said line, involuntary servitude as it now exists in States south of Mason and Dixon's line, is hereby recognized, and shall be sustained and protected by all departments of the territorial governments, and when any territory north or south of said line within such boundaries as Congress may prescribe shall contain the population requisite for a member of Congress according to the then federal ratio of representation of the people of the United States, it shall then be the duty of Congress to admit such territory into the Union on terms of equality with the original States." The fifth and sixth articles are as follow:—"Article 5th. Congress should have no power to prohibit or hinder the transportation of slaves from one State to another, or to a territory in which slaves are by law permitted to be held, whether the transportation be by land, the navigable rivers, or by sea, but the African slave trade shall never be revived except by the unanimous consent of both branches of Congress. Article 6th. That hereafter the President of the United States shall hold office during the term of six years, and shall not be eligible to re-election." On the same day, a report was submitted to the House of Representatives, by a majority of the Committee of Thirty-three. "They propose an amendment to the Constitution, providing that no amendment thereto, interfering with slavery, shall originate in any other State than a slaveholding State, and to be valid, shall be ratified by every State in the Union. They also submit an enabling bill, for the admission of New Mexico as a State, on an equal footing with the original States, and a fugitive slave bill which gives the right of trial by jury to the slave claiming liberty in the State whence he escaped, and releases any citizen from assisting the United States marshal in the capture or detection of the fugitive, except when force is employed or apprehended for the release of the fugitive." Several resolutions were also submitted by them for adoption, intended to allay the prevailing excitement in the South.

The Star of the West.—This steamer, which sailed from New York, with reinforcements and supplies for Fort Sumpter at Charleston, S. C., was not permitted to enter the harbour. On arriving at its entrance, she was fired upon from a masked battery, and found that further attempt to enter would bring the steamer under the guns of Fort Moultrie, and lead to her certain capture or destruction. The *Star of the West* returned to New York, and landed the troops there on the 12th inst. A resolution was subsequently passed in the South Carolina Legislature, by an unanimous vote, declaring any attempt made by the federal government to reinforce Fort Sumpter an act of open hostility and declaration of war. Also, a resolution approving of the act, and the promptness of the military in firing on the *Star of the West*, and promising support to the Governor in all measures of defence.

Charleston.—On the evening of the 12th, the U. S. ship of war Brooklyn arrived off the bar. Both parties being desirous of warding off hostilities, messengers were despatched to Washington for instructions for Major Anderson, and with proposals on the part of South Carolina. The latter is represented by Hayne, and the former by Lieut. Hall.

Washington, D. C.—The contagion of the secession movement, rapidly ripening into open rebellion in great part of the slaveholding States, has reached Washington, in which a military organization has been formed, already numbering about five hundred, who call themselves "National Volunteers," and openly avow that their object is to stand by and defend the South. In view of this state of things, and the threatened forcible opposition to the inauguration of the President elect, the War department has taken measures to guard against possible breaches of the peace, by posting military forces in several parts of the city. The U. S. troops have been drawn thither for that purpose from other quarters, some from the distant post of Leavenworth, Kansas.

Tennessee and Virginia.—The movements in these States indicate that they will not rush into secession, without submitting the proposition to a direct vote of the people. That is, if the conventions should decide for secession, the people will have the opportunity afforded them of confirming or rejecting the action of their conventions.

More Treasury Notes.—To supply the demands on the

U. S. Treasury, its Secretary has advertised for proposals for the taking of five millions in Treasury note under the act of Twelfth month last.

New York.—Mortality last week, 425.

Philadelphia.—Mortality last week, 271.

New Jersey.—The complete census returns of the State show a population of 675,812. In 1850, it was 489,555. In 1800, the population was 211,949, including 12,422 slaves.

Pennsylvania Common Schools.—The whole number of common schools in the State is 11,577; number of teachers, including Philadelphia, 14,065; number of pupils, 647,414. The total cost of the system for the entire State during the year was \$2,619,577.

The Coal Trade.—The coal trade of Pennsylvania for 1860 amounted to 9,528,024 tons, of which 8,131,23 tons were anthracite, 1,156,093 semi-anthracite and bituminous, and 240,697 imported. The increase in anthracite this year is 613,717 tons, and the other kind give an increase of only 24,519 tons, making the increase for the year 638,232 tons, against 1,115,399 tons, the increase in 1859, over the supply of 1858.

The Trade of New York.—The imports at this great commercial centre, in the year 1860, amounted to \$238,260,460, being about seven millions less than in 1859; the exports of the same year amounted to \$145,683,45 being about eight millions more than in the previous year.

The Pemberton Mills.—The Pemberton mill at Lawrence, Mass., the scene of a fearful loss of life some months ago, has been entirely rebuilt on the old site, at a cost of nearly \$500,000. It will commence running forthwith, and will give employment to about 1000 operatives. David Nevins & Co., of Boston, Mass., the former proprietors, are still the owners.

RECEIPTS.

Received from Ed. Prichard, Ill., for J. Churchill, \$ vol. 33; from Jos. Walker, O., \$4, vols. 33 and 34; from Jos. Conrou, O., \$2, vol. 33; from J. Leffingwell, N. Y. \$1, to 27, vol. 34.

SOUP-HOUSE.

The Society for supplying the poor of the city with soup, has opened its house, No. 16 Griscom street, (last Green's court,) where soup will be delivered to the poor every day, except First-days, between the hours of eleven and one. Donations in flour, meat, vegetable &c., will be gratefully received at the house, or in money, by JEREMIAH HACKER, Treasurer, S. Fourth street. THOMAS EVANS, 817 Arch street.

Philad., First mo. 15th, 1861.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettie, Jr., No. 1 N. Tenth street; Charles Ellis, No. 724 Market street; William Bettie, No. 426 N. Sixth street, and No. 1 S. Third street; John C. Allen, No. 335 S. Fifth street and No. 321 N. Front street; Horatio C. Wood, No. 63 Race street, and No. 117 Chestnut street; John M. White, No. 1317 Filbert street, and No. 410 Race street; Wistar Morris, No. 209 S. Third street; Nathan Hille Frankford; Elliston P. Morris, Germantown, and N. 805 Market street.

Visiting Managers for the month.—Benjamin J. Crevier, No. 417 Marshall street; James Thorp, Frankford; Elliston P. Morris, Germantown.

Physician and Superintendent.—Joshua H. Worthington, M. D.

WEST-TOWN SCHOOL.

A Friend and his wife are wanted to fill the station of Superintendent and Matron at West-town Boarding School.

Application to be made to either of the following Friends: NATHAN SHARPLESS, Concord; JAMES EMLEY, West Chester; SAMUEL HILLES, Wilmington; HENRY COPE or WILLIAM EVANS, Philadelphia.

Twelfth mo. 10th, 1860.

DIED, in Greenwich, N. J., on First-day, the 25th of Eleventh month, 1860, REBECCA, daughter of Francis and Hannah Bacon, in the fifteenth year of her age. This beloved child was enabled to pass through a long and suffering sickness with patience and resignation, expressing that she loved her heavenly Father, and felt his power and presence to strengthen and support her in seasons of severe pain and trial; precious evidence was afforded that her soul has been gathered into mansion of rest.

THE FRIEND.

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For "The Friend."

Henry Hull.

(Continued from page 154.)

After his return from his Southern journey, he was not called into any very extensive service abroad until 1802, when he visited the meetings of Friends, in the western part of the State of New York and Canada. His time, however, was industriously occupied in making provision for the wants of his family; and, as his divine Master was pleased to call and qualify him, attending meetings, in his own neighbourhood and parts adjacent, endeavouring not only to be "diligent in business, but fervent in spirit, serving the Lord." For many years, he had believed that it would be required of him to visit the churches in Great Britain and Ireland, and as the period for entering on the service approached, his mind was at times brought under deep exercise and conflict. He found that as great as were the sacrifices involved, and much as it was in the cross to his feelings as a man, to be separated from his beloved family, the path of obedience was the only way to peace, and in the year 1810, he submitted his prospect to the judgment of his Friends, and obtained the requisite certificates for the performance of the visit.

He thus notices this weighty subject, viz :

"2d day of Second month, 1810. In retirement and under a solemn impression of mind, I am led to view the prospect I have submitted to my friends, which looks awful from its greatness, and my littleness, with the sacrifices to be made, if way should open for me to go, having a dear wife and children, for whose comfort in life I am so desirous, that I am willing to exert my strength in labouring for their subsistence, both day and night, if necessary. To leave these, and a circle of near friends and connexions, seems nothing short of forsaking all, I trust, for the gospel's sake. I think no prospect of accumulating worldly treasure, would be an inducement for me to leave them, and encounter the perils of a voyage across the ocean. My home is comfortable, and having lately commenced the interesting employment of farming, I have the consoling prospect of soon being clear of the cumber of a multiplicity of business, in which I have heretofore been too much engaged; the profits of which, however great, would never induce me to engage therein again. Oh! that the ministers of the gospel in our society may keep clear of the entanglements of the world, especially those that

are inseparable from trade and commerce! Had I attended to the clear intimations of Truth in my own mind, I never should have engaged in them; but the Searcher of hearts knows, that it was not in rebellion, that I gave up to the judgment of others in this respect.

"Through adorable mercy, I have experienced the condescension of Israel's Shepherd to be great towards me; and he hath at times been pleased to impress my mind with gospel love, under the influence whereof, I have endeavoured to labour in the ability received for the good of mankind, that they might come to walk in the light of the Lord, to the praise of his great and worthy name. In these services I have sometimes been at a distance from my home, for a considerable length of time, and found that I have served a good Master, his love sufficiently compensated for the privation of domestic comforts, and the endearing ties of nature; that now I think I can say as I have sometimes thought when I apprehended the probability of a final separation being near, that there is no part of my life to which I can recur with so much satisfaction, as the time I have spent in the service of the gospel. I am sensible that I have sometimes made misses in my services, and was, I trust, thankful to be made sensible thereof.

"It is a great work, and we had need to die daily, if favoured to keep even pace, neither too fast, nor yet too slow; and the fervent desire of my mind in the present prospect is, that I may continue to be resigned to Divine disposal, and if way should open, to go in that littleness which prefers others to ourselves; for surely I may say with Gideon, my father's family is poor in Manassah, and I am the least in my father's house; yet there is strength in Omnipotence, and if he is pleased to separate me to the work, good is his will. Next to this is the sympathy and unity of the brethren; if favoured with this, it will be a confirmation to the first. 'By one spirit are ye baptized into one body, and also drink together in the spirit,' said the apostle; that with sincere desires to do right, I have again thrown myself as amongst my friends, who, I believe, will do what is best.

"Sixth month 2d, 1810. I parted with my dear wife, after a solemn and baptizing season, at the house of my cousin, Wager Hull, in New York; wherein we commended each other to the protecting care of Israel's Shepherd. She was to return home with our children, and immediately set out to attend Rhode Island Yearly Meeting. I remained in New York, with a prospect of soon crossing the seas to visit the churches in Great Britain and Ireland. The season of parting was truly solemn, when we remembered our dear children, and that our motives in the separation were purely religious, without any view to earthly advantages. Thou, O Lord, knowest that it is in obedience to thy blessed will, manifested by the precious effusions of thy holy Spirit in our hearts. My trust is in thee—I pray thee to keep my dear wife and children, through all their trials, in humble dependence upon thee, that their minds may be sweetened by resignation to thy blessed will. Do thou be pleased to soothe their afflicted minds with the

balm of thy love, and thereby cheer and support them during my absence. Thou hast a right to do with us as seemeth good unto thee—blessed be thy holy name—keep me in thy fear, that I may acceptably fulfil the mission, in which I am engaged, to thy honour and praise."

The vessel in which he was to sail, being detained by unfavourable weather, he attended several meetings, in the city of New York, respecting one of which, held in the Pearl street house, he says :

"My mind was opened in the line of the ministry, to encourage my friends to faithful dedication in the service of Truth, and in reverent supplication and humble praise, to commend myself and them to the gracious keeping of the Shepherd of Israel. Another Friend was also drawn forth in fervent intercession, that preservation might attend me in the embassy in which I was engaged. There seemed to be a general uniting in the petition, and thanksgivings and praises were witnessed to flow to the Preserver of men, for favours past, and for the hope vouchsafed that they would be continued."

"13th. Embarked early in the morning on board the ship Russell, Joseph Allen, master, and weighed anchor between seven and eight o'clock, A. M., with a south-west wind. About noon the pilot left us off the light-house, wind moderate and a heavy swell running, occasioned by the late storm. I was soon sea-sick."

"24th. The wind from the north with rain; a cold and suffering time for the poor sailors, and how much more so must it be in the winter season. I have often thought, during the voyage, of John Woolman's observations on the sea-faring life. Commerce is pursued with too much avidity, by the members of our Society, as well as others, merely to gratify imaginary wants;—the real wants of man are few, and happy are they who know their desires circumscribed in the fear of God."

"Seventh month 9th. A light breeze from the south, with which we ran rapidly up George's Channel, and by four o'clock, P. M., the wind had increased to a gale, and the weather became so dark and thick, we could not tell where we were by any observation of the land. Happily, we met a vessel just as we got up to Holyhead, by which we learned that we must steer east to make it, which we accordingly did, and in a few minutes saw the point, and keeping close in shore, we came abreast of the Skerries light-house about seven o'clock. It is scarcely possible for a person who has not been confined to the sight of water only during a sea voyage, to conceive how pleasing the view of land is. The rain and haze were so thick, that objects on shore were scarcely discernible, and the wind blowing tremendously, our situation awakened some serious reflections. How changeable are all human things! Yesterday the weather was remarkably pleasant; now how altered! We have, however, no alternative, but to await the issue of the night, not knowing what the morrow may produce. I feel comfortable in mind, resigned to the will of Israel's Shepherd—believing I cannot cast my care anywhere, but upon him, and

find the same comfort and serenity as I now enjoy.

"10th. A fine morning—the wind fell about midnight, and veered round to the westward, and about seven o'clock we took a pilot on board, and at ten o'clock hove to, to wait for the tide, in company with a number of other ships; among them was the Hannibal, which left New York three days after we did. We lay in sight of the mountains of North Wales, which somewhat resemble the Catskill mountains, in New York State. Whilst sitting alone in the cabin, I felt my mind reverently bowed before Jehovah, the Shepherd of Israel; the sweet influences of whose love, enabled me renewedly to dedicate my all to his blessed service, with desires, that I may be wholly devoted to his will in this religious embassy, without murmuring at anything I may suffer, either in body or mind, for the precious cause sake. My heart was filled with praises to Him whose mercies endure forever—may all the house of Israel bless his great name.

"In the afternoon, about four o'clock, we came abreast of Liverpool, but did not land until about eight o'clock in the evening. William Sprague, a Friend who was acquainted with the captain, coming on board in a boat, took me home with him. My arrival was unexpected, Friends not having heard of my prospect of visiting the nation, until I landed; but I met a welcome reception, and was comforted in being once more in the company of Friends."

"14th. Benjamin White, from Pennsylvania, having come to Liverpool, to take passage for home, and Susannah Horne being about to proceed to America on a religious visit to the churches there, and being also in town, I went with them on board the ship in which they had engaged their passages, and we all attended the fore and afternoon meetings on First-day in Liverpool, to pretty good satisfaction."

"On First-day, the 22d, was at the forenoon meeting at Liverpool, and dear Susannah Horne having a prospect of a religious meeting for the benefit of the servants in Friends' families, and my mind being under a similar engagement, the afternoon meeting was put off until six o'clock, and Friends requested to set their domestics at liberty to attend, with which they cheerfully complied; many staying at home, where it was necessary to let them attend. The meeting was large and solid, and many minds were bowed under a sense of the renewed favour of our heavenly Father."

"Fifth-day, 2d. Was at West Houghton, and had a precious meeting with a few poor people, a considerable part of whom were not members, but were drawn to meet together from an inward conviction of the propriety of the engagement. It was a reviving opportunity, in which our spirits were dipped into near sympathy one with another, with much tenderness. May the Shepherd of Israel preserve them in meekness, that through the light of their example, others may be drawn into the same serious concern. Too many of their neighbours spent a part of their small earnings foolishly, in idle pastimes and for strong drink. I believe these Friends are called to be examples of sobriety and godliness, and may be a great blessing to the neighbourhood, if they retain their integrity. We dined at one of their cottages, in preference to going where we might have been more sumptuously entertained, and were well satisfied in doing so."

"Next day we went to Manchester, and put up with Richard Routh, where we enjoyed the company of his valuable wife. Attended their meeting on First-day morning, and a large public one held in the evening, and had several family sit-

tings, all to good satisfaction. We had the company of several worthy Friends belonging to this place, and I was favoured to feel comfortable in the retrospect of my endeavours to promote a revival of ancient zeal and simplicity in this place. We left on Second-day morning, and called to see George Jones, who accompanied us to Lowlayton, where there is but one family of Friends. Near this place lived that faithful servant of Christ, John Gratton; but little evidence of his pious labours for the good of mankind is now visible hereaway. Many of the neighbours came to the meeting we had here, and the power of Truth rose measurably into dominion, spreading an humbling solemnity over us, and many interesting truths were delivered, endeavouring to bring the people off from their idle customs and pastimes, to which many of the poor manufacturers are addicted, and by which much of their small earnings is foolishly spent, to their own injury and that of their families. The following day we sat with Friends of Stockport to good satisfaction, and in the evening had a large public meeting in the upper story of a building erected for the accommodation of a First-day school for poor children. Next day we had a precious meeting with Friends of Macclesfield, and a full one in the evening with the town's people, which was satisfactory. At this place, Truth seemed to be in dominion, and the meeting is much increased within a few years, being formerly kept up by only two or three persons. Several of the Methodists have been brought off from a dependence on creaturely activity, to sit under their own vine and fig-tree, where none can make afraid, and where Christ Jesus is known to teach his people himself."

"At Leek, I had to open to the few Friends, the necessity of receiving daily supplies of heavenly bread, in order to sustain the spiritual life in the soul, and to be enabled to follow the example of our worthy predecessors in the Truth; and that without this, we should dwindle into formality, and become useless. In the evening we had a meeting with the town's people, and next day rode to Uttoxeter, and had a meeting that evening. The usual meeting occurring in course next day, we sat with the few Friends who composed it; and under the feeling of near sympathy, I was drawn to encourage them to a faithful dedication of time and talents to the work of the Lord, in their day; setting forth the great duty of diligently attending all our religious meetings, thus evincing our love to the holy Helper of his people, and our dependence upon him for ability to be useful to the people where we live, which would not fail to be vouchsafed, if rightly sought after—our endeavours proceeding from pure love to the holy Head."

"We had a meeting in the court-house at Stafford, which was well attended and satisfactory. The mayor of the town sent an officer to keep order at the door, and showed other marks of his esteem for Friends, and good will to promote the meeting. Very different was the reception we met with, from that which our worthy ancestors experienced in their day, at this place, where they were sorely persecuted; the remembrance of which humbled my mind, and produced thankfulness to Him, whose power had opened the way for his people to worship him unmolested by man. From this place we rode to Colebrookdale, the residence of that truly devoted and humble servant of Jesus Christ, Deborah Darby, who deceased a few months past, and has left a sweet memorial behind her, surpassed by few. As I sat in the meeting here, I sensibly felt the loss which the church has sustained by her removal, having known her in America, and shed tears of endearing sympathy for her in the sufferings she underwent, and which were in-

separable from travelling in a wilderness land. But she bore them all cheerfully, setting an example of devotedness, not common among those in affluent circumstances; and though wanting for nothing which the riches of this world could command, she freely surrendered all her domestic comforts, and gave up to spend and be spent for the gospel's sake, both in her own country and in foreign lands. Her great exertions in traveling, as well as in the exercise of her gift, were believed to be a means of shortening her days, as she herself expressed; but the precious evidence of Divine approbation was her support. May we who survive her press after the same experience, and submissively acquiesce in our bereavement, under the consoling evidence, that our dear sister is enjoying the reward of a well spent life. Many servants and handmaidens have done valiantly, and dear Deborah was not behind many of them. Blessed be the name of Israel's God, who has taken her to himself."

(To be continued.)

Idea of the Spinning Jenny.—Suddenly he (James Hargreaves) dropped upon his knees, and rolled on the stone floor at full length. He lay with his face toward the floor, and made lines and circles with the end of a burned stick. He rose, and went to the fire to burn his stick. He took hold of his bristly hair with one hand, and rubbed his forehead and nose with the other and the blackened stick. Then he sat upon a chair, and placed his head between his hands, his elbows on his knees, and gazed intently on the floor. Then he sprang to his feet, and replied to some feeble question of his wife (who had not risen since the day she gave birth to a little stranger) by a loud assurance that he had it; and, taking her in his sturdy arms, in the blankets, the baby in her arms, he lifted her out, and held her over the black drawing on the floor. These he explained, and she joined a small, hopeful, happy laugh with his high-toned assurance that she should never again toil at the spinning wheel—that he would never again "play," and have his loom standing for want of weft. She asked some questions, which he answered, after seating her in the arm-chair, by laying her spinning wheel on its back, the horizontal spindle standing vertically, while he made the wheel revolve, and drew a roving of cotton from the spindle into an attenuated thread. "Our fortune is made when that is made," he said, speaking of his drawings on the floor. "What will you call it?" asked his wife. "Call it? What au we call it after thyself, Jenny! They called thee 'Spinning Jenny' afore I had thee, because thou beat every lass in Stane-hill Moore at the wheel. What if we call it 'Spinning Jeuny?'"—*Men who Have Risen.*

Strange Series of Casualties.—The following strange series of casualties occurred to the ship Mary Ellen, from Liverpool to La Union:—One man had been washed overboard and drowned off Cape Horn, and the master had disappeared while outside La Union. The mate then took charge, and sailed for Libertad, but, by mistake, anchored off Corneordia. He there attempted to land, with three men and a boy, but the boat capsized, and all were drowned except the boy, who got to land, but could not return to the vessel. The two men on board afterwards tried to get ashore, but were also drowned, thus leaving the vessel derelict. The mate of the Dashing Wave was put in command, and a foreign crew engaged to discharge the cargo and take care of the vessel, which remains at San Jose until orders arrive from the owners.

Selected for "The Friend."

"I have often felt thankfulness raised in my heart, that while my mind was under the weighty exercises which preceded my appearance in the ministry, and which I believed some of my feeling friends, in the vision of light, were permitted to behold, they used such great caution in intimating the subject to me, as seldom to give me reason to suppose they had any apprehension of my real situation. I believe that minds thus circumstanced, are better left to the guidance of Him who begins the work, to carry it on, and bring forth fruit in his own season; even though, through fear or care, a state of jeopardy may be somewhat prolonged; rather than that any injudicious interference of others, should bring the poor, tribulated soul out of the preparatory furnace, before the appointed baptisms are fulfilled. I am fully aware, that the doubting mind may sometimes be rightly encouraged to obedience, by the countenance of those who have had larger experience of the great Master's dealings with his humble and truly dependent followers; but I believe, beyond all doubt, that a much greater number have suffered by being injudiciously drawn forth, before the full accomplishment of all the dispensations which the Lord sees meet for them to pass through."—*Mary Alexander. [Friends' Library, vol. 13, p. 54.]*

From Liberia.

A letter from Liberia, published in the London Star of the 26th ult., states that the population of Monrovia, 3500 in number, find difficulty in providing for the 4000 recaptured slaves recently thrown upon their hospitalities:

"Monrovia, Nov. 3, 1860.

"Since I wrote you last, two more prizes from the Congo river have been brought into this port by the American cruisers, and their live cargoes of nearly 1400 recaptured Africans landed here, viz: the barque Cora, of New York, prize to the United States steamer Constellation, came in on the 14th of September, and the brig Bonita, of New York, prize to the United States steamer Jan Jacinto, on the 21st, each having on board within a fraction of seven hundred slaves. The officers in charge report that we may expect several more prizes up before the close of December. There have now been landed in our midst about four thousand recaptured Africans within two months. What the end of these things will be I cannot see as yet, but will be able to judge pretty accurately when I shall have heard from the United States, which I expect to next month.

"I am glad to say that we have late news from the United States, that the American government have made arrangements with the American Colonization Society to advance \$100 for each recaptured negro who may be landed in Liberia, and who may be well taken care of and kindly treated for one year. The Colonization Society has engaged to hand over to the Liberian government every cent received from the Washington government, and I am assured that every attention will be given to make these poor recaptives, who are principally young people, as comfortable as possible. The government of Liberia are sending many to the missionary establishments which abound in the republic, say thirty or forty to the Baptist mission, an equal number to the Presbyterian mission, forty or fifty to the Wesleyan mission, and so on, and placing the others in industrial farming establishments scattered over the country, under the charge of officers and preachers, where these young people will be taught English, christianity, and generally be brought up in such a manner as to insure the greatest development in their physical

and moral faculties, so that in the course of time they will be valuable citizens and good members of society.

"The result of this experiment of converting heathen savages into christian civilized beings will, I hope, be eminently successful. The government will spare no pains to insure success to this valuable scheme of turning ignorant young people into educated, moral and industrious citizens, who are so much wanted to develop the rich agricultural and mineral wealth of this rising young commonwealth. The government succeeded so well in transforming the cargo of the Pons, a slave ship, which landed nine hundred poor naked heathens some years ago in Monrovia, from rude and ignorant beings into educated, moral and respectable people, that they are stimulated to the greatest exertions to procure similar results for the now much more numerous body of people cast upon their charity and benevolence. Some of the Pons' men are now magistrates and members of the Legislature, and most of these people have turned out most favourably.

"I am happy to add, in conclusion, that the progress of Liberia, in an industrial point of view, is as favourable as can be expected in a country where capital is the grand requisite of the community. The production of free-labour cotton is more and more attended to. This useful fibre grows spontaneously throughout the country, and the labour of collecting, cleaning and preparing it for market, is alone requisite. In short, the industrial future of Liberia is most promising, and will, I hope, attract the attention of the free coloured people of Virginia, Maryland, Pennsylvania, Ohio, &c., who, living under such unfavourable and depressing circumstances in their native land, would so much benefit themselves, and so much benefit Liberia, by going to the west coast of Africa, to build up a respectable nationality."

Selected for "The Friend."

Words of Encouragement and Comfort, Addressed to S. Fothergill.

It was not because I feared thy not holding out to the end made me write thee as I did, but it was in order to encourage thee in thy journey through this vale of tears; for I am sensible of the many deep plungings those meet with, that have set their faces Zionwards. Oh, I have sometimes thought I was quite forsaken, and even left to myself; yet it hath pleased Him in these times of afflictions to appear again, with healing virtue in his hand. Dear friend, it is my earnest desire, that thou may be preserved to the end, for it was the same arm that turned thee, which turned Saul, when he was going to persecute the church. I wish that it may have the same effect on thee as it had on Saul, for he reasoned not with flesh and blood, but was obedient to him that called. I would not have thee go into reasonings: for the enemy of our souls when he cannot lead into those things which we have been prone to, he then begins another way; that is, to bring to despair of ever overcoming our enemies, because they are so numerous. But it was his arm that turned Saul, which brought salvation, and can overturn all our enemies, and bring deliverance to his afflicted seed; for they are as the apple of his eye, and although he may withhold his face for a time, it is in order to try our love to him, and to see whether we love him above all or not, for he will not admit of any rivals, but will have the whole heart or none. . . . I join with thee in real belief, that we shall be helped forward towards the heavenly Canaan, as we are truly resigned in heart, to be made what the Divine being would have us to be: notwithstanding the many

exercises we may meet with, a great share of which (I am many times ready to conclude,) fall to my lot, I fully believe, as we are concerned to press through the crowd of opposition, if possible, to touch the hem of his garment, we shall witness heavenly virtue in the least touch of his love; if something of this were not witnessed, at times, what would become of us, when we are bowed low under a sense of our own nothingness and insufficiency to step one step forward in that way, that is well pleasing in his sight. I have often remembered the great strait that Israel of old was in, when the sea was before, the inaccessible mountains on each hand, and their old oppressing enemies pursuing hard after them, from whose force they were altogether unable to defend themselves; the command then was, *stand still and see the salvation of God*: and blessed be his name, he is still showing his salvation to his poor, afflicted Israel, *as they are ceasing from their own willings, and runnings, and actings*; and depending only upon his providential care. . . . Let no poverty or barrenness of soul dismay thee; no new or unexpected surprise, as giants in the land, ever give thee reason to call the truth of the visitation and mission in question. Many are the fears and false reasonings which at times will rush upon thy soul, especially in times of weakness and want. The imagination is scarce ever more at work, and more apt to create false images, than when the Divine object is partly withdrawn. And if there is not a steady bearing and holding fast our faith, and a resignation of the whole soul to God, we shall certainly, in such seasons, be very apt to suffer loss, and abundantly weaken our own hands, and give ourselves up into the power of the enemy. But though thou mayest meet with deep trials and provings and reasonings, and as it were the valley of the shadow of death to pass through at times; yet, as thou art engaged, in sincerity of heart, to look over and through all to holy Jesus, he will preserve thee from the fear of evil, and from falling into the snares of the wicked one.—*S. Fothergill's Journal.*

Extraordinary Capture.—On a recent Saturday, the fishermen resident at Ackergill, while pursuing their avocation in the bay, had their attention directed to a large fish struggling and plunging on the surface of the water. They at once directed their course towards it; but a closer approach revealed to their surprise the true source of its annoyance. The fish, while swimming near the surface in search of prey, had seized hold of some large bird, which it had partly swallowed, but which it was unable, from the size and energetic resistance of its victim, to drag beneath. The singular appearance of the widely extended wings of the bird, which frantically thrashed the water, at one extremity, and the occasional glimpse which was obtained of the tail of the fish at the other, induced the fishermen to believe that they had fallen in with some rare nondescript. The fish was hooked and secured, and the whole affair incontinently hauled in triumph over the gunwale. The principal actor in this scene was then at once recognized as an old acquaintance by the boat's crew; his jaws were unceremoniously wrenched open, and the bird, still alive, released from its uncomfortable position. The victim of this novel strait proved to be a fine specimen of that large and powerful species, the great northern diver (*Colymbus Glacialis*), a bird unsurpassed for its speed and power in the water. The fish is the *Lophius Piscatorius* of the scientific naturalist, but known on the Caithness coast as the "mergman" or "oof," the latter probably a corruption of "wolf."—*John o' Groat Journal.*

For "The Friend."
TREASURES SOUGHT AND OBTAINED.—A CONTRAST.

IN YOUTH.

In the humble dwellings of lowly life,
Two healthy boys into men were growing,
Already they felt that sorrow and strife,
Attended the path wherein they were going;
And that poverty with their humble birth,
O'erclouded their prospects of useful worth.
Both braced themselves for the ills of time;
The one, by thought, they would soon be over,
For beyond earth's darkness, a light sublime
Of transcendent glory, he could discover.
To that far-off beauty his love was given,
And this earth he trod as the path to heaven.
The other, prompted by sordid thought,
Determined to gather up golden treasure,
With which this world's respect is bought,
And much that ministers pride and pleasure;
For abounding wealth to have wide renown,
He deemed of life a sufficient crown.

IN MANHOOD.

As men, strong-hearted, they won their way,
To the object each deemed worth pursuing;
The first, bound home to eternal day,
With spirit-eye the dear Saviour viewing,
Took the cares and sorrows which oft distress,
As merciful helpers to heavenly rest.
The other, through profiting mazes of trade,
Gold for his coffers still gathering ever,
His only pleasure of business made,
Nor felt it rest from his toils to sever;
Scarcely mourned he love's losses, friends fading in health,
Or aught which delayed not his struggle for wealth.
The first had of sorrows a bountiful store,
But found in each trial a heavenly sustaining,
The second had coffers with wealth running o'er,
Yet still in his trade-toil was ceaselessly straining.
The first, with a little, was sweetly content,
The last, with abundance, dissatisfied went.

IN OLD AGE.

In his age-fading twilight, the last one inquired
For his playmate in childhood, and heard in reply,
On earth he still lingered, beloved and admired,
With his warmest affections still placed in the sky;
There in Jesus his treasure securely found room,
Where thieves could not enter, nor moth-worm consume.
In meekness and patience as life wore away,
With Jesus he tasted communion sweet,
The love and the light of salvation's near day,
Forevermore brightening his lowly retreat.
More humble, forgiving, and Christ-like he grew,
The nearer and nearer eternity drew.
Then sadly heart-stricken, the questioner cried,
"I know that his future is golden and glad,
His treasure-house stands upon Jordan's far side,
And as death leads him thither, he cannot be sad!
He goes where his riches increasingly shine,
But death is approaching, to take me from mine."
N.

The Latest Oil News.—The oil prospects about Franklin and its vicinity continue encouraging. The following new wells have gone into operation:—The Fairview company commenced pumping on the 24th ult., at a depth of two hundred and sixty-two feet, and are getting six barrels a day, and increasing. Robb & French, on Martin & Epley's land, have struck a good vein, at a depth of two hundred and fifty-six feet, and commenced pumping. Reynolds & Co., at the point, have struck what appears to be a good vein, and are making preparations to pump. Griffin & Co., on Singleton's lot, commenced pumping, and are getting ten barrels per day. Boyds & Roberts, three miles down the river, opposite the Hoover & Stewart well, tapped the jugular, and gathered fifteen barrels in one day by voluntary flow. This firm has been labouring some six months, and had almost despaired of success, but they may congratulate themselves as the possessors of a No. 1 well. M'Laughlin & Co., on Plumer's farm, commenced pumping at a depth of eighty-two feet in the rock. Shut-

terly & Co., on Plumer's farm, commenced pumping at a depth of two hundred and forty-two feet. So says the Venango Spectator. On Oil creek, Dobbs, Knapp & Co. have a flowing well, yielding fourteen barrels per day. Fifteen wells are ready to go into operation at Titusville. The number of yielding wells altogether on Oil creek is between forty-five and fifty. The Pioneer well at Tideoute is yielding thirty barrels a day. The total yield of the Tideoute wells is about two hundred barrels a day. Several wells are preparing to pump.

From the Leisure Hour.

A New Monarch of the Barn-Yard.—The Agami.

Although long known to naturalists, this bird has not long been definitively classed. Some have assigned it a place among the pheasants; Buffon placed it among the gallinaceous varieties; but, more recently, Cuvier has classed it among the Grallæ—an order of birds with long naked legs, which are adapted for wading in the streams and marshes, where they are accustomed to seek their food. It is a native of South America, where it abounds in the forests of Guiana; and it seems to be allied to the crane by the length of its legs and the rapidity of its course; to the pheasant, by the metallic brilliancy of the plumage which adorns its breast; and to the domestic hen, by the conformation of its beak and the scantiness of its wings, but, above all, by its habits. It is so naturally inclined to seek the friendship of man, that, even when captured full-grown, it speedily becomes tame, and never after seeks to return to a wild state. Those which inhabit the denser forests, are by no means wild, and, before taking to flight on the approach of a sportsman, generally give him plenty of time to aim with deliberation. Consequently, its pursuit offers but few attractions to the lovers of the chase, since it is attended with no other difficulty than that of finding the game.

It is in French and Dutch Guiana that the agami is most frequently seen in a state of complete domestication. There it is charged with the care of the dwellings and of the yards. By its cry it gives notice of the approach of a stranger, and it menaces with its powerful beak the legs of those who venture to approach before the arrival of one of the inmates. It performs this duty with all the sagacity of the dog, for, like him, it recognizes the friends of the family, and proportions its hostile demonstrations to the respectability of the appearance of the intruder. By some of the colonists, too, it is preferred to the dog as a guardian for sheep; because it cannot, as he is apt to do when in a state of irritation, seriously injure the young and feeble of the flock; while at the same time, it is fully equal to him in watchfulness and agility.

But the true place of the agami is in the poultry yard. There it performs, with a zeal, a patience, and a tact, which are truly wonderful, functions which it alone is capable of discharging. The accounts which have been given by travellers of the performances of these animals, have been so novel and extraordinary as to cause them to be regarded with much hesitation and distrust; but they have recently been shown to be altogether trustworthy, by observations made upon their habits and doings in the Jardin des Plantes at Paris. There, in the inclosure which is reserved for the larger species of fowl, a hen agami has, by its united intelligence and strength, constituted itself the sovereign ruler of the community; and it is very interesting to observe how, in the performance of its self-imposed duty, it maintains order in the inclosure. It watches over the young, protects the feeble, restrains the strong, and prevents or puts an end to quarrels, by an intervention which

is feared even by the most sturdy and rebellious. This individual has, however, one fault (arising, most probably, from her being without a mate, and which, if leniently judged, may even be allowed to pass as an excess of zeal,) namely, that of taking possession of all the broods which are hatched in the inclosure, and charging itself exclusively with their care and support—of course to the great discomfort of the bereaved mothers. This is, unquestionably, a serious abuse of authority—though it must be confessed, in this it only resembles the political authority which resides near it, and which kindly takes under its fostering care everybody and everything; but still, the solicitude which the agami displays towards its charge, and their well-being under its care, may well dispose us to forgiveness. In the season it may be seen surrounded by a flock of chickens and ducklings of various species, sometimes gravely pacing to and fro in the sun, and at others keeping off those of its subjects which are able to provide for themselves, but which wish to get at the food which is prepared for the younger members of the community. This food, which consists of bread-crumbs, seeds, salad, and occasionally a little fine-chopped meat, the agami carefully distributes to its foster children, always showing a preference for the young, the ailing, and the least voracious of the tribe.

But while thus busily engaged in tending its numerous family, the watchful creature is carefully observing all that transpires in the other parts of its dominions; taking note, especially, of the proceedings of the known quarrellers and bullies among its subjects. At the first aggression of any of these tyrants, it utters a shrill cry, and, if that is not heeded, it strides forward to the scene of conflict, and deals the offender a blow with its beak, which makes him speedily desist, and fly for shelter to the remotest corner of the place; whither he is sometimes pursued, when the case is an aggravated one, and severely punished for his offence.

It sometimes happens that a dog or a cat, which has escaped the vigilance of the keepers, approaches this well-governed kingdom, and then, in the manner of a true sovereign, the agami prepares to defend its territory and subjects. It boldly marches towards the enemy, accompanying its advance with such demonstrations of hostility, and so evidently meaning mischief, that the intruder, without waiting for the attack, seeks safety by a precipitate retreat from the spot.

On the arrival of night, when all well-disposed animals, as well as all well-disposed persons, retire to their resting-place, the subject of this narrative does not go to roost till it has assured itself, by a careful round of inspection, that all the other inmates of the inclosure have retired. This done, and all being found right, it then mounts to a chosen perch, which no other is permitted to share. From thence it continues to exercise its usual vigilance and care; rousing up at the slightest noise; ever ready either to keep the peace around it, or to drive off any foe from without.

One of the peculiarities of the agami is, that it has two distinct cries—one shrill and discordant, which it utters with open beak, and by which it indicates dissatisfaction or displeasure; the other low and musical, and which seems to proceed from beneath its feathers, rather than to issue from its throat. It is by this kind of cooing that it is accustomed to express contentment and joy.

It appears from the statements of naturalists, that this bird can be, without difficulty, naturalized in Europe, and from the example which has just been given of its qualities and capabilities, it would seem to be a very desirable acquisition for our poultry-yards.

For "The Friend."

BIOGRAPHICAL SKETCHES

of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 148.)

JOSHUA BROWN.

On the 5th of the month being the seventh of the week, he remained in Philadelphia, attending the marriage of two coloured persons in the evening. Several Friends were present, and in the quiet sitting at the time, the love of God seemed sensibly extended to the newly married couple, and Joshua was constrained to address them under the influence of that Spirit, which wisheth well to all men. He attended meetings in the city on First-day, and on Second-day the weekly meeting of ministers and elders, and, in the afternoon, was at a meeting at Fair-hill, which last, he says, was a low time. Lodging at Benjamin Mason's, he, on the 9th, had a meeting at Frankford, which was a highly favoured time. He was much engaged in labour for the everlasting good of those assembled. Whilst expressing thankfulness to the great Master for his *owning presence*, he notes, "it hath always been cause of humility to me, when the Lord hath been pleased to favour with a time of enlargement in his work and service. On the 9th, after attending the burial of a son of Anthony Williams, he was at a meeting at Abington, where he had some small service in a large assembly. Visiting Thomas Fletcher, an elderly Friend, confined at home by indisposition, he had a religious opportunity in his chamber, and then rode to the house of James Thornton, at Byberry. On the 10th, he was at what was called a General Meeting at that place, in which he was much enlarged in labour. He exhorted those assembled to let their light shine before their families, and in the church, and to suffer the leaven of the kingdom to work out of them, everything that was contrary to its own holy nature. Going to Joshua Morris' to lodge, he, on the 11th, was again at Abington meeting. Here he exhorted Friends to hear the sayings of Christ, and to do them, showing them that if they did so, they would be like wise builders, who, building on a rock, their houses would stand whatever storms might beat upon them. Thus, those who built upon Christ, would be enabled to endure all trials, and would be accepted of him. On First-day, the 13th, he attended Horsham meeting, which was large and favoured. Joshua was much exercised that those gathered, should endeavour to improve the present time, in seeking for and labouring after durable riches and righteousness. He desired that they might have oil in their lamps, when the midnight cry should be sounded,—"Behold the Bridegroom cometh." In the language of the apostle, he queried with them, "If the righteous scarcely are saved, where must the sinner and ungodly appear." He showed them that when called to render up their earthly stewardships, the righteous would have nothing to spare. Lodging that night at the house of Joseph Lukens, he, on the 14th, went to North Wales, where the next day he had a suffering meeting, wherein he had some close, honest labour. In company with Thomas Evans, he then rode to the house of John Lancaster, at Richland. The 16th they spent in visiting families, in one of which they had a sitting with an old Friend, who was in a dying condition. In all these visits, the way opened for service, and Joshua was particularly concerned for those young in years. On the 17th, they attended Richland Monthly Meeting. Herein Joshua exhorted Friends to seek for ability to stand in their proper places, prepared to receive instruction from him, who alone can teach savingly and give forth the words of eternal life.

He urged them to press forward towards perfection, that they might witness an establishment in the Truth. On the 18th, with Thomas Roberts and Samuel Foulk, he rode to Exeter, to the house of Samuel Lee. On the 19th, he was at Exeter meeting, in which he warned those present to see that they were fitting for another state of being, that death might not surprise them unprepared. He exhorted such as had entered in the way of life, who had taken some steps on the heavenward journey, not through discouragement, or any other device of the enemy, to stop or turn aside, and thus miss of reaching their desired port of rest. Dining at Samuel Hughes', he rode, accompanied by John Lee, to Maiden Creek. Here, on the 21st, it being the first day of the week, he attended meeting, held mostly in silence. Lodging with James Starr, he next day had an appointed meeting in Reading. In this meeting he was much exercised in the belief that there was some one present in danger of suffering further loss, by endeavouring to cover former sin. He had to instance the case of David, who, to conceal one crime, was guilty of another. He exhorted all to close in with the offers of mercy, whilst the day of the Lord's loving visitation was extended. He told them that the Lord would be honoured, whether they were vessels of wrath or of mercy. He was then constrained to pray for those assembled, and to render to the Lord, praise and thanksgiving for his mercy extended that day. After a satisfactory sitting in the family of Benjamin Pearson, he rode to the house of his brother-in-law, James Thomas, at the Forrest. On the 23d, in the meeting here, he pressed the people to seek after an establishment in the Truth, to give up dependence upon the uncertain and changeable conjectures of men, and to seek to know a building on the alone sure foundation, the revelation of the Father, through the Son. It was a close, exercising meeting. Accompanied by his brother-in-law, he rode that afternoon to Nantmell, where, on the 24th, he had a meeting. Herein he set forth the fallen state of man by nature, and the necessity there was that he should witness the seed of the woman to bruise the head of the serpent. He then spake of the coming of our Lord Jesus Christ, who was the seed of the woman, his miraculous conception, and the benefit mankind received through him. He spoke of the warfare of the two seeds in the heart of man, one working for his bondage to corruption, the other for his salvation and freedom from sin. The seed of the serpent was of limited power; that of Christ was unlimited. The meeting was an open, satisfactory one, and furnished this faithful labourer with encouragement still to trust in him, who had ever helped him in the needful time. After the meeting, he rode, in company with Isaac Potts, to the dwelling of the latter, in Pottstown. At a meeting held in that place, on the 25th, he was concerned that his hearers might be earnestly engaged in considering their future condition, when all the trials and pleasures of time were over. He pressed upon them the necessity of witnessing a preparation for eternal blessedness, whilst the day of God's merciful visitation to their souls was still lengthened out. This could only be known, by yielding themselves in unreserved obedience to the Lord's will, and giving up their whole hearts to Him. The labour was fervent and affectionate, yet the meeting was very open and comfortable to him.

That afternoon he rode to the house of Francis Hobson, at New Providence, where he had a meeting on the 26th. In this meeting he spoke of the pillars, on which a house rested, which, as long as they stood perfectly upright, would safely support, and those within it would be in security. But if

these pillars came to lean and lose their uprightness, the house became instantly liable to fall, and the family residing in it were in imminent danger of receiving injury. This figure he used in a spiritual sense, and showed them that the true-hearted, upright christian can bear a great weight in the militant church. He exhorted every one to a true, upright walk, consistent with the principles of Truth. The meeting seemed favoured, and Joshua had a comfortable hope, that the labour might prove profitable to some.

(To be continued.)

The Lindell House.—The Lindell House, in St. Louis, now nearly completed, is the largest hotel in this country, and probably the largest in the world. It is 272 feet front, 227 feet deep, 112 feet high, and fronted with cream-colored magnesian limestone. Its cost, unfurnished, will be \$600,000. It has 500 rooms, and can receive 1,200 guests. In its erection, 8,000,000 bricks were used, 8,000 perches of rubble stone in the foundation, and 35,000 cubic feet of cut stone in the fronts. Besides the marble flooring and other flagging, 300,000 feet of lumber has been used in its flooring, and it will require 30,000 yards of carpet to cover them. Some 16,000 feet of gas pipe are required to light it, with many thousands of burners; 120,000 pounds of lead and 30,000 pounds of iron pipe to supply it with water, besides that for heating it. Forty to fifty miles of bell wire will be required, and three water tanks, containing 30,000 gallons or fifty tons of water, constantly replenished by a steam engine, will rest upon its roof.

A Heathen's Rebuke.—A valued friend relates to us the following interesting and authentic anecdote:

A man of great learning and talents, but an unbeliever, was travelling in Manilla. He was escorted by a native of rank, and as they were about starting, the native, with the refined politeness which characterizes the orientals, requested the white stranger to pray to his God.

This was probably the only thing he could have been asked to do, without being able to comply; and on his declining, the native said, "Well, *some* God *must* be prayed to, so you will excuse me if I pray to mine."

"Full many a shaft at random sent,
Finds mark the archer never meant."

And so it was in this case. The unbeliever was rebuked by the heathen, and the man of science, who had gone there in quest of natural curiosities, returned, having found the "pearl of great price." His next visit is to be with the missionaries to preach Christ.—*Late Paper.*

The Passport System in Europe being Abolished.—The Swedish Government has taken a step in advance of all continental powers. It has abolished the passport system. Anybody hereafter may enter Swedish territory, travel through or leave it without any molestation from the civil authorities or any police interrogating him, as if he suspected the stranger with being a criminal. Russia has also modified her passport system. These steps show that Europe is getting tired of her absurd restrictions upon free intercourse between the people of different countries. The interests of trade and the convenience of the world require that travel shall be free over all the countries of the globe.

Violence is not calculated to convince, nor persecution to reform.

For "The Friend."

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. (Jude, 24th and 25th verses.)"

Very precious and comforting is the belief that there is One who is able thus to preserve his dependent children. May the tried ones in our religious Society keep this truth in view, especially those who, having long been burden-bearers, and passed through many trials on account of their love for the precious cause, may now feel, as the evening of their day approaches, much discouraged, seeing that the clouds still lower, and storms continue to threaten. May these know their trust renewed in Him who is able to keep them from falling, in the dark and cloudy day, and finally to "present them faultless before the presence of his glory with exceeding joy."

And may those in younger life, who, loving the Truth, may feel cast down almost below hope, seeing it is assailed on the right hand and on the left, also remember this gracious declaration, and place their trust in Him and in Him alone. Their hearts no doubt are oft-times ready to sink within them as they reflect, that in a few years, many among their dear aged friends, whom they love and value, and upon whom now rest the burden and heat of the day, will be removed, and the query arises, what will become of the church then? He who called and qualified these for his service, can prepare others to take their places, can lead them along step by step, first introducing them into the vineyard of their own hearts there to labour—thus preparing them for service in His church and family.

Hints on Washing the Hands, &c.—Some "philosophy" is useful in even so simple a matter as washing the hands; if any one doubts it, let her with a microscope, examine the surface to be cleansed by water, and she will be interested, and perhaps shocked at the discoveries made. Instead of a smooth surface of skin, presenting, when unwashed, a dingy appearance, there will be seen a rough, corrugated surface, with deep irregular furrows in which the foreign particles are deposited like earth among the rough paving stones of the street. If they lay loosely, it would be an easy matter to dislodge them with a little cold water; but the pores, the waste pipes of the body, are continually discharging into these open drains, perspiration and oil, which, by evaporation, become a cement to hold the particles of dust, &c. and to remove them, requires both chemical and mechanical action. Warm water softens this cement, expands the furrows, and makes the skin pliable, so that by rubbing, the soil is disturbed and partly removed. But chemistry must aid a little before the process is complete; and soap is added, the alkali of which unites with the oily matters, and the whole is then easily disposed of.

The wash cloth is useful, because its threads or fibres work down among the furrows, like so many little brooms, sweeping them out; hence it should be soft and pliable. Flannel is preferable to cotton for this purpose, and a sponge is the best of all. Rough coarse cloths are objectionable, as they abrade the skin, and leave it rough and more easily filled with dust than before. Harsh, strongly alkaline soap should be avoided for the same reason; it abstracts all the oil from the upper layer of the skin, and makes it "chapped" or cracked. Where a sponge is not obtainable, a very neat and serviceable wash cloth may be knit of soft cotton

twine, either with the crochet, or with coarse wooden needles, knitting back and forth, as garters are knit. A mitten knit of tidy cotton with the crochet needle, is very handy for this purpose, and makes a neat article for the wash stand. A wash rag will not be tolerated by a tidy housekeeper. If cloths are used, let them be neatly hemmed, and kept scrupulously clean. Applying a little vinegar and water to the hands or face, after the use of soap, and rinsing off the vinegar with clear water, is a capital process to prevent chapping or roughness. The acid neutralizes the alkali of the soap, and keeps it from destroying the skin. Try this frequently, especially on washing days. Diluted vinegar or other acid, is excellent for the face after shaving.—*American Agriculturist.*

The Child's and Fool's State.—Surely the complaint of the Lord, by the mouth of his prophet concerning Israel, was mournfully verified in the city of London, respecting a great part of the Society, viz: "My people have committed two great evils; they have forsaken me, the fountain of living waters, and hewn them out cisterns, broken cisterns, that can hold no water." Such is a mere profession, though of the Truth itself, without the real possession. This is holding the Truth in notion, speculation and imitation only. The same may be said of whatever is done in religion, without the immediate influence, direction and leadings of the holy Author's spirit and power. Sound doctrine may be preached, as to words and the main scope thereof, and true principles imbibed from education, tuition, or other outward means; yet the man's part being alive, active and always ready; the child's and fool's state, that knows its sufficiency for every good word and work to be immediately received from God alone, is neither experienced nor abode in. "For it is not you that speak, but the Spirit of your Father that speaketh in you, or by you." I say, without this living sense of things, all is but a broken cistern; it will hold none of the water of life; which is the real cause, that the endeavours and seeming zeal of some for the promotion of religion, are so dry, insipid and inefficacious. Truth will carry its own evidence. The spring of action being the Holy Spirit of Christ, it will gain the assent of all his children, and answer his pure witness in the hearts of the rebellious, far beyond what many conceive or imagine. Upon which I would just observe, that the only way to preserve the strength, glory, and dignity of a religious society, is for all who undertake to be active in it, certainly to feel the Lord leading and directing them in all their services; and on the other hand, the sure way to desolation is, when the active members in religious things move therein by the strength of human abilities only. A great deal depends on that, more than some are aware of: it is observable, that the preservation of the Jewish church in purity much depended upon the governors and rulers thereof; and so do and will, the prosperity and purity of the christian church.—*John Griffith.*

Little Children's Dresses—Naked Arms and Neck.—A distinguished physician, who died some years since in Paris, declared:—"I believe that during the twenty-six years I have practised my profession in this city, twenty thousand children have been carried to the cemeteries, a sacrifice to the absurd custom of exposing their arms naked."

I have often thought if a mother were anxious to show the soft, white skin of her baby, and would cut out a round hole in the little thing's dress, just over the heart, and then carry it about for observation by the company, it would do very little

harm. But to expose the baby's arms, member so far removed from the heart, and with such feeble circulation at best, is a most pernicious practice.

Put the bulb of a thermometer in a baby's mouth; the mercury rises to 99 degrees. Now carry the same bulb to its little hand; if the arm be bare, and the evening cool, the mercury will sink 40 degrees. Of course all the blood which flows through these arms and hands must fall from 20 to 40 degrees below the temperature of the heart. Need I say that when these cold currents of blood flow back into the chest, the child's general vitality must be more or less compromised. And need I add that we ought not to be surprised at its frequently recurring affections of the lungs, throat, and stomach.

I have seen more than one child with habitual cough and hoarseness, or choking with mucus, entirely and permanently relieved by simply keeping its arms and hands warm. Every observing and progressive physician has daily opportunities to witness the same simple cure.—*Lewis's New Gymnastics.*

It is High Time to Repair the Breaches.—find no relief, but when I feel a revival of that which is the healer of breaches; but that is not a my own command. My mind was, last night much drawn out to my fellow-labourers. Oh, that they may keep little! I have remembered that saying, "There are a few names even in Sardis who have not defiled their garments," and I hope there are a few in York. Dear friends, what people we should be, did we dig deep enough; our lights would shine before men; we should be as the salt of the earth. How many who have begun well, have had their garments defiled with the world, and are become like the salt that has lost its savour; they are as dead weights in our assemblies, so that the living are scarcely able to bear the dead. Oh, Friends, keep to the Truth, for it shall rise above the heads of gainsayers.

Beware of lawful things; these lawful things are the strongest baits Satan ever laid for our Society. Oh, these lawful things, they have hurt many.

It will not do for any to rest contented with having known the Lord in days past, and years that are over and gone; we must follow on to know him; a supply of daily food is requisite; and if there is not a hunger and thirst after righteousness we may be sure the mind is distempered; but Oh, how have I been pained to see and feel many of the professors of the Truth going after the world and its spirit; who, instead of being way-marks, are as stumbling-blocks to honest inquirers—the state of these is lamentable. I have been comforted in the prospect of a rising generation, if they are not hurt by those who ought to be helpers, loving the present world.—*Memorial of Thomas Ross.*

The circulation of works of real value in theology, science, belles-lettres, and education, is very large in this country. Gould & Lincoln, for example, of Boston, whose list comprises chiefly works of this kind, have circulated of the works of Hugh Miller, 100,000; Annual of Scientific Discovery, 40,000; Life of Amos Lawrence, 26,000; Malcom's Bible Dictionary, 142,000; Bailey's Class book, 41,000; Wayland's Moral Science, 118,000; Political Economy, 51,000; Agassiz and Gould's Zoology, and Guyot's Earth and Man, 15,000 each. The Still Hour, by Prof. Phelps, had the extraordinary sale of 25,000 in less than four months.

He who scoffs at the crooked, had need to go upright himself.

The Loving-Kindness of God.—The loving-kindness of God! what a beautiful expression! How rich and consoling the thought contained in it! It is not mere good-will, nor mere complacent friendship, or the mere neighbourly kindness of human beings, although these are of high and precious account; it is the good-will, the friendship, the kindness of love—of the love of God, who is love itself. We know something of the loving kindness of father and mother. We have been gently tended and nursed by this kindness; or, parents ourselves, we know all well the throbbing of parental affection. Deep, earnest, self-sacrificing, is human love in many tender relations. We trust in it fervently, and without fear. Oh! if there were no human love in which we could trust, what a desolate place would this earth be! But the loving-kindness of God, of that great and incomprehensible being who fills the universe with his presence, and before whose majesty the pillars of heaven tremble—what a loving-kindness that must be! the kindness of infinite love, bedded with infinite power! There is nothing that love can conceive of, or wish to do for its object, but is contained here, and rendered not only possible, but absolutely certain.

Education in France.—The results of the investigation of the Ministry for Public Instruction are not very favourable as regards the education of "*la grande nation*." In 1854, in the department of the Seine, of 1903 newly-married couples, 1263 men and 1764 women, consequently 78 per cent., could not write. Among the women alone, only 8 of 100 knew how to write—a proportion of ignorance which can hardly be exceeded in Russia. In four other departments the number of those who could not write was 70 to 100; in fourteen departments the proportion of the ignorant was about 60 to 100; in other fourteen departments, 50 to 100; and in the rest 40 and 30 to 100. Reading is somewhat more general, but on an average those who are sound deficient in writing are so in reading. On the whole, scarcely the half of the French people can boast of the most necessary and elementary school knowledge.

THE FRIEND.

FIRST MONTH 26, 1861.

(Continued from page 159.)

The intelligence of the death of Thomas Gilpin and John Hunt, produced much feeling on behalf of the exiles, not only among their immediate relatives and friends, but also in the minds of the community where they were well known, and had long been esteemed and respected.

A memorial was prepared and presented to Congress, the President and Council, and to the Assembly of Pennsylvania, which begins as follows: "We, the afflicted and sorrowful wives, parents, and near connexions of the Friends in banishment at and near Winchester, think ourselves bound by the strongest ties of natural affection, sympathy and regard, to request you, that you suffer christian charity and compassion so far to prevail in our minds, as to take off the bonds of those innocent and oppressed Friends, and entreat you not to let the ruin of such who have evidenced their strong attachment to their native country, and a benevolent disposition to mankind in general, to lie at the door of a people professing the tender and compassionate religion of Christ, one of whose excellent precepts was, 'whatsoever ye would that men should do to you, do ye even so to them.'"

The Western Quarterly Meeting appointed six Friends to go to Lancaster and endeavour to move

the Executive Council to terminate the unjust banishment of the prisoners. On their arrival, the Council refused to allow them to appear before it, but agreed to receive any written communication they might present to them; whereupon they petitioned that the exiles might be allowed to return home, or at least be heard in their own defence.

We mentioned that Congress had decided to give up the prisoners to the State of Pennsylvania, and the Executive Council of Pennsylvania gave out it was about to try those they had already so severely punished. It is remarkable that the resolve of Congress recites as the cause producing the intention to place the prisoners at the disposal of the Council, that the latter body represented "*that the dangerous example which their longer continuance in banishment may afford on future occasions, has already given uneasiness to some friends to the independence of these States.*"

But although Congress placed the prisoners at the disposal of the Executive Council, and the pressure from without in favour of them began to be felt onerous, there were members of that body who, actuated by unfounded prejudice or hatred towards their innocent victims, managed to delay action, and were determined they should not be heard in their own defence. The resolution of Congress was come to on the 16th of the Third month, and the Board of War transmitted its order on the 18th, to the Deputy Commissary of Prisoners at Winchester, to deliver up the prisoners, yet no efficient steps were taken to bring them back, until on the 8th of the Fourth month, the President of the Board of War wrote to the Executive Council, stating that the exiles would have been immediately sent away from Winchester, but that that Board had been expecting an application from the Council for their being delivered to their agents.

Two persons were now deputed by the Council, to proceed to Winchester and accompany the prisoners to Shippensburg, where they were to be discharged from custody; no doubt with a hope that in their anxiety to get to their families, and their joy at being again at liberty, the Council would hear no more from them. They had long been a "burdensome stone" to their persecutors, who were desirous to escape being brought into contact with them. Undoubtedly information had been received by the members of Council of the death of Thomas Gilpin and John Hunt, from diseases brought on by their exposure, and the want of accustomed comforts, inseparable from their exile; and they knew the grief and indignation awakened thereby; they therefore, with the hope of warding off a part of the odium likely to attach to their whole proceedings in the case, included the names of the two deceased Friends in the order for the release of the prisoners. It was certainly a wanton disregard of the feelings of their friends, and of the respect due to the community, thus to command the restoration to their homes and families, of two highly esteemed Friends who, they knew, had already been liberated by the hand of death from the power of the oppressor. The last official act of the President of the Council was his letter to the two persons appointed to conduct the prisoners back to Pennsylvania. He died in a little time after.

Before the order for the release of the exiles was finally passed, four women Friends—wives of four of the sufferers—left the city—then occupied by the British army—and crossing the lines, visited General Washington at his camp at Valley Forge; to whom they made application for permission to send one or more wagons to convey provisions to the exiles, and to assist in conveying them home. He at once wrote to the Executive Council, urging

upon it to grant the request, and not to restrict it to one or two, but to allow as many wagons to be sent as might be desirable. He also furnished the women Friends with passports to go to Lancaster. They accordingly proceeded there, and interceded with the Council to allow the exiles to return at once, and to have them brought to Lancaster, instead of discharging them at Shippensburg. This was granted.

On the 19th of the Fourth month, 1778, after an exile of nearly eight months, the prisoners left Winchester on their return home. Their escort, who were to secure them comfortable accommodations on the route, not being able to start so immediately on the journey, on account of their requiring rest, as did also their horses, proposed to follow after and meet the prisoners at Fredericktown, in Maryland, which was done. When at Yorktown, they were called on by General Gates who manifested a strong interest in them, and said to them, "If I had been in Philadelphia at the time of your being arrested and sent into exile, I would have prevented it." He gave them an order to the officer stationed at the crossing of the Susquehanna, directing him to furnish them with boats and see they were not delayed; and Thomas Mifflin furnished them with an order to the same officer to supply them with horses on the opposite side of the river, should it be found impracticable to ferry their own horses over the Susquehanna. Both these orders proved serviceable to them. They arrived in Lancaster without accident, and in the neighbourhood of that town met the four women Friends, who had remained there to receive them on their way home. They at once presented to the Council a written communication, in which they say, "We, the subscribers, inhabitants of Philadelphia, having been there arrested and banished to Winchester, in Virginia, by your authority, upon groundless suspicion, without any offence being laid to our charge, and being now brought to this place by your messengers, after a captivity of near eight months, think it our duty to apply to you to be re-instated in the full enjoyment of the liberty of which we have been so long deprived." Two hours after the presentation of this communication, they were waited on by the Secretary of the Council, who handed them an order just passed by the Council, directing that the prisoners be immediately sent to Pottsgrove, in the county of Philadelphia, and there discharged from further confinement: each one of them was furnished with a passport to that place. He also said that the Council had directed him to inform them, "that any further application to them was unnecessary, as they would not hear them."

The prisoners protested to the Secretary against this continuation of injustice on the part of the Council; they urged that an opportunity should be afforded them to hear and answer whatever charge could be brought against them; that they were innocent men, who had suffered on suspicion and without a hearing, and they demanded to meet their accusers, and to show that they were guiltless of any hostility to the cause of their country. They likewise pointed out, that as the Council had made it a penal offence for any American citizen to enter Philadelphia without permission from Congress, the Executive Council, or the Commander-in-Chief, and they had not received such permission, they were not fully liberated, and were yet prevented from going to their families. But all argument and entreaty were useless; they were directed to proceed to Pottsgrove.

In order to obtain permission to go into the city, it was concluded to send some one to the camp, and ask for passports from General Washington,

who, in all his intercourse with members of the Society of Friends, had shown a correct appreciation of their principles, and treated them with justice and courtesy. Accordingly, a letter was written to the General, which was carried to him by a Friend. He at once directed the necessary passports to be prepared, which were signed by him, and with these the Friends proceeded to their homes. The minutes of the exiles close with the following remark: "Thus, through the favour of Divine Providence, we were restored to our families, in a way and at a time, we had little reason to expect it; which is worthy our humble gratitude, in addition to the many mercies we have experienced in our exile; and it should be a cause of further confidence in Divine Providence, to endure such dispensations as may be permitted to us, through the future part of our lives."

SUMMARY OF EVENTS.

EUROPE.—News from England to the 6th inst.

It is stated that the English government has sent a strong note to the French Emperor, protesting against the extension of the occupation of Syria by the French forces.

The position of affairs at Gaeta was unchanged. It was reported that negotiations had been opened between the Sardinian government and Francis II., for the conclusion of an armistice at Gaeta.

An insignificant attempt at reaction transpired at Naples on the 30th ult., but it was easily suppressed. Naples and the provinces were tranquil.

It is reported that a Sardinian loan of 300,000,000 francs is about to be negotiated at Paris.

The Bank of France has raised its rate of discount from $\frac{4}{8}$ to $\frac{5}{8}$ per cent.

The King of Prussia having died, his brother, the Prince Regent, has assumed the reins of government as King William V. A Berlin letter says, the excitement in all the States of the German confederation greatly resembles the agitation, which preceded the events of 1848.

The Paris *Patrie* reports that the Emperor of Russia has resolved to grant a Constitution to Poland, and to place it on a similar footing to that in which Hungary stands in the Austrian empire. The Russian Imperial manifesto declaring the abolition of serfdom, is expected to be published on the 3d of Third month next.

The Liverpool cotton market was quiet, with a small decline in prices. The following were the quotations for breadstuffs. Flour, 29s. a 32s. 6d.; red wheat, 11s. 3d. a 13s. 3d. per 100 pounds; white, 12s. 6d. a 14s. Business was restricted by the difficulty of removing produce into the interior, in consequence of the severity of the weather.

The Loudon money market was active. Consols, 92 $\frac{3}{8}$ a 92 $\frac{1}{2}$.

UNITED STATES.—*Affairs at Washington.*—Early in the present week, no definite action had been taken by Congress, in relation to any of the various propositions for conciliation and compromise, which have been before the two houses. A Washington despatch asserts that the prospect of an early adjustment of the difficulties was more favourable than it had been a week previously. The probability of any successful invasion of the capital, or of attempted forcible opposition to the inauguration of the next President, had in great measure disappeared. The South Carolina Commissioner, Col. Hayne, on his arrival at Washington, required the immediate withdrawal of the U. S. garrison from fort Sumpter, as the only means by which peace could be preserved. The demand was not acceded to, and it is stated that he has been induced to moderate his demands at the request of the Southern members of Congress, who insist that South Carolina shall not proceed to further acts of hostility at present. The Florida revolutionists having seized all the undefended property of the United States, in that State, desired to obtain possession of fort Pickens at Pensacola, a strong fortification with a small garrison. The Governor of Florida telegraphed to the Mayor of New Orleans for the aid of 2000 men, in order to effect its capture, and the latter promised to raise them within forty-eight hours. Subsequently, a despatch signed by numerous secessionists, members of Congress, was sent to Florida, urging their friends there by all means to avoid a collision with the federal troops.

The Treasury Loan.—On the 19th inst., the Secretary of the Treasury opened the bids for the second five millions of Treasury notes. Nearly \$12,500,000 was offered

at various rates of interest, from 8 $\frac{1}{2}$ to 12 per cent. The loan will be awarded to the lowest bidders, and the rate will average about 10 $\frac{1}{2}$ per cent. Both the amount offered, and the rates asked show greater confidence in the stability of the government, than was felt when the previous five millions were taken.

Banking.—The number of banking institutions in the United States, on the 1st inst., was 1392, with a capital of \$421,880,000. The circulation was \$207,102,000; due depositors, \$255,802,000; specie, \$83,594,000; loans and discounts, \$691,945,000; stocks, real estate and other assets, \$109,251,000.

The Southern Confederacy.—A committee of the Mississippi Legislature has reported resolutions to provide for a Southern confederacy, and to establish a provisional government for the seceding States. It is proposed that the Southern convention shall meet at Montgomery, Ala., on the 4th prox.

Georgia.—On the 19th inst., the State convention passed the ordinance of secession from the United States, by a vote of 203 yeas to 89 nays. A resolution was adopted to continue the present postal and revenue systems until ordered otherwise; also, all civil federal officers.

Alabama.—The Legislature has passed a bill to provide against the invasion of the State by sea, by rendering all pilots bringing foreign vessels into Mobile, liable to fine and imprisonment, and authorizing the commander of fort Morgan to destroy all beacons and landmarks at his discretion.

Louisiana.—About two-thirds of the delegates to the State convention are reported to be in favour of immediate secession.

Virginia.—The following resolution has been adopted in the Legislature, by an unanimous vote. "Resolved, that if all efforts to reconcile the unhappy differences between the two sections of the country shall prove abortive, then every consideration of honour and interest demands that Virginia shall unite her destinies with her sister slaveholding States."

Arkansas.—The Legislature has unanimously passed a bill submitting the convention question to the people, who are to decide at an election to be held on the 18th of next month. In case of a majority favouring it, the Governor is to appoint a day for the convention to assemble.

The North and the South.—The slave States, not including Maryland and Delaware, which, it is supposed, will in all events, remain united with the North, have a free population of 7,691,519, and 3,912,479 slaves; total, 11,604,098. There are in the whole Union 31,300,000 inhabitants. Deducting the slaves, there are 27,400,000 free persons, and of these nearly 20,000,000 are in the free States. The States of South Carolina, Georgia, Florida, Alabama, Mississippi, and Louisiana, have a free population of 2,287,649, and 2,165,721 slaves. Virginia, North Carolina, Kentucky, Tennessee, Missouri, Arkansas, and Texas, have a free population of 5,408,870, and 1,740,758 slaves.

The Federal Revenue.—The Secretary of State has informed the various foreign ministers at Washington, that no clearances of vessels issued by any other authority than of United States officials, will be recognized, and that any payments of duties, except to such officials, will be regarded as mispayments, for which the parties paying will be held responsible to the U. S. government.

Immigration.—During the year 1860, there arrived at New York from foreign ports, 103,621 immigrants. They brought with them \$7,875,000 in specie, of which \$3,546,000 came from Ireland, and \$2,860,000 from Germany. The total number of immigrants arrived at New York, in 1859, was only 79,322.

North Carolina.—The Governor of North Carolina has peremptorily ordered the State troops to evacuate the forts of which they had taken unlawful possession. "He is determined," it is said, "to allow no overt act of treason to be committed within his jurisdiction."

Philadelphia.—Mortality last week, 258.

New York.—Mortality last week, 414.

Congress.—The Senate has passed the bill for the admission of Kansas into the Union, by a vote of 36 to 16. The Pacific Railroad bill and the Crittenden Compromise have been discussed. On the 21st, the six Senators from Florida, Alabama and Mississippi, formally withdrew, considering their connection with the Senate had terminated by the secession of the States they represented. After the withdrawal, Crittenden urged immediate action on his propositions, and expressed the hope that the Union might remain a long time yet, and all the States be re-united. Saulsbury, of Delaware, and the two Senators from Pennsylvania, also warmly urged the adoption of the compromise proposed. The House of Representatives has been engaged upon the Appropriation bills, but the speeches have related chiefly to the perilous condition of the country. On the 21st,

Corwin, of Ohio, and Millson, of Virginia, made conservative addresses, urging the members to devote themselves to a removal of the difficulties, which were breaking up the Union. The Committee of Ways and Means have received a communication from the Secretary of the Treasury, stating that twenty millions of dollars over and above what will accrue from the ordinary revenue, will be needed for the public service before the 1st of Seventh month next.

The Markets.—The following were the quotations on the 21st inst. *New York*—Red Western wheat, \$1.34 \$1.37; white, \$1.50 a \$1.55; rye, 73 cts. a 75 cts. barley, 67 cts. a 68 cts.; corn, 69 cts. a 70 cts. for mixed, and 72 cts. a 75 cts. for white; oats, 36 cts. a 37 cts. *Philadelphia*—Red wheat, \$1.30 a \$1.32; white, \$1.40 \$1.50; rye, 75 cts. a 76 cts.; new, yellow corn, 64 cts. a 65 cts.; old, 71 cts. a 72 cts.; oats, 34 cts. a 35 cts. barley, 75 cts. *Baltimore*—Red wheat, \$1.30 a \$1.36 white, \$1.45 a \$1.65; yellow corn, 61 cts. a 65 cts. white, 65 cts. a 72 cts., old and new.

RECEIPTS.

Received from A. Buzby, for Jos. Taylor, Pa., \$4, vols 32 and 33; from S. M., for Maria Marriott, N. Y., \$2 vol. 34; from Wm. Darlington, Pa., \$4, vols. 33 and 34 from Jehu Fawcett, agt., O., for Jos. Painter, (omitted Eleventh mo.) \$2, vol. 34, for Josiah Ratcliff, Io., \$2.26 vol. 34 and postage, for Jos. Stratton, \$3.50, to 27, vol. 32, for J. L. Kite and E. Bonsall, jr., \$2 each, vol. 33, for Isaac Carr, J. R. Carr, Saml. Carr and Elizabeth Fawcett, \$2 each, vol. 34, for Jane Crew, \$2, to 26, vol. 34 for Jonathan Fawcett, \$4, vols. 33 and 34, for M. J. Fawcett, \$4, vols. 33 and 34; from Mercy Cope, Pa., \$4 vols. 33 and 34; from Ed. Y. Cope, \$4, vols. 33 and 34 from Sarah Ann Cope, Benj. Gilbert and Jas. Marsh, \$2 each, vol. 34.

At a meeting of the Managers of the Northern Soup house, held 21st inst., the demand for soup was found to be unprecedentedly large, perhaps with one exception. There has been already 732 families supplied with tickets, comprising 1390 adults and 2280 children—all, 2670 persons. On the 17th, 1238 quarts were distributed; the daily average a little below 1200 quarts. Our friends are invited to call and see the Institution situated Fourth above Brown street, between the hour of 12 and 1 o'clock. Any contributions thankfully received by either of the undersigned Managers.

JOEL CADBURY, Franklin street,
DAVID SCULL, Arch street,
HORATIO C. WOOD, 612 Race street.

SOUP-HOUSE.

The Society for supplying the poor of the city with soup, has opened its house, No. 16 Griscom street, (late Green's court,) where soup will be delivered to the poor every day, except First-days, between the hours of eleven and one. Donations in flour, meat, vegetables &c., will be gratefully received at the house, or in money, by JEREMIAH HACKER, Treasurer, S. Fourth street. THOMAS EVANS, 817 Arch street.

Philad., First mo. 15th, 1861.

WEST-TOWN SCHOOL.

A Friend and his wife are wanted to fill the stations of Superintendent and Matron at West-town Boarding-School.

Application to be made to either of the following Friends: NATHAN SHARPLESS, Concord; JAMES EMLEN West Chester; SAMUEL HILLES, Wilmington; HENRY COPE or WILLIAM EVANS, Philadelphia.

Twelfth mo. 10th, 1860.

DIED, on the morning of the 3d of Tenth month, 1860 MARTHA, wife of William Askew, of St. Clairsville; a member of Plainfield Monthly Meeting, Belmont county Ohio, in the seventy-third year of her age.

—, Twelfth mo. 29th, 1860, CAROLINE W., daughter of the late John Bacou, in the forty-third year of her age; a member of Philadelphia Monthly Meeting, after a protracted indisposition of several years. Her friends have the consoling belief, that, through the operations of Divine grace in her heart, the washing of regeneration, and the renewings of the Holy Ghost, she experienced a state of preparation for the great change, and has joined the just of all generations.

PILE & MELROY, PRINTERS,
Lodge street, opposite the Pennsylvania Bank.

THE FRIEND.

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For "The Friend."

Henry Hull.

(Continued from page 162.)

Of his visit in Wales, the following remarks possess especial interest, viz:—

"The following morning we were joined by Barnard Dickinson, and set out for Wales, and next day reached Dolegelly to dinner. In the afternoon we walked to the meeting-house at Tydnygarreg, in which Lowry Jones lived, from whom we learned, that they had not heard of our intention of having a meeting with them; and as the day was far spent, we concluded to return and meet with them next First-day. Lowry Jones showed us a small cottage in a grove of trees, lately the habitation of a valued Friend, named Dorothy Owen. As I stood looking round, my mind was comforted, in considering how happy many of the worthies have been, who were strangers to affluence. Wales has been the birth-place of many, who lived and died in the Truth; but now the number of such seems small indeed, compared with what it was in the first breaking forth of Truth. Many of these valiants removed to Pennsylvania, and others were gathered from works to rewards, and the few who remain, love their friends, and should not be neglected, though much fatigue is to be endured by those who visit them.

"We passed a very dangerous piece of road, about three-quarters of a mile in length, which is dug out of the side of a hill, at the foot of which and directly below us the sea was dashing. As it was considered dangerous to pass, we dismounted from our carriage to walk; and being told that the nearest way was under the hill on the sea-shore, I set out to go, while the Friends led the horses. When I had got a part of the way, I found the tide was so high, that I could not pass a point of rocks against which it was dashing, and the distance being considerable to return the way I came, I attempted to climb the rocks, but found them so loose as to endanger their rolling upon me. The dilemma I was in, affected my nerves with an unusual trembling, and I became alarmed. I now set out to walk back, fearing that the rising tide would enclose me and prevent my escape; and seeing a path slanting up the hill, where the sheep passed, I clambered up it upon my hands and feet—my trembling increased so, that I thought I should lose my foothold; but recollecting that deliberation and care were necessary in my present

situation, I became more collected, and was favoured to ascend the mountain safely. I did not entirely recover myself, however, until I had passed the precipice. When I had got part way up, I saw Barnard Dickinson coming to look after me, as they perceived the tide had risen much higher than they were before aware of.

"We were kindly received by Henry Owen, who had lost his wife a few months before. She was a worthy daughter of a Friend, who possessed the estate called Llewyndec, where the meeting had been held ever since it was set up in the time of Oliver Cromwell; during all which period the property had been held by an Owen. The number of Friends has for many years, and perhaps always, been small, and now there are only three, one of whom could not understand English. Beside these, a woman has attended meetings with them for several months past, the only instance of the kind which has occurred for forty years, though many of the neighbours come in when notice is given that a minister is to be with them. This was the case in the meeting we had, and I thought a renewed visitation was extended to those present.

"Next morning we rode to Dolegelly, and attended the meeting at Tydnygarreg, and from thence proceeded to Machnylleth, which we reached about five o'clock in the evening; and many of the inhabitants being in the streets, we sought a place to hold a meeting with them, but could not obtain any, except the open space under the town-house, where a large number assembled and stood, there being no seats. I was drawn forth in testimony amongst them; and though the multitude and bustle seemed at first to make against the solemnity which it is precious to experience at such times, yet the power of Truth brought them into great stillness. The day following we rode to Landyloes, and had a comfortable meeting, in an upper room at an inn. Here Barnard Dickinson left us to return home—his company had been pleasant and very useful on the journey."

Respecting a meeting at Leominster, he writes:

"In the evening we had a very crowded public meeting, not more than half the people being able to get into the house. A clergyman sat in the gallery with us, who, as I afterward learned, had a few days before taken for his text the same passage of Scripture which I felt engaged to hold up to the view of the people, in order to show the necessity of a quiet inward waiting, to experience a preparation of heart from the Lord, to worship him aright; and that this was equally as necessary for the minister as for the hearer. I also showed, that all external performances entered upon in the will and wisdom of man, and without this preparation, were no more acceptable in the Divine sight, than the performances of the Jews, which the Lord rejected. The aforesaid clergyman had asserted in his discourse, that the charge to the disciples to "tarry at Jerusalem until they were endued with power from on high," was not to be considered as applicable to any but the apostles, and that in our day, no such thing was to be looked for. As the doctrines of the Gospel were opened to my mind with great clearness, I had to assert a contrary

opinion, as indeed, I had abundant cause to do from my own experience; for I often find, that as my mind is reverently bowed under the baptizing influence of Divine power, doctrines are opened to me with a degree of clearness that I had never before witnessed, under a consideration of which I have often been much humbled. Thus it was this evening, words flowed like oil, and the power of Truth produced a great stillness and solemnity, both in the house and among those who stood around it, so that the priest's hearers, many of whom were present, had an opportunity of witnessing for themselves, that the promise of Christ is fulfilled to us in this day, 'Where two or three are gathered together in my name, there am I in the midst of them.' I was glad I had not heard of his reviling Friends in his sermon, as I afterward learned he did; and also, that I did not know who he was—though had I known, my testimony would have been the same."

"From Leominster we proceeded to the Half-year's Meeting for Wales, held at Breckon, which was owned by the great and gracious Caretaker of his people, and the business was well conducted, except the want of more solid weightiness of spirit in some, who it is to be feared, are too ready in speaking to business, and thus in some instances, there was a want of that order, in which, one by one, all have the opportunity of relieving their minds. Care is necessary in speaking to the business of meetings, as well as when we arise to speak in the ministry, that we wait to feel the mind clothed with a right qualification, so as to speak to the purpose and preserve the solemnity of the meeting. Friends are thinly dispersed over Wales; and being now assembled from various and distant parts, they appeared to enjoy each other's company very pleasantly at the inns, there being no Friend's house in the town. From Breckon I proceeded, and had meetings at Pontypool and Neveton, and then rode to the house of a person who had recently become acquainted with Friends, and united with them so far as to receive the messengers of the Gospel. We were strangers to each other, but the cementing love of our heavenly Father made our meeting mutually pleasant, and we had a satisfactory opportunity the same evening."

On his arrival in Ireland, he says:—

"I visited the family of Richard Jacob, who were in deep affliction, in consequence of the sudden removal of this servant of Christ. The loss to the widow and children is indeed great, but they have not to sorrow as those who have no hope; for although his removal was sudden and unexpected, there is good reason to believe he was prepared. He had been at meeting, and was drawn forth in fervent prayer, to the comfort of many minds present, and soon after he got home, was seized with a fit, and died before night. The church too has sustained a great loss in his death; there are now but two men Friends in the station of ministers in Ireland. During the first week of my stay in Waterford, I had three evening meetings with the town's people, the first and last of which were to good satisfaction; at the other, the people were unsettled, and Truth did not arise into dominion

as in the others. On Seventh-day, the 20th of Tenth month, the select Quarterly Meeting for Munster province, was held at Waterford, in which I was enabled to feel something of the cementing love of our heavenly Father, and in the strength thereof was led to set forth the necessity of a faithful individual engagement at our respective posts, a want of which appeared evident; yet, there is a precious remnant preserved amongst them, who have proved their attachment to the cause of God, whilst the shield of the mighty has been vilely cast away, and many fallen 'as upon Mount Gilboa, where there is neither dew nor rain.'

"The meetings on the following day were favoured seasons, in which a tender and affectionate call was extended to the youth, under a persuasion, that a renewed visitation was afforded them from Him, whose mercies sweeten all the toils of life. A cloud of witnesses can still bear their testimony to the love he has toward the children of believing parents—may they be wholly given up to his direction through time, that so a succession of standard and testimony bearers may be found in the militant church. In this town there are many hopeful youth, for whom, in the course of the time I spent amongst them, I was frequently engaged, I trust under the love of the Gospel, which drew me from my dear kindred and friends in a distant land. Often was my spirit bowed in reverent supplication for them, to the Father of mercies, that he would be pleased to have them in his holy keeping, that they might grow up in his favour, and come forward acceptably to the help of his servants, in advancing that cause, which is dignified with immortality and crowned with eternal life."

(To be continued.)

For "The Friend."

Nezahualcoytl.*

The condition of the aborigines of America, is a subject of deep and lasting interest. Now and then this interest is stirred afresh, by some new discovery of remains,—the fossil fragments of an unwritten history. But the inquiries they suggest, they do not answer. The mind of man may pierce the skies, and, plunging into boundless space, measure its proportions, and define its systems, but it cannot unravel the mysterious Past of our country.

But in the records that are left to us, by far the most interesting character is Nezahualcoytl, the monarch of Tezcuco. Tezcuco was one of the chief nations of Anahuac, and, at the time of the conquest, had long been a friendly rival of Mexico, but far its superior in the approaches to civilized life. Nezahualcoytl, gifted with an understanding far beyond his age and country, being established by the success of his arms in absolute power, took many judicious measures for the advancement of his people. Among these the most extraordinary was the establishment of a tribunal, "to which all works on astronomy, chronology, history or any other science were to be submitted, before being made public. This body which was drawn from the best instructed persons in the kingdom, with little regard to rank, had supervision of all the productions of art, and of the nicer fabrics. It decided on the qualifications of the professors in the various branches of science, on the fidelity of their instructions to their pupils, the deficiency of which was severely punished, and it instituted examinations of these latter. In short, it was a general board of education for the country. On stated days, historical compositions, and poems treating of moral or traditional topics, were

recited before it by their authors," and prizes of value were distributed to the successful competitors.

The Tezcuacan king was successful in conquest, and devoted great attention to agriculture and architecture; the number and magnificence of his palaces proved his absolute sway. But it is his intellectual pre-eminence that gives such interest to his character, heightened as it was by clearer, more spiritual views of religion, than prevailed, and which, like light out of darkness, shined in his heart. His subjects had lapsed from a more simple faith, and were imbued with the sanguinary idolatry of the Aztecs. "He endeavoured to wean them from their degrading superstitions, and to substitute nobler and more spiritual conceptions of the Deity." He reared a pyramidal temple, elaborately ornamented, and dedicated it "to the unknown God, the Cause of causes." "No image was allowed in the edifice, as unsuited to the 'invisible God,' and the people were expressly prohibited from profaning the altars with blood or any other sacrifices than that of the perfume of flowers and sweet-scented gums."

Nezahualcoytl was among the most illustrious of the Tezcuacan bards. Many of his odes descended through several generations, and may still be preserved in some of the dusty repositories of Mexico or Spain. His latter years he devoted to study and meditation, "giving utterance to his feelings in songs, or rather hymns, of much solemnity and pathos." An extract from one of these will convey some idea of his religious speculations.

"All things on earth have their term, and, in the most joyous career of their vanity and splendor, their strength fails, and they sink into the dust. All the round world is but a sepulchre; and there is nothing which lives on its surface, that shall not be hidden and entombed beneath it. Rivers, torrents, and streams move onward to their destination. Not one flows back to its pleasant source. They rush onward, hastening to bury themselves in the deep bosom of the ocean. The things of yesterday are no more to-day; and the things of to-day shall cease, perhaps, on the morrow. The cemetery is full of the loathsome dust of bodies once quickened by living souls, who occupied thrones, presided over assemblies, marshalled armies, subdued provinces, arrogated to themselves worship, were puffed up with vain-glorious pomp, and power, and empire.

"But these glories have all passed away, like the fearful smoke that issues from the throat of Popocatepetl, with no other memorial of their existence than the record on the page of the chronicles.

"The great, the wise, the valiant, the beautiful,—alas! where are they now? They are all mingled with the clod; and that which has befallen them, shall happen to us, and to those that come after us. Yet let us take courage, illustrious nobles and chieftains, true friends and loyal subjects, —let us aspire to that heaven, where all is eternal, and corruption cannot come."

"At length, about the year 1470, Nezahualcoytl, full of years and honours, felt himself drawing near his end. Almost half a century had elapsed since he mounted the throne of Tezcuco. He had found his kingdom dismembered by faction, and bowed to the dust beneath the yoke of a foreign tyrant. He had broken that yoke; had breathed new life into the nation, renewed its ancient institutions, extended wide its domain; had seen it flourishing in all the activity of trade and agriculture, gathering strength from its enlarged resources, and daily advancing higher and higher in the great march of civilization. All this he had

seen, and might fairly attribute no small portion of it to his own wise and beneficent rule. His long and glorious day was now drawing to its close; and he contemplated the event with the same serenity which he had shown under the clouds of its morning, and in its meridian splendor."

He died in the seventy-second year of his age, and forty-third of his reign; leaving as his successor a son, then only eight years old, but who had given rich promise of future greatness. Among many other charges suited to his comprehension, the dying monarch besought the child, not to neglect the worship of "the unknown God," regretting that he himself had been unworthy to know Him, and intimating his conviction that the time would come when He should be known and worshipped throughout the land."

His descendant and historian says of him, "He was well instructed in moral science, and sought, above all things, to obtain light for knowing the true God. He believed in one God only, the Creator of heaven and earth, by whom we have our being, who never revealed himself to us in human form, nor in any other; with whom the souls of the virtuous are to dwell after death, while the wicked will suffer pains unspeakable. He invoked the Most High, as 'He by whom we live,' and 'who has all things in himself' He recognized the sun for his father, and the earth for his mother. If he could not entirely abolish human sacrifices derived from the Aztecs, he, at least, restricted them to slaves and captives."

Nezahualpilli, his son and successor, was a remarkable prince, worthy of his father in power of mind and integrity of character. Yet, during his reign, the Mexican king, Montezuma, plundered his brother monarch of some of his most valuable possessions, and arrogated to himself the title of emperor, hitherto borne by the Tezcuacan princes.

Nezahualpilli sunk under his misfortunes, heightened as they were by gloomy prognostics of a near calamity, which was to overwhelm the country. In the year 1515, he sunk into the grave, and, by his timely death, escaped witnessing the fulfilment of his own predictions, in the ruin of his country and the extinction of the Indian dynasty forever.

American Commerce.—The last Treasury Report shows that the total value of exports from the Southern States last year was \$187,626,686, and from the Northern States, \$169,162,770, while the imports were \$305,812,849 into the Northern States, and \$32,955,281 into the Southern States. The registered tonnage of the United States is 2,507,401 tons, which is of vessels employed in the foreign trade, and of this aggregate, the South has only 377,238 tons.

It thus appears that the imports of the country almost all enter at Northern ports, and also that the exports of the South are made almost wholly in Northern and foreign vessels. These facts show how little prepared the proposed Southern confederacy is to become soon a great commercial nation.

"A mistaken zeal and supposed moderation (falsely called charity,) although opposite in the appearances, frequently proceed from the same cause; even in vessels measurably sanctified, viz. the want of being 'buried with Christ by baptism into death;' that not only the earth in them might be shaken, but the heavens also. Instead of which there hath been frequently fruitless and unsanctified efforts to engrave the remains of the first Adam into the plant, which is of an immortal nature: 'this divides in Jacob, and scatters in Israel.'"
S. Scott.

* See Prescott's "Conquest of Mexico."

Selected.

The Necessity of Waiting for the True Guidance and Balance, to Avoid Shipwreck.

Seek principally after improvement in acquaintance with the sanctifying hand, and to learn the way and end of its turning; and also that stillness is required, when we see that no hand but the Lord's can open the way, and bring the longed-for help. Let the feeling knowledge hereof, and an humble hope and trust to be guided and balanced by the invisible Holy One, guard and stay us through the unsettling struggles that may attend us. For, betwixt the converse and pursuits of the unmortified world, however, polished by human endeavours, and the earthly nature in ourselves; with the gilded appearance of penetration, comprehensiveness of reasoning and finesse, of many among the more learned part of mankind, and the little, low, yet pure and powerful seed, which at times makes itself known indisputably, yet hides itself again, creatures are liable to dangerous tossings; and good beginnings, ideas, and desires, of God's own begetting, have unhappily miscarried; and too many, for want of looking towards the true port, have been gradually, by one wave after another, carried off to sea again, and shipwrecked in the loose, unbottomed conceptions and interests of this world. "The world by wisdom knoweth not the things of God, neither can it know them, because they are *spiritually* discerned;" but "the secret of the Lord is with them that fear Him," and "in quietness and confidence is their strength."

—S. Fothergill.

For "The Friend."

Weather Statistics.

We find the following record in the Philadelphia Ledger:

Comparative Temperature of each Month in the ten years, 1851 to 1860, made up from the mean of observations registered every morning about half an hour after sunrise, and every evening about 10½ o'clock, at McAllister & Brothers' :

Months.	1851	1852	1853	1854	1855	1856	1857	1858	1859	1860
January . . .	32.7	24.5	30.2	30.0	31.8	20.7	18.5	36.6	30.2	30.0
February . . .	37.6	31.7	34.4	30.7	24.2	23.3	36.3	25.7	33.1	29.3
March	39.8	37.3	39.4	39.0	35.4	29.7	34.3	43.6	43.6	40.1
April	48.6	42.8	48.2	47.1	49.2	49.9	40.8	47.6	46.2	45.1
May	59.0	59.1	59.5	61.5	58.4	56.7	57.4	55.4	60.2	60.3
June	67.7	68.6	70.9	69.9	68.1	72.1	67.4	73.9	66.6	67.6
July	75.1	74.3	73.4	77.6	77.1	76.6	73.8	76.1	71.8	73.0
August	70.8	70.2	72.9	73.8	71.5	70.4	72.2	71.6	70.9	72.9
September . .	65.4	63.7	65.9	67.8	66.2	64.4	54.8	64.0	63.4	62.8
October	54.4	56.5	50.8	55.4	51.1	51.9	52.8	55.6	48.7	53.9
November . . .	40.0	41.3	45.3	45.0	44.9	41.4	41.3	38.9	43.5	43.8
December . . .	27.7	40.1	31.6	28.3	34.0	29.2	37.1	34.8	30.0	29.8
Av. each year	50.5	51.2	51.6	50.8	51.9	52.0	51.0	48.8	50.7	50.7

The above records have all been made from the same thermometer, which has been kept constantly out of doors, and exposed to the north.

The following weather statistics for 1860, prepared by Dr. Conrad, of the Pennsylvania Hospital, give the state of the thermometer at that Institution, and the amount of rain which fell. Highest, lowest and mean temperature of each month :

	Highest.	Lowest.	Mean.
January,	57	4	33 degrees.
February,	69	1	32½ "
March,	75	27	45½ "
April,	82	30	50½ "
May,	88	47	64½ "
June,	93	57	72½ "
July,	94	59	76½ "
August,	94	58	73 "
September,	88	45	65½ "
October,	74	39	56½ "
November,	75	13	46½ "
December,	49	12	32½ "

The mean temperature for the year, at the Hospital, was 54 degrees. The mean annual temperature deduced from observations for 36 years, is 53½ degrees.

Mean temperature of each month of the year, for 36 years, viz : from 1825 to 1860, inclusive :

January, 32 degrees.	July, 76 degrees.
February, 32½ "	August, 73 "
March, 41½ "	September, 65½ "
April, 51½ "	October, 54½ "
May, 62½ "	November, 44½ "
June, 71½ "	December, 34½ "

Mean temperature of the seasons :

Winter, 33 degrees.	Summer, 73½ degrees.
Spring, 51½ "	Autumn, 54½ "

Amount of rain for each month of 1860 :

January, 3.22 inches.	July, 0.98 inches.
February, 2.76 "	August, 8.40 "
March, 1.41 "	September, 2.85 "
April, 3.80 "	October, 4.52 "
May, 3.82 "	November, 6.13 "
June, 2.89 "	December, 3.31 "

Total amount for the year, 44.09 inches.

Amount of rain for each year, from 1838 to 1860, inclusive :

1838, 45.29 inches.	1850 54.54 inches.
1839, 43.73 "	1851 35.50 "
1840, 47.40 "	1852 45.74 "
1841, 55.50 "	1853 40.66 "
1842, 48.53 "	1854 40.18 "
1843, 46.91 "	1855 44.09 "
1844, 40.17 "	1856 33.93 "
1845, 40.00 "	1857 48.28 "
1846, 44.38 "	1858 40.45 "
1847, 45.09 "	1859 58.12 "
1848, 35.00 "	1860 44.09 "
1849, 42.09 "	

The average of these 23 years, is 44.32.

The smallest amount of rain recorded in any year, was in 1825, when only 29½ inches fell; the greatest in 1859, when the fall was 58.12 inches.

The greatest fall of rain in any one month, was 11.80 inches in the Seventh month, 1842; the least in the Ninth month, 1846, 0.25 inches.

Timber and its Decay.—The present century has been marked by very active inquiry into the nature of wood, the structure of its fibres and cells, the derangements to which the fibres are subject, the effect of these derangements on carpentry and ship building, and the best mode of removing the evil. There have been many curious facts ascertained concerning the qualities of different kinds of timber, and especially in relation to its decay. The explanation of dry rot may be stated as follows : All trees contain within their pores a kind of albumen, which contributes to the sustenance of the growth; but when the tree is felled, and the trunk and branches converted into timber, this albumen becomes an evil, instead of a good. When the albumen is moist—which it always is before the timber is seasoned—it has a tendency to enter into a sort of fermentation; if this state commences, the albumen becomes a favourite relish for certain minute animals, who forthwith bore for themselves invisible passages through the wood, to attain the object of their search; these passages admit air and moisture, which so act upon the chemical constitution of the sap as to afford a kind of soil in which minute parasitical plants grow; these plants, sprouting out, force holes for themselves through the wood, and appear on the surface as dry rot. Attempts innumerable have been made to find out some chemical mode of protecting timber from ruinous decay. Sulphate of iron has been recommended, also sulphate of copper, as a steep-preservative of wood. Col. Congreve proposed the adoption of a

coating of oil of tar; afterwards, a mode was brought forward of extracting the air from the pores of wood, and forcing chemical agents into the pores thus vacated, then came a multitude of proposals respecting the substance to be employed—coarse whale oil, oil of birch bark, unslaked lime, pyroligneous acid, &c. But the albumen cannot be driven out; and if dried, it has a tendency again to absorb moisture. Hence, chemists have recommended, and practical men have adopted, modes of rendering the albumen insoluble, by combining it chemically with some other substance; being made insoluble, it defies moisture.

Have we been Converted?—This is a question which great numbers of professing christians ought to ask themselves, seriously, and with deep solicitude. It is not every excitement which is the work of the Spirit of God. Not all sorrow connected with sin, is repentance unto life. Not every petition, however intense may be the desire that prompts it, or however numerous the tears that accompany it, is prevailing prayer. Not every joy that is felt in connection with religion, is joy and peace in believing.

The question whether we have been converted, is not to be decided by the recollection of certain feelings experienced years ago. What is wanted, is not a recollected experience, but a present experience.

Many, it is to be feared, are resting their hopes for salvation upon the recollection of what they once felt, or what they once were, not upon what they now are.

The question whether a man has now a firm footing on solid ground, is not to be determined by a recollection that his feet were once taken from the mire, and placed upon a rock. Is he now walking on firm soil, or floundering in the mire? The question whether a man is in health, is not to be determined by the recollection of a recovery from a fever many years ago. Is the cheek ruddy, the pulse even, the head clear, and the arm strong now? And in like manner, the question whether we have been converted, is to be determined not by our recollections, but by our present experience. —S. S. Times.

To the Rich.—Your fortune, perhaps, has removed you from the necessity of labouring for your bread; you have been politely educated; you have no trade or employment to take up your time, and so are left to be disordered by corrupt passions and pleasures. Whilst poor people are at hard labour, drudging in the meanest offices of life, you, oppressed with idleness and indulgence, are relieving yourself with foolish and improper books, feeding and delighting a disordered mind with romantic nonsense and poetic follies. If this be the effect of riches and fortune, only to expose people to the power of disordered passions, and give them time to corrupt their hearts with madness and folly, well might our blessed Saviour say, "woe unto you that are rich."

New York and Philadelphia.—According to the late census, the number of dwellings in New York was 54,338, and in Brooklyn, 30,523—total in both cities, 84,861. In Philadelphia, the number of dwellings was 89,979, or 5,118 more than in the two cities first named, which have together a population nearly double that of Philadelphia. Each dwelling in the latter city averages 6½ inhabitants; in New York and Brooklyn, there are over 12 inhabitants for each house.

He descants most on the failings of others, who is least sensible of his own.

For "The Friend."

"THY WILL BE DONE."

No strong words of ancient sages
Teaching self-reliant power,
Come to us adown the ages
In our deepest trial-hour;

Stripped of all poor human wisdom, turn we to the
Holy One,
And His prayer is ours, "Father, not my will, but Thine,
be done."

Oh, the wondrous, patient feeling
Sent in answer to that prayer!
The calm depths of peace revealing
Under every anxious care;

Though we needs must fight the battle, ere the victory
be won,
Still we cry to Thee, Oh! Father, "not my will, but
Thine, be done."

Though in love, we fain would offer
Labour in His holy Name,
If He sayeth rather,—"Suffer,
And for glory, bear the shame;"—

Shall we not accept it meekly, as His own beloved Son,
And bow humbly to the mission, if thereby His will is
done.

But a little while it lasteth,
Pain, and prayer, and parting days;
For the heavenly morrow hasteth,
Where we meet in joyful praise;

There no longer weak and fainting, in the race we have
to run,
We will read His ways, rejoicing, that His will on earth
was done!

Painting a White Girl to Make her a Slave.—

A gentleman of this city hailed an up country boat, the Cora Anderson, as she was passing Greenville, Miss., whither he had gone on business, to return home. Shortly after being under way, our Natchez friend observed a pensive looking little girl, aged about nine or ten years, whose black hair and yellowish brown skin would indicate that she was a mulatress. There was something about her that interested him, and he inquired of the captain concerning her. He was informed that she was a slave belonging to a man on board, whom the captain pointed out, who said he was taking her to New Orleans, to sell her, he having bought her for \$160 in North-western Missouri, on the borders. Our Natchez friend eyed the little girl and the border man so closely as to attract the attention of the latter, with whom he was soon engaged in conversation concerning the child, interrogating him in such manner as to elicit answers not always agreeing with previous statements, and evidently alarming him. This was suspicious. The little girl was taken aside and examined. She said she was an orphan, and had been taken from an asylum in New York, by this man; that her hair was light, and her complexion brunette; that this man told her he was going to the South with her, where, as his adopted child, she would have a good home; that black hair was preferred in the South, and prettier than hers, and that he had taken her to a barber, and had her hair dyed black. He also told her that if she would allow him to put some yellow dye on her skin that her complexion would become much whiter in a few days, and that he had put the stain on. On hearing these statements, the girl was taken charge of by the captain, and potash, soap and water being applied, the dyes were taken off, and the light hair and light complexion brought to light. The pretended master was seized by the excited passengers, who were about to deal with him summarily, but it was finally arranged to lock him up in a state-room until the boat should land. In the meantime the boat had passed St. Joseph, and when a few miles below that town rounded to, to take in wood. At this point, how, or in what manner, is not known, the border ruffian escaped from the boat, leaving

his baggage behind. The girl was taken by the captain of the boat to New Orleans, and placed in one of the orphan asylums in that city.—*The Natchez (Miss.) Free Trader.*

For "The Friend."

Extracts from the Letters and Memorandums of our Late Friend, H. Williams.

"Tenth mo. 3d. — is wonderfully suited in the company of his young friend, R. M., who has come to spend a few days with him; he does seem very clever, as indeed he ought to be; but so many of our nice young Friends take a stand at a certain place, and let their day be spending."

"24th.—I took up the almanac to see the day of the month, and my eye lighted on the sentence at the bottom of the page of the Eleventh month in the 'Moral Almanac.' I read it, and it seemed very good, and as is often the case, my mind turned to thee, with an earnest wish that the causes there mentioned as 'baits,' may never catch thee; I want thou should read the sentence. Beside these, there are many ways of falling into error and from the Truth; I know of nothing that will preserve, but humble watching with a prayerful heart; eyeing that faithful monitor, which in mercy is furnished to each of us."

"I performed my visit to the 'school' to a good degree of satisfaction: came home stronger in body and mind than I went: though not without a sense it was and is a low time in 'best things,' with many in our Society, in most places. * * * I cannot help craving the prayers of the spiritual travellers in the Lord's cause, that His own works may praise Him; that man's works and workings be laid low."

"26th.—It seems, indeed, as if my strength was failing: I only desire my day's work may go on with the day, and that it may be your happy experience also, dear children, seems to be at present my earnest desire. Your father's work was cut short at an early age, and very unexpected to himself and to me, yet, I believe fully, he was prepared; after wearisome days and sleepless nights, wherein the end was, no doubt in wisdom, hidden from him, he was able to say, 'He believed he should die; but he felt an assurance he should be received into glory:' very peaceful and in full faith he died."

"Twelfth mo. 4th.—I have borne you closely in remembrance; think I never felt thee and — more near, and yet I seem as if I could not write: it is a very low time, and so poor, I have feared to say much or little, lest I might increase my weakness; was a little encouraged to hope I was not wholly forsaken to-day in meeting; there seemed some sense of good near, and a fresh cry for help."

"At our last Monthly Meeting, we had our friends, — and —; both had great and good service; did not flatter us; nay, verily."

"12th.—Brother B. seems to be recovering; is very quiet and peaceful in his mind; I could wish he might never be worried again with the business of this world; but as he cannot get along through time without business, he will of necessity meet cross occurrences, so that I had better desire for him, that he might meet them with composure. I have always felt a peculiar feeling for him in the varied scenes of life; I have never been able to account for it. I feel for him as a parent for a child."

"17th.—I have looked back at your situation, and have believed patience will help to carry you through the difficult windings of the day; for human life is like the journey of a day. . . . My mind, after settling at home, was very peaceful and quiet; on retrospect it appeared I had received

many favours, and there was a little ability to be thankful."

"29th.—I was particularly struck, on reading Thomas Shillitoe to find him, out of great weakness and difficulty and trial, as a last resort, summoning up his energies, and resolving to do his 'best,' which to me, conveyed instruction. If under our provings we endeavour to do our best, no doubt we shall be helped, as was his experience even to admiration. We move along from day to day, with as much to do as can well be done, or gotten through with; and if only favoured to do the right thing or the 'best,' it matters little what the difficulty is. We are all verging on towards a state of 'fixedness,'—to be ready is all at last."

"Our meeting yesterday, to me, was better than often. E. C. gave us a short, lively exhortation, to cast our dependence on the Saviour, and call on Him in extremities, as did the disciples when tossed in a tempest and likely to be wrecked: 'Master, carest thou not that we perish?' He arose and rebuked the wind, and there was a great calm. He kept to the point or text, and was soon done; it seemed fresh and lively."

"First mo. 4th, 1846.—My mind has been much with thee lately, in sympathy, under these close provings, and gladly would I come and sit with thee; it would comfort me so to do; but thou knows on whom 'help is laid:' and my present bodily health is such, that to go to thee would add to thy care. I have greatly desired that thou and I and all the near friends of the dear departed, might every day remember to walk so, that at the end of the race, which to some of us may not be distant, we may be admitted into rest and peace, where she is doubtless gone."

"The contents of —'s letter this evening did make me truly glad; I remembered 'weeping may endure for a night, but joy cometh in the morning.' Well, we are helped through many troubles; a fresh occasion for gratitude."

"14th.—I herewith send thy 'little note,' though I can assure thee it has done no harm; I can understand every word of it; that, or something, has brought thee very near in feeling; almost all winter have I been thinking of thee with earnest desires for thy preservation. One morning lately, on awaking, thou wast brought to my remembrance, with the text thou quoted on opening thy concern relative to a visit to England, in the Select Yearly Meeting:—'When I said my foot slippeth, thy mercy, O Lord, held me up.' Well, I said there are still slippery places, and felt earnest in desire He may still continue to hold thee up. I want that thou shouldest 'hold fast that thou hast; let no man take thy crown.' It is not possible for me to convey my desire for thee, dear Sarah; thy life through has been one of deep wading, and hidden exercise oft thy portion, attended with many discouragements; if I mistake not, these latter days are as full as any previous, so that my soul craves His mercy may still hold [thee] up to his praise; and that His mind and will through thee (though in thy apprehension,) a feeble instrument, may go forth to the comfort and help of many poor souls."

"I feel nothing but the language of encouragement in thy close provings and trials, which to thee may appear peculiar. Now, having said all this it might seem as if I had something in view; but cannot say that I have, only the love I bear to thee leads me to remember thee, and to be very jealous lest anything harm thee. I trust thou wilt excuse me, and remember me when it is well with thee."

"20th. * * * Teach thy child obedience and he shall bless thee. Now do, dear —, be watchful in time, over those given you; that so you may be clear when the solemn inquiry may be

made; where are those lambs I have given in the wilderness of this world."

"30th.—As regards thy business, I want that thou shouldst keep in a good safe way; and be very careful not to go counter to thy better judgment. A blessing will rest on faithful, honest industry.

"We had two meetings Fourth and Fifth-days. R. S. had been around from house to house, seeking our good. In our meeting on Fifth-day, he and E. C. were very much exercised, and laboured faithfully and very impressively with those who had run on in their own way until the door of mercy was near to close, unless a speedy stop and a place of repentance was found.

"I thought it a fresh call, to be more serious. . . . To tell thee I hardly ever felt worse, would be no help. I see things so discouraging [in Society.] . . . It takes more than one thing to make up 'soundness;' defects are various, and they will pull down."

"Second mo. 24th.—The first thing of moment that transpired after thou left, was our little silent meeting on First-day morning; how others felt I do not know, but my feelings were so tried, I was, as on a rolling billow; and I greatly feared the purpose of going to meeting was in a very slight degree answered.

"I know enough of myself to assuredly believe, that while unpleasant matters remain unsettled, even if we are in a good degree clear of the cause, yet it worries and harasses and creeps in, in the place of food and rest. . . . The stout will, the love of self, the disregard of the views and concern of others, were the leading cause of this suffering. I desire, however, in as much quietness as possible for my mind to attain, to bear along, hoping a better day will dawn. Though I confess, I fear tampering with the time, in mercy given, to work out our souls' salvation; but as of ourselves without Him, we can do nothing; so I wish to wait, with an earnest desire to stand open to conviction."

"I am obliged for the reading of —'s letter; dear woman, she may truly refer to that first visit with humble thankfulness, inasmuch as she was greatly favoured. I shall not soon forget her exercise and testimony in — meeting; remarkable, indeed, as things have turned out. But oh! I fear dimness has overtaken many of us since then. My heart truly was pained for dear —, when last here, and I feel no better yet, she was so tender and affectionate, and yet the way we took so a mystery to her."

"I want thou should write to me of your Quarterly Meeting; shall feel desirous all may be done decently and in order in every respect. As regards some uneasiness on account of —, our duty in all these things is so clearly pointed out in the New Testament, and had we not that inward guide to direct us, favoured as we are, we should be without excuse to miss our way; but this two-fold director lays us under heavy obligation, when we add to it our salutary 'discipline,' and the care we have one of another. I am sad about the signs of the times."

"Third mo. 10th.—Received a letter from — last evening, saying she is willing to come and assist in our school; so we seem to be favoured. I wish our every-day walk may be so guarded as to encourage the good, in our scholars, and help them on in the best sense. I believe there never was a time of more need of careful, conscientious teachers of children. There is such a mighty torrent of custom and fashion, that many young females are much carried away with it. School-keeping increases in importance, in my view, as I advance in

life; teaching them to read, write and cipher, &c., are good things, but various other important lessons are or ought to be learned at school. It may seem needless to write all this to thee, who is not a school teacher; but yet are there not duties in thy line? Yes, I should say there were, and very important too,—strict justice and integrity; open and clear in conduct and in all thy dealings, giving others their just due, then thou mayest with a good face seek thy own.

"I went to see our friend E. C. lately; he is often quite poorly; continues to feel much on Society matters. I endeavoured to encourage him to trust that a right way would be made when the time came."

Fire Bricks.—Fire bricks are used for furnaces, and for all kinds of brick work exposed to intense heat which would melt common bricks. They are made from a natural compound of silica and alumina, which, when free from lime and other fluxes, is infusible under the greatest heat to which it can be subjected. Oxide of iron, however, which is present in most clays, renders the clay fusible when the silica and alumina are nearly in equal proportions, and those fire clays are the best in which the silica is greatly in excess over the alumina. When the alumina is in excess, broken crucibles, glass house pots, and old fire bricks, ground in powder, are substituted for the common silicious sand used in the ordinary processes of brick making, but which, in this case, would be injurious, as having a tendency to render the clay fusible. Fire clay being an expensive article, it is usual, when making fire bricks at a distance from mines, to mix with it burnt clay for the sake of economizing the clay, and diminishing its contraction. It may be here remarked, generally, that the various argillaceous earths used in brick-making, are generally mixed with some other substance, being for the most part unfit to be used alone. Some are almost pure clay or alumina, and are strong, and exceedingly plastic, but cannot be dried without splitting. Others, being light sandy clays or loams, are too loose to be made into bricks without lime as a flux, to bind the materials together. Others again are natural compounds of alumina and silica; but these, if free from lime, magnesia, or metallic oxides, are exceeding valuable clays, being, from their infusible nature, adapted for making fire bricks for lining furnaces, for making crucibles, glass house pots, and numerous other familiar and useful articles.

The Strength of Israel in yet with his People.—Thou knowest the fat and full must be fed with different food from the panting, bleating sheep. Alas! alas! how many there are of the first description, not only under our name, but amongst the people at large, although the Judge appears to be so near the door. Well, dear friend, amid all which we may have to wade through for the Lord's sake, I think I see, and hope I am not deceived, that the strength of Israel is yet with his people, and that the declaration of the prophet will be more fully brought to pass: 'The Lord will comfort Zion: he will comfort all her waste places; he will make her wilderness like Eden, and her desert as the garden of the Lord: joy and gladness shall be found therein, thanksgiving and the voice of melody! There are precious plants, even little children in this city (London,) who, by keeping faithful to the Lord, will in due time have this song, or one similar to it, to sing. The Lord is blessing Zion; but Oh! how poor and desolate she sits in this great city: are not her sons found slain at the head of every street? And for this I have

mourned. I might enlarge, but this is enough, perhaps, to show thee where my dwelling-place has often been for months past.—*Thomas Scattergood.*

Position in Sleeping.—It is better to go to sleep on the right side, for then the stomach is very much in the position of a bottle turned upside down, and the contents are aided in passing out by gravitation. If one goes to sleep on the left side, the operation of emptying the stomach of its contents is more like drawing water from a well. After going to sleep, let the body take its own position. If you sleep on your back, especially soon after a heavy meal, the weight of the digestive organs, and that of the food, resting on the great vein of the body, near the back bone, compresses it, and arrests the flow of blood more or less. If the arrest is partial, the sleep is disturbed, and there are unpleasant dreams. If the meal has been recent or hearty, the arrest is more decided, and the various sensations, such as falling over a precipice, or the pursuit of a wild beast, or other impending danger, and the desperate effort to get rid of it, arouses us; that sends on the stagnating blood, and we awake in a fright, or trembling, or perspiration, or feelings of exhaustion, according to the degree of stagnation, and the length or strength of the effort made to escape the danger. Eating a large, or what is called "a hearty meal," before going to bed, should always be avoided, and is the frequent cause of nightmare, and sometimes the cause of sudden death.

Silvering Mirrors.—The use of quicksilver, for coating the backs of mirrors, proves, as is well known, injurious to the health of the artisans, and no combination or chemical change has been able to prevent this unpleasant result. Baron Liebig and other chemists have been experimenting for many years upon the possibility of substituting silver for it, without incurring the expense. Their earlier experiments were unsuccessful; but about four years ago Liebig hit upon a process which, after the severest tests, proves to answer the purpose perfectly. The silver, by this process, adheres so firmly to the glass that it cannot be separated even by the action of a furnace. It is only one 6,400,000th part of an inch in thickness, but covers the glass completely, and reflects twenty per cent. more light than the old mirror, while the cost is not enhanced, and the health of the operatives is preserved. A manufactory has been established, which finds abundant employment for a large body of artisans.

The Principles of Friends.—I continue confirmed in the belief, that the principles of Friends approach nearer the truth, and hold forth the spirituality of our Saviour's doctrines and offices, in a more clear manner, than those of any other religious society; open, I trust notwithstanding, to the import and force of the apostolic declaration, that in Him, uncircumcision availeth no more than circumcision; unless the new creature be quickened and formed in us. My prayer, both for myself and friends, is, that we may be willing so to die to all that is of the old man with his deeds in us, as that the pure nature may be revived, whose life is hid with Christ in God.—*William Lewis, a short time before his decease.*

Tenantless Prisons.—Six of the seven prisons of Gloucestershire, a county in England, containing a population of nearly 500,000, are tenantless; while in the seventh the number of prisoners is so small, that the Justices decided at the sessions not to appoint a successor to one of the officers who had resigned.

Ocean Splendors.

When the sea is perfectly clear and transparent, it allows the eye to distinguish objects at a very great depth. Near Mindora, in the Indian ocean, the spotted corals are plainly visible under twenty-five fathoms of water. The crystalline clearness of the Caribbean sea excited the admiration of Columbus, who, in the pursuit of his great discoveries, ever retained an open eye for the beauties of nature. "In passing over these splendidly adorned grounds," says Schopf, "where marine life shows itself in an endless variety of forms, the boat, suspended over the purest crystal, seems to float in the air, so that a person unaccustomed to the scene easily becomes giddy.

"On the clear sandy bottom appear thousands of sea-stars, sea-urchins, mollusks, and fishes of a brilliancy of colour unknown in our temperate seas. Burning red, intense blue, lively green, and golden yellow, perpetually vary; the spectator floats over groves of sea-plants, gorgonias, corals, alcyoniums, flabellums, and sponges, that afford no less delight to the eye, and are no less gently agitated by the heaving waters, than the most beautiful garden on earth when a gentle breeze passes through the waving boughs." Charles Darwin paints in vivid colours the magnificent spectacle presented by the sea, while sailing in the latitudes of Cape Horn on a very dark night.

There was a fresh breeze, and every part of the surface which, during the day, is seen as foam, now glowed with a pale light. The vessel drove before her bows two billows of liquid phosphorus, and in her wake she was followed by a milky train. As far as the eye reached, the crest of every wave was bright, and the sky above the horizon, from the reflected glare of these livid flames, was not so utterly obscure as over the rest of the heavens. While *La Venus* was at anchor before Simon's Town, the breaking of the waves produced so strong a light that the room in which the naturalists of the expedition were seated, was illumined as by sudden flashes of lightning. Although more than fifty paces from the beach where the phenomenon took place, they tried to read by this wondrous oceanic light, but the successive glimpses were of too short duration to gratify their wishes.

Thus we see the same nocturnal splendor which shines forth in the tropical seas, and gleams along our shores, burst forth from the Arctic waters, and from the waves that bathe the southern promontories of the old and new world. But what is the cause of the beautiful phenomenon widely spread over the face of the ocean? How comes it that at certain times flames issue from the bosom of an element generally so hostile to their appearance? Without troubling the reader with the groundless surmises of ancient naturalists, or repeating the useless tales of the past, I shall at once place myself with him on the stage of our actual knowledge of this interesting and mysterious subject. It is now no longer a matter of doubt that almost all inferior marine animals, particularly the jelly-fishes, many mollusks and anelides, crustaceans and infusoria, possess the faculty of emitting a phosphoric light, and adding their mite to the grand phenomenon. When we consider their countless multitudes, we shall no longer wonder at such magnificent effects being produced by creatures individually so insignificant. In our seas it is chiefly a minute gelatinous animal, the *mammaria* scintillans, which, as it were, repeats the splendid spectacle of the starry heavens on the surface of the ocean.

On filling a vessel with the luminous water, the small *mammariæ*, about the size of a pin's head, may by daylight be seen floating at the top. For

the most part transparent as crystal, they only in one spot exhibit a milky opacity. Under the microscope they plainly appear as globular animals, with an indentation corresponding to the dull spot on the surface, from which a tolerably long tentacle proceeds, moving slowly about as if in quest of food.

It can easily be proved that the phenomenon proceeds from the animals, for on straining the phosphorescent water it entirely lost its luminous property, while the *mammariæ* remaining on the filter shine on being moved, the intensity of the light being always in proportion to their number. And finally, on gently shaking in the dark a bottle of sea-water containing some of these animals, small luminous bodies are seen to fall and rise in the same manner as *mammariæ*, when similarly agitated during the day time, sink in the liquid, and then again ascend to the surface.—*Hartwig*.

For "The Friend."

Keep Religion Uppermost.

A short season daily spent by every family in reading the Holy Scriptures, and seeking to the Lord for spiritual strength, is a highly useful appropriation of time, and is often blessed to those who sincerely practise it. What employment is more becoming, than the parents and children together or separately, reading the Scriptures, with hearts turned to the Father of mercies, that they may derive benefit from the revelations made to holy men—from the experiences they had of the mercy and goodness of God, and to be reminded of their duty to lift up their souls in humble prayer for his continual preservation, that they may live in conformity with his divine will—with the spirit and doctrines of the gospel, and thus be made partakers of the precious promises. Such a practice pursued in the fear of the Lord, will often have a refreshing, strengthening effect, and by the help of the good Remembrancer, furnish at times a watchword through the day, when assailed by temptation.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Those who are made men of God by the regenerating power of his Spirit, while they keep their habitation in the Truth, will have unity with what He revealed, and commanded holy men to record for the benefit of those who should follow. Their religious experiences often answer to each other, like face answers to face in a glass, and the blessed Spirit which moved the holy ancients to write, will often carry home their sayings with quickening efficacy into the hearts of their successors. It is good for old people also, who have long been familiar with the Scriptures, to have them frequently revived in their remembrance. The apostle Peter, writing to those who had "obtained like precious faith" with himself, says, "This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance, that ye may be mindful of the words, which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Saviour." No provision which has been made by our heavenly Father, for helps in the work of our salvation, can be lightly esteemed, or the proper use of it neglected, without loss. We have need of all the benefit that we can derive from them, by the aid of the Holy Spirit, which will not be withheld from the humble, sincere, seeking mind. It is to be feared that many have suffered loss, both as regards a correct knowledge of the doctrines of Truth, and in the living expe-

rience of a growth in it, by their neglect of the frequent reading of the Holy Scriptures, and having their time and thoughts too much occupied in worldly pursuits.

Many young children have shown a strong interest, in hearing read the early lives of eminent persons recorded in the Bible; and there is reason to believe, that more deep and available impressions have been made upon their tender minds, than older persons apprehended at the time. If they should be removed by death before reaching maturity, it is a great favour to them, when passing through tedious, suffering illness, that their minds have been exercised upon heaven and heavenly things, by the precious influences of the Spirit of their Redeemer, invisibly operating and communing with their spirits upon those solemn and all-important subjects, of which they had read in their bibles. Many Divine promises recited there, may be brought to their recollection by Him who constantly watches the lambs, and gives them patience, and hope, and faith, enabling them to endure as christians, the bodily affliction they have to pass through.

Is there not also reason to believe, that some children, for want of parental religious concern and care, have grown up with very little right sense of the dignity of their creation, its object, and of their daily duty to live in the fear of God, that by the aid of his Spirit, they may glorify Him in the world, and in his service in the church. Where such is the unhappy condition of children, do they not often show a great want of almost everything that dignifies a rational, accountable being, and that they have little desire but to indulge the animal passions and appetites, and the pride of the human heart. We do not mean to convey the idea, that merely reading the Holy Scriptures, and committing them to memory, will overcome our evil propensities. Nothing can bind the strong man, and cast him out of the unregenerate heart, but the Saviour himself; and yet the Saviour has, in all dispensations, made use of means to effect his gracious purposes. The Lord Almighty inspired holy men to record his dealings with his chosen people; the coming, life and miracles of the Son of God, his doctrines and precepts, his death, resurrection and ascension; and He has marvellously preserved those sacred records to this day, in the state of perfection in which we have them. He must have had a great design in all this, which could be nothing less than to aid helpless man in the path of regeneration, through the application of those truths and promises, by the Holy Spirit, and to perfect the man of God in the Divine principles and mysteries of the gospel, promotive of his growth to the stature of a perfect man in Christ Jesus.

What a sad mistake on the part of parents, especially mothers, who should exercise a saving influence upon the children, to be decking and adorning them to please the vain mind in the child and in themselves, and to recommend them to the corrupt, fashionable world, by a showy exterior, instead of restraining, and watching over them to keep them from evil, and to teach them, that loving and fearing their heavenly Father, and abstaining from everything displeasing to Him, is their duty, and would contribute to dignify them, and to secure their highest happiness in this world, and in that which is to come. If parents faithfully discharge their duty, in watching over and religiously training their beloved offspring, and they should live to maturity, not only will their domestic enjoyment be of a pure and refined character, but when the parents come to their final reckoning, their consciousness of having done what they could through Divine help, for their preservation in the world, will add to their own peace, and they can part from

hem in the hope and trust, that He who has been their defence and deliverer from evil, will bestow the same mercy upon their dear children, if they obey Him, and that they shall meet again in the kingdom of their blessed Redeemer.

The Fall of Table-Rock, Niagara.

Wilkes, editor of the *Spirit of the Times*, gives the following graphic account of the falling of Table Rock, at Niagara Falls, several years ago:

"In ten years which have elapsed since I first visited Niagara, I find many changes have been made. The precipice has visibly receded, and the voracious torrent still keeps eating into the river's rocky bed from year to year. Table Rock has fallen, but that was partly caused by me; the Tower is still more perilously towards the edge, and monuments of new victims are erected here and there along the river's bank. The same shop-keepers, with their goods; the same lazy Indians, with their bead-work trinkets; and the same loitering couples, still under twenty years of age, and looking as if ten years were nothing to them, restored the old panorama step by step. The effect was magical, and having again got in good practice at handing out quarters, I was several times on the point of peeling about me to see if I had not ten years or so to spare along with the rest.

"I said I had something to do with the falling of Table Rock, that broad shell on the Canada side which, in 1850, juttied over the very cauldron of the seething waters, but which tumbled into it on a certain day in the month of June, of that, by me, well-remembered year. About noon on that day I accompanied a lady from the Clifton House to the Falls. Arriving at Table Rock, we left our carriage; and, as we approached the projecting platform, I pointed out to my companion a vast crack or fissure which traversed the entire base of the rock, remarking that it looked wider than ever appeared to me before. The lady almost shuddered as she looked at it, and, shrieking back, declared that she did not care about going to the edge. 'Ah,' said I, taking her hand, 'you might as well come on now that you are here. I hardly think that the rock will take a notion to fall merely because we are upon it.'

"The platform juttied from the main land some sixty feet, but to give the visitor a still more fearful projection over the raging waters, a wooden ridge or staging had been thrust beyond the extreme edge for some ten feet. This terminated in a small box for visitors to stand in, and was kept at its position and enabled to bear weight by a ponderous load of stones heaped upon its inner end. The day was very bright and hot, and it being about lunch time at the hotel, but few visitors were out, so we occupied the dizzy perch alone."

"We gazed fearfully out upon the scene, we stretched our heads timidly over the frightful depth below, and we felt our natures quelled in every fibre by the deafening roar that seemed to saturate us, as it were, with an indefinable dread. 'This is a terrible place,' said I. 'Look under there and see on what a mere shell we stand. For years and years the tooth of the torrent in that jetting angry stream has been gnawing out that hollow, and some day this place must fall.' My companion shuddered, and drew herself together in alarm. Our eyes swept the roaring circle of the waters once again; we gazed about in fearful fascination, when suddenly, turning our looks upon each other, each recognized a corresponding fear. 'I do not like his place!' exclaimed I, quickly. 'The whole base of this rock is probably disintegrated, and

perhaps sits poised in a succession of steps or notches, ready to fall out and topple down at any unusual perturbation. That fissure there seems to me to be more than usually wide to-day! I think we had better leave, for I do not fancy such a finish; and, besides, my paper must be published next week."

"With these very words—the latter uttered half jocosely, though not without alarm—I seized my companion's hand, and in absolute panic we fled as fast as our feet would carry us, toward what might be called the shore. We burst into a laugh, when we regained the land, and, jumping into our carriage, felt actually as if we had made a fortunate escape. We rolled back toward the Clifton, but before we had proceeded two minutes on our way, a thundering report, like the explosion of an earthquake, burst upon us with a long roar; the ground trembled beneath our wheels. We turned to find that Table Rock had fallen. We were the last upon it, and it was doubtless the unusual perturbation caused by our flying footsteps, disturbed the exactness of its equilibrium, and thrilled it from its final poise.

"In a minute more the road was filled with hurrying people, and during the following half-hour we were told a hundred times in advance of the next morning journals, that a lady and gentleman who were on the Table Rock, had gone down the falls. We are told that the trot of a dog would shake old London Bridge from end to end, when it would not be disturbed by the rolling of heavily loaded trains. Table Rock had probably not been run upon in that way I have described for years—perhaps never; and, therefore, whenever I hear it spoken of, I always shudder, and feel as if I had something to do with its fall."

Just so far as any have an interest in Christ.

—So far only as men come by faith, repentance and amendment, to be Christ's, Christ is theirs, and as he has an interest in their hearts, they have an interest in his love and salvation: that is, so far as they are obedient to his grace, and take up his cross, and follow him in the ways of meekness, holiness and self-denial, so far they have an interest in Christ, and no farther. And here there is no condemnation to them that are in Christ Jesus, because such walk not after the flesh, but after the Spirit; for we have seen a shoal or sand here, upon which we fear many thousands have split, and which we desire to avoid, and are earnest that others may beware of it also; viz., that because Christ died a sacrifice for the sins of the whole world, by which he put mankind into a capacity of salvation, and has given every one a talent of grace to work it out by; they presume upon that sacrifice, and sin on, without a thorough repentance, reformation and conversion to God, not dying with Christ to the world, but living in it, according to the lusts and spirit of it. Such as these may be assured, that where Christ is gone, they shall never come; for, says the blessed apostle, God sent his Son to bless us, by turning every one of us from the evil of our way. So that the contrite, humble, meek, and self-denying people, are those that have the true and full benefit of Christ's coming, sufferings and mediation, and of all those holy ends for which God his Father anointed and gave Him to the world, viz., to be the Way, Truth and Life, Light, Leader and Saviour, to be a King, Priest, Prophet, Sacrifice, Sanctifier and Mediator; being sensibly felt of all such to reign over their hearts, to teach them God's royal law, to give them saving knowledge, and to mediate, atone for, sanctify and justify them in the sight of God his Father, forever.—*William Penn.*

Glass for Telescopes.—An object glass of great size is exceedingly difficult to make of adequate purity and perfectly homogeneous. Glass has been poured on an iron-table, then rolled out by a metal roller; object glasses have then been made of this, by cutting out a piece and placing it so that, while heated to sufficient pliability, atmospheric pressure would give it proper form; but there were striæ in it. To make good object glasses, the plan is to melt about eight hundred pounds of glass in a crucible, this being heated so high that it will almost pour like water, and is kept stirred in order that it shall be homogeneous and of as uniform density as possible. This stirring is difficult, because the metals become too soft, and as stirrers of pipe-clay are used—which, occasionally touching the sides of the crucible, rub off particles which injure the glass—the effect is seen in the form of spots with three tails, streaks, etc. To render this glass strong it is left to cool gradually, which anneals it. When cold, it is broken to pieces, and out of the purest piece in it an object-glass is made—the flint half of it—the other half of it is made of greenish tinted crown-glass, as it is called. The flint-glass is put inside and the crown out, because the flint-glass is liable to injury, being much weaker: in fact, a wafer put on it, with paper over it, will, when dry, pull off some of the glass with it. It is well known that it requires two kinds of glass to make an object-glass. The various experiments which have been made on colours of the rays of light, their different reflexivity and refrangibility, prove the fact that the red ray passes more directly through any translucent medium; and the experiments made to get rid of the prismatic colours entirely, so as to form lenses perfectly achromatic—that is, without colour—prove the same thing. Lord Rosse's great reflector weighs about three tons. These solid mirrors are all difficult to manage in celestial observations, on account of the serious inconvenience of difference of temperature between them and air: for when the air is warmer, the moisture is immediately condensed on the mirror, so that very often the observer becomes disappointed, wipes it clean, and the polish of it suffers.

Cause of Mourning and Sorrow.—In his retired hours, he was frequently in a state of mourning, expressing that the low and declining state of many Friends from that lively exercise of mind arising from sincere devotion to serve the Lord, was cause of deep sorrow to him; and that it was sealed to his understanding, that truth and righteousness would have shined with much greater brightness, had it not been for the captivating influence of the love of this world, and the alluring prospects thereof; from a sense of which, he was frequently engaged in supplication to the Lord, that he would be pleased, more and more, to wean the minds of Friends from the things of this world, and gather them to the true fold of rest.—*Memorial of Ebenezer Miller.*

Popery in the United States.—A thousand facts prove that Popery does not suit the soil and climate of the United States, and is kept alive here only by constant supplies from abroad. The following shows where the bishops and priests come from:

"The (Roman Catholic) *Pilot* complains that all seven of the Roman Catholic archbishops, and more than half of the forty-nine bishops of this country, are of foreign birth, while not one hundred of the 2235 priests are native."

The exercises of God bring into an hungry and thirsty state after holiness and righteousness.

Where all Meet with the Lord.—So, Friends, when you come together to wait upon God, come orderly, in the fear of God: the first that enters into the place of your meeting, be not careless, nor wander up and down, either in body or mind; but innocently sit down in some place, and turn in thy mind to the light, and wait upon God singly, as if none were present but the Lord; and here thou art strong. Then the next that comes in, let them in simplicity of heart, sit down and turn in to the same light, and wait in the Spirit: and so all the rest coming in, in the fear of the Lord, sit down in pure stillness and silence of all flesh, and wait in the light; a few that are thus gathered by the arm of the Lord into the unity of the Spirit,—this is a sweet and precious meeting, where all meet with the Lord.—*Alexander Purker.*

The Bad Spirit and Nature.—That is the bad spirit and nature, (which God will sharply punish,) that is ready to accuse others: and though it be never so bad and guilty, yet will be excusing itself, and laying the fault upon others, or remembering some other fault of another, when it should be sensible of and ashamed of its own.—*Isaac Penington.*

Cotton.—Late statistics show that five million persons are supported in England, by cotton; that thirty million spindles are employed in the production of the yarn; and that the capital absorbed exceeds \$750,000,000. Four-fifths of the cotton consumed in England—800,000,000 pounds—is American.

THE FRIEND.

SECOND MONTH 2, 1861.

SUMMARY OF EVENTS.

EUROPE.—News from England to First month 13th.

The weather had moderated, and a thaw had become general throughout England.

The Bank of England had advanced its rate of discount to 7 per cent.

The Liverpool cotton market was active, and prices had advanced $\frac{1}{2}$ d. Breadstuffs were dull. Flour was quoted at 29s. a 32s.; red wheat, 11s. 3d. a 13s. per 100 pounds; white, 12s. a 14s. 6d. The state of trade in Manchester was favourable. Consols, 91 $\frac{1}{2}$.

The monthly returns of the Bank of France show a decrease of 82,000,000 francs in specie. The Bank has advanced its rate of interest to 7 per cent. It is stated that a negotiation is pending between France and all other continental States for the abolition of passports. It is also reported that the governments of Italy, Spain, Greece, and Turkey are contemplating a reformed tariff, in accordance with that lately made between France and Great Britain.

The intelligence from Gaeta was contradictory. One despatch asserts that an armistice for ten days had been signed; another says the Sardinians had increased their vigilance and activity before Gaeta, and the *Paris Monitor* says the negotiations for an armistice remained without result. The correspondent of the Times had been ordered to quit Rome.

The Russian ambassador to China had ratified a treaty at Peking, confirming the privileges of Russia on the Amoor river, and conceding further commercial advantages. By the late treaty between China and the allies, arrangements were made for the residence of ministers from France and England at Peking. All important Chinese ports are to be open to trade, and permission is granted for foreign steamers to trade in inland waters.

It is reported that Spain will shortly occupy the principal fortresses in Morocco, in consequence of the non-fulfilment of the treaty on the part of the latter power.

Four Days Later.—Hostilities had been suspended temporarily at Gaeta. The French fleet had left that port. It is however believed that Francis II. is determined to defend Gaeta to the utmost.

The Bank of France was still losing gold; a further rise in the rate of discount was expected, and a suspension of specie payments was even anticipated.

Several rifled cannon had been shipped at Liverpool, for Charleston, S. C.

There was great suffering among the labouring poor in London, thousands of whom were in a destitute condition, and thronging the work-houses and every place, at which relief might be hoped for.

Letters from Berlin, Prussia, describe the winter there as the severest since 1812, the year of Napoleon's Russian campaign. From other European capitals, the accounts are of similar import, coupled with sad pictures of the distress and sufferings of the working classes.

UNITED STATES.—*Affairs at Washington.*—On the 28th ult., the President sent a message to Congress, submitting a series of resolutions adopted by the Legislature of Virginia on the 19th, having in view a peaceful settlement of the questions now endangering the Union. These resolutions extend an invitation to all States, whether slaveholding or free, to appoint commissioners to meet on the 4th inst., in the city of Washington, to consider and, if possible, agree upon some amicable adjustment. The President warmly commends this action of Virginia, and expresses his gratification that other States have appointed, and are appointing commissioners as proposed, and hopes that when assembled, they will constitute a body entitled in an eminent degree to the confidence of the country. He urges Congress to pass no law calculated to produce a collision of arms, pending the efforts to bring about reconciliation; says he still cherishes the belief that the American people will perpetuate the union of the States on terms just and honourable to all sections of the country.—It is asserted that letters have been received in Washington from Abraham Lincoln, urging his friends to conciliation and compromise, and it is said that he indicates the border State resolutions as the basis of an adjustment. Similar views and wishes are attributed to Senator Seward.

Congress.—The debates in both branches of Congress have been interesting, but no new views have been presented. Several Southern members have spoken in condemnation of secession, and in favour of preserving the Union by peaceful measures. The House of Representatives having passed the bill for the admission of Kansas, it only awaits the signature of the President to become a law.

Progress of the Revolution.—Ten members of the Virginia delegation to Congress have issued an address to the people of Virginia, in which they say that it is in vain to hope for any measure of conciliation or adjustment from Congress. They urge prompt and decided action by the people of Virginia, in convention, as the surest means of arresting the impending civil war, and preserving the hope of reconstructing a union already dissolved.—The State convention of Mississippi has elected seven delegates to the Southern Congress, to meet at Montgomery, Ala., and has also passed an ordinance to raise eight regiments of troops. Jefferson Davis has been elected Major General.—The buoys in the harbour of Mobile located thirty miles from the city, have been destroyed, thus rendering navigation difficult and dangerous.—At Charleston, S. C., the erecting of fortifications progresses unceasingly; about two thousand persons, mostly slaves, are engaged in the work. The Governor is disposed to regard the wish of the other Southern States, and delay an attack of fort Sumpter, but it was believed the uneasiness of the excited populace will precipitate hostilities. The Legislature of South Carolina, in response to the invitation of Virginia to appoint commissioners, resolved, on the 28th, by an unanimous vote, that the separation of South Carolina from the federal Union is *final*, and she has no further interests in the Constitution of the United States.—About 3000 troops from Alabama, Mississippi, and Florida have assembled in the neighbourhood of fort Pickens, Pensacola, for the purpose of effecting its capture if the federal officers refused to surrender. On the 25th, the sloop of war Brooklyn sailed from Norfolk, with sealed orders. She took two companies of soldiers from fort Monroe. Her destination was supposed to be fort Pickens.—An election of delegates to the State convention was held last week in Texas. The returns, as far as received, indicate a great majority for immediate secession.—On the 26th, the Louisiana convention passed the ordinance of secession, by a vote of 113 yeas to 17 nays. A proposition was made to submit the ordinance to a vote of the people, but it was defeated; yeas 45, nays 84. The convention passed unanimously an ordinance, declaring the right of free navigation of the Mississippi river and tributaries by all friendly States, and the right of egress and ingress to the Mississippi by the vessels of all friendly States and Powers.

Union Measures.—Both branches of the Rhode Island

Legislature have voted by large majorities to repeal the personal liberty law of that State.—The Legislature of New Jersey have adopted resolutions in favour of Senator Crittenden's propositions or some other conciliatory measures, and appointing commissioners to meet those of Virginia. Advices from different parts of Missouri indicate a strong union feeling, and that the State convention will be controlled by conservative men.—The Legislatures of North Carolina and Kentucky have appointed commissioners to meet those of other States in Washington, on the 4th inst. The State of New York has also decided upon a similar appointment, and the Governor of Maryland, the Legislature not being in session, has appointed five commissioners, all devoted Union men. Ex-president Tyler, who was deputed by the Legislature of Virginia for the special purpose, had a long and friendly interview with the President, for the purpose of urging upon him the avoidance of any measure tending to produce a hostile collision with the seceding States. The latter expressed his belief that there would be no collision between the federal and State forces during the remainder of his administration, and said that he should certainly make every effort to preserve peace.

Pennsylvania.—The entire public debt of Pennsylvania, on the 1st of Twelfth month last, was \$37,969,847. The debt has been reduced \$2,238,882 within the last three years. To pay this debt beside the ordinary services of revenue, the State holds mortgage bonds derived from the sale of canals and railroads, to the amount of \$10,981,000.

Public Instruction in Illinois.—The number of common schools in Illinois is 9162; scholars, 472,247; male teachers, 8223; females, 6485; school-houses, 8221 scholars in private schools, 19,264; average wages of teachers, \$28.82 per month to males; \$18.80 to females total permanent school fund, \$4,919,054.

New York.—The arrivals of specie from Europe and California have been very large for two or three weeks past. Business of all kinds very dull. The New York World, however, denies the statement that there was a much greater number than usual of persons in that city out of employment, or that there is any great degree of suffering among the poor. The applications for relief to the various benevolent associations do not indicate such destitution as prevailed three years ago.

Philadelphia.—Mortality last week, 282; croup, 10 consumption, 39; diphtheria, 17; inflammation of the lungs, 19; scarlet fever, 24; adults, 111; children, 171.

RECEIPTS.

Received from Amos Hibbs, O., \$5, to 15, vol. 32 from Asa Raley, O., \$2, vol. 33, for Jos. Raley, \$4, vols 33 and 34; from Nathan S. Yarnall, Pa., per J. E., \$4, vols. 33 and 34; from James Bell, Jr., Pa., \$2, vol. 33 from J. J. Hopkins, agt., Md., for N. Huppman, \$3, vols 32, 33 and 34, for Abel J. Hopkins, \$4, vols. 32 and 33.

SOUP-HOUSE.

The Society for supplying the poor of the city with soup, has opened its house, No. 16 Griscom street, (lat Green's court,) where soup will be delivered to the poor every day, except First-days, between the hours of eleven and one. Donations in flour, meat, vegetables, &c., will be gratefully received at the house, or in money, by JEREMIAH HACKER, Treasurer, S. Fourth street THOMAS EVANS, 817 Arch street.

Philad., First mo. 15th, 1861.

WEST-TOWN SCHOOL.

A Friend and his wife are wanted to fill the station of Superintendent and Matron at West-town Boarding School.

Application to be made to either of the following Friends: NATHAN SHARPLESS, Concord; JAMES EMLE West Chester; SAMUEL HILLES, Wilmington; HENRI COPE or WILLIAM EVANS, Philadelphia.

Twelfth mo. 10th, 1860.

MARRIED, on Fifth-day, the 17th of First month, 1861 at Friends' Meeting-house, Adrian, Lenawee county Michigan, ISAAC H. MOSNIER and ELIZABETH HOAG, both members of that meeting.

DIED suddenly, on the 25th of Twelfth month last, the residence of her sister Rebecca Corse, ELIZABETH MORRIS, in the seventy-sixth year of her age; a member of Wilmington Monthly Meeting of Friends.

PILE & McELROY, PRINTERS,

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For "The Friend."

Henry Hull.

(Continued from page 170.)

It is encouraging and consolatory to the christian traveller to contemplate the Divine support and daily preservation graciously vouchsafed to the humble, self-denying servants of Jesus, who have one before and are now entered into their rest. They had their trials and discouragements to encounter, and often were brought very low, but as they kept in simplicity to the leadings of the Spirit of their Redeemer, it conducted them in safety through all, to a peaceful termination of their earthly pilgrimage. The same blessed spirit offers now to be the guide of the sincere traveller, and though we may think the trials of our day are peculiarly heavy, yet His power is above all, and sufficient to preserve and protect in seasons of the greatest danger and proving. What is wanting, is living faith in the Lord Jesus, and steadfast walking in the way of his requirings, willing to bear his cross, and to endure patiently the allotted or permitted measure of suffering until He sees meet to change the dispensation. These have nothing to fear, for it is an unalterable truth, that the Lamb and his followers shall have the victory. There is much in the experience of our dear friend Henry Hull, that holds out encouragement to the struggling and often depressed christian not to give out, but strive to hold on and endure to the end—so such the reward is sure!

While in Cork, he writes:—

"John Conran, who had been with me since the Quarterly Meeting at Waterford, opened his concern to visit the families of Friends in and about the city, which was encouraged by the meeting, and I informed Friends I had thoughts of accompanying him to some of the families, as I found my mind engaged and way opened. Friends united with this prospect, and our friend John Conran seemed much relieved, as he had been under great discouragement. Things appeared to be much out of order amongst them, both from the minutes of the meeting, and what we witnessed in sitting with them, so that the work looked truly arduous.

"We entered immediately upon the visit, and Friends generally received us with freedom, and divers of the opportunities were to mutual satisfaction; but others, alas! were humbling seasons from the want of a religious engagement amongst the visited. Many were contenting themselves with

the name of Friends, some neglecting their religious meetings upon slight occasions, others conforming to the world and the customs of the times, with scarcely the appearance of a Friend, and a few were in a spirit of bitterness toward their fellow members; but through adorable mercy, we were enabled in meekness to set the judgment of Truth over opposing spirits, some of whom appeared humbled. Often times a loving invitation was extended to the youth, like the flowing of the heavenly oil, and many were much tendered thereby. Having the comfortable answer of peace in my mind, I was willing to continue pretty much through the visit, and was at about one hundred sittings; the engagement was an arduous one, beginning early in the morning and being out late in the evening, and the streets being very damp with the almost daily rain, I took a heavy cold, which much affected my head, and obliged me to give up on the last day and take some rest."

At Limerick, he was confined for some days by sickness, during which he penned the following remarks:—

"During this time, the remembrance of my beloved wife and family often made me thoughtful, with humble desires that they may be preserved through the vicissitudes of time in the sweet enjoyment of Divine love, which more than compensates for the loss of the company of near connexions and friends—makes hard things easy, and sweetens the bitter cups. It is long since I heard from them, and an anxiety sometimes rises in my mind when contemplating my situation, far separated from them, and the uncertainty of life. This, however, is now sweetly and comfortably removed, by the arising of the language, "Good is thy will, O Lord!" under which feeling, I commend my dearly beloved family, with my own soul, to his holy keeping, fervently praying that we may not forget his mercies, which have been plenteously bestowed upon us, though at times we have been tried with outward besetments, and have had to endure losses and crosses in the business of this world; yet not so, but that we have had many comforts, even in the things of this life, which others have not enjoyed. My dear wife has been a true help-meet to me, both in religious engagements and in the toils and cares of this life, and my children affectionate and kind. Lord, what shall I render unto thee for all thy mercies? Grant that I may be preserved grateful therefor, and that my dear wife and children may experience thy watchful providence extended over them, to preserve them under thy keeping and in the blessed counsel of thy Holy Spirit. Amen.

"From Limerick I went to Garryroane, and was twice with Friends at their meeting. Whilst in this place, as well as at other times, I felt a tender sympathy with my dear friends, who are often tried by the depredations of unprincipled men, who do not regard the laws of their country nor the Divine law, but frequently commit robberies and sometimes murder. Several Friends have suffered the loss of property, but generally they have escaped unhurt, except the fright occasioned by threats made with drawn swords and presented

pistols. The present seems a calamitous time, and like a prelude to more general troubles. Was the unrighteous exaction of tithes done away, I believe the people would be more quiet; but they are so fleeced by the established clergy, who have the law on their side, to enforce their demands, as well as by their own popish priests, that after paying them and their rent, they have little left to live upon. Sometimes they are turned off their lands for want of means to pay their rent, and seem almost in a state of desperation, which induces them to resort to the iniquitous practice of plundering others.

"Much yet remains to be done, in order that the people may be brought to sit under the vine and the fig-tree, where none can make them afraid. Christ Jesus is the true and living vine, and were the pretended ministers, his ministers and servants, they would not seek their gain, as many of them do; but labour to bring the people to a conformity to the Divine will, and to do unto others as they would that others should do unto them. Mystery Babylon must fall, whether Protestant or Papist, saith the Lord; then shall my people dwell securely: but commotions will increase in the earth, and the people to whom he has made himself known, having too much partaken with the inhabitants of the land in the prevailing iniquities, will have also to partake of the troubles and sufferings which are approaching—then will Zion come forth with brightness, and her light be as a lamp that burneth.

"After leaving Garryroane, I spent a few days at the house of Samuel Grubb, of Clogheen, who with his family had been much alarmed by his having been attacked upon the road and beaten and robbed; his wife and son had also been robbed upon the highway. She appeared cheerful, although tried at the state of the country, on her children's account. She is a valuable minister, and I had much comfort in being under their roof. She rode with me to attend the Select Meeting at Clonmel, which was satisfactory. * * *

"On the third of the week and first of the year 1811, was held the parting meeting for worship; after which we rode to Ballynakill, and were at a small meeting there next day, returning the same evening to Carlow, where we had a very large meeting with the town's people, in which the doctrines of the Gospel were freely declared to a solid and attentive audience; the praise is due to Him who only can still the raging waves of the sea. After meeting, a kind friend handed me a packet of letters from my dear family, which she had received before meeting, but prudently kept them, without informing me thereof, lest it should unsettle my mind, as I would not have time to read them before meeting. The information they contained respecting my family, was comfortable. In reading these tokens of tender affection from my beloved connexions and friends, my mind was so filled with thoughtfulness respecting them, that I did not get to sleep until two o'clock in the morning, and I was obliged to rise before six, in order to reach Ballitore in time for meeting. On Seventh-day, we rode to Athy, and had a very comfortable

opportunity with a few Friends who lived near the place. On the following day, attended the fore and afternoon meetings at Ballitore, where but little labour in the ministry fell to my lot. I had to lament the very low state of the meeting, but a hope arose, that there would be a revival and a return to health, out of the wounded and diseased state which many had been left in by the apostacy of Abraham Shackleton, who rejected the doctrines of Truth, and lost himself in the labyrinth of conjecture and speculation. I reached Dublin on the 7th of First month, and during my stay in the city, attended their meetings as they came in course. The Monthly Meeting was a solid, comfortable season, in which the minds of Friends seemed united in concern to have the discipline conducted to the real advantage of the members, many of whom are immersed in the concerns of the world, and seem to have little thought respecting their duties in the militant church; thus the work falls heavily on the few who are given up thereto.

"After attending meetings at Ballynakill and Wicklow, I left Dublin and rode to Rathfriland, in Ulster Quarter, where a great fall of snow detained us nine days. The wind blowing very hard, while the snow was falling, drifted it so as to block up the roads, which stopped travelling and prevented the mails from accomplishing their routes. Many vessels were lost on the coast during the storm, and a number of persons perished in the snow. One of the mail-coaches was so buried in a snow-bank, that they were unable to extricate it, and the passengers were obliged to sit in the coach all night. After the storm and snow had considerably subsided, with some difficulty I reached Moyallen, and was at their meeting. Many of the Seceders live at this place, a number of whom attended and seemed well satisfied. Some of them see the loss they have sustained, several have returned to Friends again, while others appear obstinate. Great is the loss which the dear youth have sustained; they seem estranged from the Truth and gone off into the wilderness of the world. Sorrowful, indeed, are the effects of parents giving way to the wild imaginations of the human mind! What will they do in that solemn season of inquisition, when the query will be, "What hast thou done with those lambs which I committed to thy care?"

(To be continued.)

From "The Leisure Hour."

The Garden.

One of the least mistakeable of the evidences of civilization among a people is the fondness for gardening, and the prevalence of the practice of gardening manifested by them. The savage who hunts his prey in the forest, who spears the fish in the waters, or snares the wild fowl of the marsh, though he may rudely cultivate a little maize or grain for store against famine, has no notion of cultivating anything for the mere pleasure the sight of it will afford him, and consequently has no notion of a garden. Before the garden can exist, there must be the sacred institution of home, with which the garden, if it be not locally connected, as it most frequently is, is yet intimately allied, and of which it may even be said to form a part. When the home is established, the garden naturally follows, spreading around it a halo of brightness and beauty, and elapsing it in an embrace of tenderness and joy. That this is the natural instinct of civilized man with regard to his home, we see everywhere: the site of the house is the site of the garden; and though in our crowded cities Mammon has fixed his grasp on the soil that should blossom around our dwellings, and filled the adytum of the sacred

temple with the tables of the money-changers, yet even here the garden is a household word, though it is too often but little more than the unsightly prison of a few starving roots and shrubs.

* * * * *

Among the most ancient gardens of which there is any description now extant, we shall refer to a few only. The garden of Alcivous, so poetically described in Homer's *Odyssey*, is perhaps the most renowned; but this famous paradise fell far short of Bacon's idea: it was but four acres in extent, and even that contained a vineyard and an orchard as well as a garden with flowing fountains. But the gardens of King Solomon existed previous to that of Alcivous; and though there is no precise account of them in the sacred writings, it is clear that they must have been much more extensive; for we all know that they were planted with flowers, fruit-trees, and spices in abundance, and that they must have been a favourite resort of the royal philosopher, who studied botany with the fervor of a man of science, and wrote of plants, "from the cedar of Lebanon to the hyssop on the wall."

One of the great wonders of ancient times were the hanging gardens of Babylon. They are supposed to have been a series of terraces rising one above another, to a great height, and covered with fit soil for the growth even of the largest trees; the terraces were raised on vaulted apartments which formed a portion of the palace, and were kept cool by the overhanging foliage. From their elevation they commanded an extensive view, and they were so firmly constructed as to survive for some centuries the destruction of the monarchy.

Little is known concerning the gardens of the ancient Greeks. They had their *Academus*, which was a wood of olive-trees, with pleasant walks, the resort of the philosophers of the time; and the most celebrated teachers had gardens of their own, in which they received and entertained those who sought them for instruction or counsel. It is probable, however, that the Grecian *Academie* bore but small resemblance to the modern garden.

The Romans, it would appear, paid little attention to gardening, except for purposes of utility, until a very late period of their history. The gardens of Lucullus are the first which are described as of any magnificence; and he, indeed, carried extravagance so far as to surpass all who came after him. The Tusculan villa of Cicero, though so often mentioned, is nowhere particularly described in his works. Virgil has a few lines on the subject of gardens, but no more. One of the few descriptions of a Roman garden with enters into detail, is that given by Pliny, in speaking of his Tuscan villa; and that, notwithstanding the praise it has met with from the commentators and lovers of classic learning, is not very creditable to Roman taste in gardening. In fact, we find it identical almost with the absurd and ridiculous conceits which, said to have originated among the Dutch, prevailed in this country and in France about the beginning of the last century and later. It is undeniable that the elegant Pliny delighted in what would now raise the laughter of a London mob; he speaks with boastful enthusiasm of his box-trees shorn into unnatural shapes, of slopes and terraces, of shrubs clipped to pattern, of pipes spouting water, and cascades falling into a basin; of bay-trees and plaues planted alternately, with obelisks stationed between them, and of names and inscriptions in box, precisely in the manner of the worthy Dutchmen of the time of William III. Can it be that the worthy Hollanders, who inoculated the north of Europe with their cruelly vile conceits, did not invent them, but stole them bodily from the

polished Roman consul? It looks very much as though that were the case.

We may here quit the subject of ancient gardens, and leap a long interval of time; for it would be but an unsatisfactory task to attempt to follow the history through the middle ages. The monks we know, did not neglect the orchard and kitchen garden. That the pleasure-garden made its advent in Europe in a sort of Dutch dress, we think there cannot be a doubt, though it is not clear at what period these odd principles of gardening first came into operation. We are of opinion that this country was long free from them after they had obtained upon the continent. Be that as it may, we know that the most hideous absurdities prevailed here, even so lately as a hundred years ago; for we find the best writers and the men of taste of that day assailing them with the ridicule they deserved, and finally succeeding in ousting them from public favour. It was the fashion with our great grandfathers to ornament their gardens with monsters carved in the thick foliage of yews and cypresses; to twist the rough elms into the shapes of living creatures, or to lop the oak into the form of some apocryphal Colossus. A retired cook actually beautified his country garden with the fac-simile of a coronation dinner in greens, where he had the champion flourishing on horseback at one end, and the queen in perpetual youth at the other. Pope launched the shafts of his wit against such enormous stupidities; in a paper in the "*Guardian*," he announces a pretended sale, at which the virtuous are called to compete for a whole catalogue of such *lusus nature*. Among them were "St George, in box, his arm scarce long enough, but will be in a condition to stick the dragon next April; a green dragon of the same, with a tail of ground-ivy for the present; a pair of giants stunted to be sold cheap; divers eminent poets in bays, to be had a pennyworth; a quick-set hog, shot up into a porcupine by being forgot a week in rainy weather; a lavender pig, with sage growing in his belly," etc. etc.

Pope lived to witness the spread of that reform in gardening which he did so much to promote, not only by his pen, but by the example he set in his own garden at Twickenham. At this time, Kent an artist by profession, turned his attention to the subject, and, being backed by the poet, soon acquired patronage sufficient to enable him to test his new principles. He abolished the high stone-wall inclosing the garden ground, and substituted a sunk fence; and, seeing and feeling that all Nature was a garden, introduced the fair irregularities of Nature in lieu of the insipid formalities of the old school. He changed the tame level for the delicious contrast of hill and valley gliding imperceptibly into each other; he planted groves on slight eminences, extended the perspective by breaking up the distance with groups of trees, and shut out the sight of deformities by screens of plantation. Instead of spouting water through pipes into basins he allowed it to meander at pleasure, now concealed by thickets, now expanding into a lake, now bubbling over a bed of pebbles in a brook, or rushing down the gorge of a ravine. He planted trees in accidental positions, on the banks, and left then their beautiful natural forms unutilized; and thus, concealing his art by his knowledge of art exhibited what seemed a new creation to the eyes of his wondering patrons. In a few years, Kent completely put to the rout all the old and ridiculous notions which had so long prevailed, and had given birth to a new science, which, under him, was for the first time worthy of the name. At the present day the old style of gardening must be sought for in old engravings, there being hardly a single sur-

living specimen of it remaining in this country. In Holland, remnants of it are by no means wanting, and the same may be said of France, where, in the gardens of the provincial châteaux, the old style is, under some modifications, partially preserved, and, strange to say, is not without its charms when mingled with the new.

Kent was succeeded by "Capability" Brown—a man who, if less imbued with the principles of art, had as fine a feeling for Nature, and who saw at a glance how best to turn to advantage any peculiarities of soil or site. * * * He left the impress of his peculiar talent, ere he died, in almost every county in England.

The reform which Kent and Brown inaugurated, has been carried out to the full, and far more completely than either of them imagined, by the landscape-gardeners of the present day. The principles of their art are now as well defined and as well understood as those of any other that could be named. The gardens now attached to the ancestral homes of England are as fine as any to be found on the globe, and some of them transcend in magnificence all that we read of among the wonders of the ancient world. The most lavish expense has not been spared in their preparation and adornment. Almost every flower that blows on the face of the earth, which possesses the charm either of colour for the eye or fragrance for the smell, is to be found in the vast conservatories of Chatsworth or of Blenheim. Every species of delicious fruit is also grown in the forcing-houses of the wealthy; and the rarest exotics from every clime, tenderly fostered in palaces of glass, supplement the luxury of their abodes. It is a rule that the tastes and habits of the great are always reflected in those of the humbler classes, and in nothing is the operation of this rule more prominently visible than in the love of gardens and gardening. Throughout the length and breadth of the entire land, except in the heart of the city or town, and sometimes even there, the home of the Englishman is surrounded or flanked by his cultivated garden; the rearing of choice flowers, the growing of choice fruit, is a passion as well as a pleasing occupation; every county, every township, every parish has its flower-shows and horticultural festivals, whose honours are competed for and prizes won. The cottager, the weaver, the shoemaker, the humblest artisan of to-day, is learned in dahlias, fuchsias, calceolarias, and a host of other plants, the very names of which were unknown to men who squandered fortunes on Dutch tulips and carved hideous gorgons out of vegetable masses. Within the last half-century, the list of new flowers, added to the gardens even of the poorest, far outnumbers all those which, not coming under the denomination of weeds or wild-flowers, were indigenous to the soil. From the poor man's garden they overflow into the streets of our towns and cities; they adorn our mantel-pieces, and diffuse their sweet breath in our close and sultry chambers; their beautiful presence cheers us at our labour, soothes us in our sickness, and sheds a gleam of sunshine on the gloomiest contingencies of our lot. Flowers are the graceful compensations which Nature scatters at random for those who love her; the garden is the laboratory in which she loves to produce the master-pieces of her skill.

(To be continued.)

The Sugar Crop of Cuba.—There are in operation the present season in Cuba 1365 sugar estates, which produced this year 563,674 tons of sugar. Out of these 1365 plantations, there are 949 using steam power; 7 with water power, and 409 with ox power, the old or primitive style. The

total extent of land planted with cane on these plantations, is 691,917 acres, while the area on the estates used for other purposes, viz., cattle fields, fruit, vegetable gardens, &c., comprises 1,289,650 acres, or nearly double the quantity used for cane. If the weight of each box of sugar is put down at the average of 425 lbs., net, it will be seen that the whole production of the year is equal to 2,652,580 boxes, which, at the prices that have ranged since First month, can be well estimated at \$17 per box, making the total value of the crop \$45,093,860. If to this we add the value of the molasses and rum produced on the sugar estates, it will swell the amount to a very large extent. The sugar crop of Cuba is more than double the quantity ever produced in Louisiana in any year, (1853, we believe, was the largest crop, i. e., 269,360 tons,) the number of plantations in Louisiana this year being 1308 or 57 less than in Cuba.—*Late Paper.*

Pride.

For "The Friend."

"Alas! when all is done, what folly, as well as irreligion, is there in pride? It cannot add one cubit to any man's stature. What crosses can it hinder? What disappointments help, or what frustrate? It delivers not from the common stroke; sickness disfigures; pain mis-shapes; and death ends the proud man's fabric. Six feet of cold earth bounds his big thoughts; and his person, which was too good for almost any place, must at last lodge within the strait limits of so little and so dark a cave; and he who thought nothing well enough for him, is quickly the entertainment of the lowest of all animals, even worms themselves. Thus pride and pomp come to the common end; but with this difference, less pity from the living, and more pain to the dying! The proud man's antiquity (or attainments) cannot secure him from death, nor his heraldry from judgment. Titles of honour vanish at this extremity; and no power or wealth, no distance or respect can rescue or insure them. As the tree falls, it lies; and as death leaves men, judgment finds them.

Oh, what can prevent this ill conclusion? or what can remedy this woful declension from ancient meekness, humility, and piety; and that godly life and power, which were so conspicuous in the authority of the preaching, and examples of the living, of the first and purest ages of christianity! Truly nothing but an inward and sincere examination, by the testimony of the holy light and spirit of Jesus, of the condition of their souls towards Him, and a better inquiry into the matter and examples of holy record. It was His complaint of old, "that light was come into the world, but men loved darkness rather than light, because their deeds were evil." If thou wouldst be a child of God, and a believer in Christ, thou must be a child of light: thou must bring thy deeds to it, and examine them by that holy lamp in thy soul, which is the candle of the Lord, that shows thee thy pride and arrogance, and reproves thy delight in the vain fashions of this world.

Religion is a denial of self; yea and of self-religion too. It is a firm tie or bond upon the soul to holiness, whose end is happiness; for by it men come to see the Lord. "The pure in heart," says Jesus, "see God." He that once comes to bear Christ's yoke, is not carried away by the devil's allurements; he finds excelling joys in his watchfulness and obedience. If men loved the cross of Christ, his precepts and doctrines, they would cross their own wills, which lead them to break Christ's holy will, and lose their souls in doing the devil's will. Oh! delight not in that which is forbidden!

look not upon it, if thou wouldst not be captivated by it.

Did not Christ submit his will to his Father's and for the joy that was set before him, endure the cross and despise the shame of a new and untrod way to glory? Thou also must submit thy will to Christ's holy law and light in thy heart, and for the reward he sets before thee, to wit, eternal life, endure His cross and despise the shame of it. Many desire to rejoice with Him, but few to suffer with him, or for him. Many would be the companions of his table; not many of his abstinence. The loaves they follow, but the cup of his agony they leave; it is too bitter: they like not to drink thereof. Many will magnify his miracles, who are offended at the ignominy of his cross. But O man! (O proud mortal) as He for thy salvation, so thou for the love of Him, must humble thyself, and be contented to be "of no reputation," that thou mayst follow Him; not in a carnal, formal way, of vain man's tradition and prescription, but as the Holy Ghost by the apostle doth express it, "In the new and living way," which Jesus hath consecrated, that brings all who walk in it to the eternal rest of God! Whereinto He himself is entered, who is the holy and only blessed Redeemer."

The keeper of the light-house at Calais was once boasting to a traveller of the brilliancy of his lantern, (which can be seen ten leagues at sea,) when the visitor said to him, "What, if one of the lights should chance to go out?" "Never," he cried, with a sort of consternation at the bare hypothesis. "Sir," said he, pointing to the ocean, "yonder, where nothing can be seen, there are ships going by to all parts of the world. If to-night one of my burners were out, within six months would come a letter—perhaps from India, perhaps from America, perhaps from some place I never heard of—saying, that on such a night, at such an hour, the light of Calais burned dim, the watchman neglected his post, and vessels were in danger! Ah, sir, sometimes in the dark nights in stormy weather, I look out to sea, and I feel as if the eye of the whole world was looking at my light! Go out? burn dim? Oh, never, let it never!"

Was the keeper of this light-house so vigilant; did he feel so deeply the importance of his work and its responsibility, and shall christians neglect their light, and suffer it to grow dim—grow dim when for need of its bright shining, some poor soul, struggling amid the waves of temptation, may be dashed upon the rocks of destruction? No, "Hold forth the word of life." Put not your light under a bed (worldly ease.) Neither under a bushel (worldly business and worldly measures,) but set it upon the candlestick, a steady, bright example of uprightness, moderation and godly fear; that beholders may glorify God on your account.

"For sadder sight the eye can know,
Than proud bark lost, or seaman's woe—
The shipwreck of the soul."

Disasters on the Western Rivers.—The Louisville Courier gives a compiled statement of the disasters upon the Western rivers for the past year. The recapitulation is as follows: Steamboats sunk and damaged by ice, 5; snagged and sunk, 93; run into bank, 10; collisions, 15; burned, 32; sunk on falls, 2; sunk by storms, 29; explosions, 12; machinery broken, 16; collision with bridges, 2—total, steamboats, 210; canal boats lost, 261; flat boats and barges, 41; number of lives lost, 221; estimated aggregate loss, \$3,145,500.

He that truly knows himself, becomes vile in his own eyes, and has no delight in the praise of man.

For "The Friend."

The slaveholders have hard work to make their theories and their practice correspond. They insist that their slaves are an inferior race which Divine Providence designed to be hewers of wood and drawers of water for the whites, and that in accordance with this decree, their masters are obligated to keep them in bonds, while they enlighten them; and they compare the alleged superior moral and intellectual condition of their slaves with that of the barbarous African, as evidence of the benevolence of the Divine plan of placing them in bonds. Yet they contend for the necessity of keeping their wards in mental darkness, and award condign punishment to whoever may attempt to educate them, or to awaken in them the feelings, which belong to man as a rational being, endowed with faculties, and gifted with means, capable of placing him but a little lower than the angels. They insist that Paul's epistle to Philemon is conclusive as to the duty of returning a fugitive slave, but they scoff at the idea of accepting the injunction laid upon the master in that same epistle, to receive him "not now as a servant, but above a servant, a brother beloved." To punish him with the lash, or barter him for gold, that he may be taken to where escape from his fetters is hopeless, is what such a victim of the law must expect. They claim that the slave must be considered and treated as property alone, and as such may be carried to every part of the country, just like a horse or a bale of goods; that "he has no rights which a white man is bound to respect;" and yet they demand that he shall be represented in the national councils as a man; and their demand is granted, and thus their representation is kept up to its present number.

But notwithstanding all the affected complacency with which they strive to strip the negro of the attributes of a man, in order to ward off the condemnation and scorn of the civilized world from their "peculiar institution," now and then the truth is extorted from them, and gives ground to believe that like the persecuting Saul, they must find it "hard to kick against the pricks." This conclusion may be drawn from the following obituary of one of the despised race. It is taken from a Southern paper, and could hardly apply to a mere "chattel."

"The Augusta (Georgia) papers announced some days ago the decease of Kelly Low, a pious, venerable, and intelligent coloured clergyman of the Baptist church, in that city. What Andrew Marshall was to Savannah, Kelly Low was to Augusta. We copy the following account of his funeral, in which a large portion of the white population participated, from the *True Democrat* of Tuesday:

"Circumstances beyond our control have precluded an earlier notice of the death of Kelly Low, coloured pastor of Springfield Baptist church. This event, so deeply regretted by all classes and conditions of persons in our community, took place on the 3d inst., at his residence in this city. In 1835, he was ordained a minister of the gospel, and from that time to his death, he has been constant, zealous, and efficient in his labours.

"His funeral on Sunday afternoon was very largely attended by both black and white. The number of the latter in procession has been estimated from one thousand to fifteen hundred, and the number in attendance at the grave, in the churchyard, was not less than four thousand persons.

"We forbear any comments of our own upon the character of the deceased, and give place to the following tribute from his former owner, one of our most intelligent and prominent citizens. It reflects the sentiments of our entire community.

"From my own knowledge of Kelly Low, I can truly say that he was no ordinary man in intelligence, and in all that constitutes an honest, truthful, and reliable man. He was raised in my family from early boyhood, and was my property for over twenty-five years, and I knew him to have been as near a perfect man as any I have ever known of any colour. Indeed, I have always viewed him to be without spot or blemish in character and disposition, beginning even in his youth, and continuing up to the day of his death."

If Kelly Low, the "pious, venerable and intelligent coloured clergyman," was so "without spot or blemish," as to extort from his white master the testimony that he was no ordinary person in "all that constitutes an honest, truthful, and reliable man," it is hard to understand how the mere fact of another claiming him as property could deprive him of all rights, and reduce him to the level of the beast that perisheth.

The Census of Pennsylvania.—The complete census of Pennsylvania is at length furnished, and shows an aggregate population of 2,913,441; dwellings, 514,847.

EASTERN DISTRICT.					
Counties.	No. Inhabitants.	Deaths.	Farms.	Manuf. establs.	Dwellings.
Adams	27,997	494	2,182	180	5,012
Berks	94,003	1,254	5,531	647	16,452
Bucks	63,503	703	5,786	573	11,989
Carbon	21,239	236	409	94	3,555
Chester	74,749	834	5,123	666	13,756
Cumberland	40,402	533	2,183	318	7,298
Dauphin	48,640	466	2,428	324	8,226
Delaware	30,614	373	1,629	207	5,546
Franklin	42,242	447	2,484	325	7,575
Lancaster	116,621	1,259	6,721	985	20,521
Lebanon	30,080	310	1,783	220	5,876
Lehigh	43,932	665	2,734	464	7,748
Mourne	16,805	164	970	81	2,829
Montgomery	70,494	703	5,303	609	12,330
Northampton	47,775	380	2,265	251	8,954
Philadelphia county	568,034	6,079	1,731	4,400	89,799
Pike	7,360	64	544	43	1,318
Perry	22,940	216	1,716	174	4,167
Schuylkill	60,173	971	2,257	579	16,962
Wayne	32,172	188	3,430	336	5,727
York	68,988	820	5,089	673	11,273
	1,558,153	17,172	62,398	12,149	267,390
WESTERN DISTRICT.					
Alleghany, 99,322	1,062	4,452	516	17,695	
Pittsburg city, 49,216	722	1	551	7,622	
Alleghany c'y, 31,536	338	146	123	5,003	
Armstrong	36,114	246	2,809	103	6,316
Butler	33,753	352	4,000	79	6,517
Beaver	29,321	264	2,262	319	5,458
Bedford	26,803	279	2,000	155	3,615
Blair	27,785	327	921	132	4,877
Bradford	50,046	394	5,655	402	9,436
Clawford	49,041	294	5,507	230	9,313
Clarion	25,575	98	2,537	142	4,338
Columbia	24,603	207	2,023	196	4,540
Centre	27,087	127	1,061	129	4,574
Clinton	17,722	103	784	140	3,140
Clearfield	18,925	140	1,564	114	3,286
Cambria	29,313	300	1,435	314	5,323
Erie	49,697	414	4,474	386	9,759
Elk	5,848	55	1,093	46	1,926
Fayette	40,166	376	2,084	151	7,201
Fulton	9,140	69	1,009	37	1,681
Forest	889	33	98	11	155
Greene	24,406	221	2,111	78	4,275
Huntingdon	26,167	278	2,097	242	4,971
Indiana	53,869	562	3,410	142	6,109
Juniata	16,300	194	967	154	2,899
Jefferson	18,414	180	1,926	117	3,334
Lycoming	37,500	323	2,089	429	6,696
Lawrence	23,213	163	1,837	69	4,237
Luzerne	91,089	268	3,387	389	18,029
Mercer	37,164	379	3,473	87	6,857
Mifflin	16,378	188	1,048	184	3,194
Montour	13,110	152	593	86	2,381
McKean	4,000	49	859	38	1,708
Northumberland	29,057	294	2,416	744	5,439
Potter	11,487	106	1,224	87	2,215
Summerset	26,920	197	2,089	177	4,676
Snyder	15,184	102	1,094	81	2,746
Sullivan	4,140	51	668	14	1,045
Susquehanna	36,665	453	3,775	273	7,004
Tioga	31,218	195	2,859	207	5,940
Union	14,222	103	927	50	2,657
Venango	25,189	152	2,850	69	4,543
Washington	47,319	454	3,776	334	9,036
Wyoming	12,644	84	1,274	138	2,865
Warren	19,299	167	1,491	216	3,844
Westmoreland	54,020	465	4,390	389	9,787
	1,354,888	12,465	98,525	8,556	247,067
Totals.					
Population.	2,913,441				
Dwellings.	514,847				
Manuf. establs.					
Eastern District,	1,559,593				
Western District,	1,354,888				
Totals,	2,913,441				

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 165.)

JOSHUA BROWN.

Dining at the house of Israel Jacobs, with whose wife and children he had a satisfactory religious opportunity, he himself being absent, he rode to Joseph Paul's, near Spring Mills, and lodged. On the 28th, he rode to Philadelphia, and attended the spring meeting. On the 30th, with his old friend, Thomas Carlton, he attended a meeting at Germantown. Joshua was largely led to speak of the coming in the flesh of our blessed Saviour, which was to be glad tidings of great joy to a people, and he told his hearers that, by obedience to the everlasting gospel, they might witness it to be so to them. After a sitting in the family of John Jones, he rode to Plymouth, where the next day he attended meeting in silence. On Fourth 2d, he was at a meeting in the valley; on First day, the 3d, was at Radnor, and, on the 4th, at Haverford. He had service in all these meetings, but the two last were closely exercising. At Haverford, no doubt, under a sense that many were negligent in religious matters, he pressed on them the necessity of doing their day's work in the daytime, and being diligently engaged that they might not only profess the Truth, but be in possession of it. On the 5th, he was at a meeting at Newtown which was very large, occasioned by the funeral of an ancient woman Friend. The service in this meeting was to explain and defend the doctrine of universal saving grace, in opposition to the Calvinistic tenet of unconditional election and reprobation. The hearers were exhorted to a faithful abiding with the gift received, that they might witness a state of election, which was the gift of God given to us through Jesus Christ, and his propitiatory sacrifice for the sins of the world. On the 6th, at Goshen meeting, Joshua was led to exhort to a steady persevering travel in the spiritual journey. His mind was led into sympathy and earnest concern on behalf of some visited child of the Lord, who had fallen into great anxiety and depression, because of not having been faithful to the visitations of grace. He pressed such to ease themselves on the mercy of God, and look to him for strength and restoration.

Lodging at the house of Randall Malin, he, on the 7th, attended Uwehlan Monthly Meeting, which was an exercising one. Lodging at Thomas Lightfoot's, he the next day was at Pikeland meeting in which he had to rejoice, being made sensible that there was a living remnant amongst them.

The account of the rest of this journey is lost. Having the unity of his Monthly Meeting, with his prospect of religious service in New Jersey Joshua Brown left his own residence, Eleventh mo. 17th, 1775, to fulfil it, as he might be enabled by the great Head of the church. Attending the day Nottingham Preparative Meeting of Ministers and Elders, he afterwards rode to the house of William Jackson, at Londongrove. After the Western Quarterly Meeting, his mind was covered with sadness, and he felt no liberty to proceed on his journey, until he had given up to sit with a committee of the Quarterly Meeting appointed to visit such members of the religious Society of Friends as continued to hold slaves. Having performed this duty, in which he found peace and satisfaction, he found liberty to go forward. Stopping that night at the house of the widow Trimble's he passed over into Jersey, tarried one night at the house of Peter Worrell, in Burlington, and the next day, the 24th, attended the Quarterly Meet

ing of Ministers and Elders at Crosswicks. During the meetings for worship and discipline of the Quarterly Meeting, he had comfortable service, and, at the close of the last, rode to Nathan Wright's. On the 29th, he attended a meeting at Upper Freehold, which was an open, satisfactory season. After speaking of his service therein, he adds, "At the said meeting was Hannah Smith, who appeared in the meeting in great innocency and simplicity, and very affecting [her communication was.] She was the daughter of John and Hannah Smith, late of Burlington." From Freehold, accompanied by Aaron Ivens, he rode eight miles, and attended, on the 30th, Robins' meeting, after which he passed on to Stonybrook, to the house of Samuel Worth. At a meeting the next day at that place, his service was close and searching. At a meeting held in Trenton on the 2d, he had to press on his hearers the necessity of having for themselves that true and living faith, which works by love to the purifying of the heart. It was a favoured meeting.

On the 3d, which was the first day of the week, he had a meeting at Joseph Moore's, wherein his mind was opened to treat of the coming in the flesh of our blessed Saviour, of his propitiatory sacrifice for the sins of the whole world, and of the universality of the gift of grace purchased thereby. He earnestly entreated those present to close in with the offers of redeeming love and mercy whilst they were extended to them. Thankful for the evidence of Divine favour extended at the time, and greatly desiring that the labour bestowed might be profitably remembered by some then present, he rode to Jacob Birdsall's, where he had lodged the previous night. On the 4th, a meeting was held at his lodging place, in which he was led to treat of the necessity in this gospel day, of offering to the Lord true spiritual worship, from which everything of man's contrivance or invention is excluded. He also set forth the necessity of knowing themselves brought under the peaceable government of Christ, the Saviour of the world. Riding to Kingwood on the 5th, he, on the 6th, visited various families there, in which he had "some satisfaction." On the 7th, he had a public meeting, in which way opened for some honest labour, but it was not a comfortable time. In company with Henry Clifton, a young man, he rode to the Raritan, and, on the 8th, reached Hardwick, or the great meadows; an uncomfortable ride of thirty miles performed mostly in the rain, and he being very unwell. He lodged that night with Gabriel Wilson, and on the next with Samuel Lundy. On First-day, the 10th, a satisfactory meeting was held with Friends of Hardwick, in which he and companion were both opened in gospel love to labour amongst them. Dining with Thomas Lundy, they had a religious opportunity with him, his wife and "nine hopeful children." On the 11th, they had a meeting at the house of Benjamin Schooley, at a place called Paulin's Kill. In this meeting he treated on the two seeds,—the seed of the woman and the seed of the serpent. He showed the difference of their operations, one seeking the everlasting salvation of man, through deliverance from the thralldom of sin, the other seeking to keep him in bondage to the carnal appetites, that he might be forever separated from the holiness and heavenly estate of glorified spirits. He pressed on them the necessity of witnessing in each heart, the seed of the woman, Christ Jesus, the quickening Spirit, to prevail over the seed of the serpent, the spirit and corruptions of the evil one, who works in the natural and unregenerate heart, that so they might know a being redeemed from sin, and made through sanctifica-

tion of the Spirit, the children of God. After a comfortable sitting in Benj. Schooley's family, they went to the "Drowned Lands," and lodged at the house of Joseph Dennis. At a meeting there, on the 13th, himself and companion were both opened in the ministry. Riding down to the house of Hartshorn Fitz-Randolph, at Mendem, they had a meeting there on the 14th, in which Joshua was led to warn the audience against trusting in anything of man's invention in matters of religion. He opened the necessity of the new birth unto holiness, of witnessing the baptism of Christ, which is with fire and with the Holy Ghost, to the very cleansing of the heart. He also warned them against trusting to having Christ's righteousness imputed to them, unless they had witnessed real sanctification. He was largely engaged for the good of his hearers, and the meeting was much favoured.

(To be continued.)

For "The Friend."

"Silver Spring," Florida.

The following is abstracted from an interesting article in Silliman's Journal, communicated by John Le Conte, M. D.

This remarkable "spring" is situated near the centre of Marion county, in the State of Florida, in latitude about 29° 15' North, and longitude 82° 20' West. It is about five miles north-east of Ocala, the county-seat, and nearly in the axis of the Peninsula, being equally distant from the Atlantic and Gulf coasts. Its waters are discharged by a short stream bearing the same name, viz: "Silver Spring," which, running about six miles, unites with the Ochlawaha (or Ocklawaha,) a tributary of the St. John's river. The stream takes its origin in a deep pool or head-basin, which is called, *par excellence*, the "Silver Spring." This basin is nearly circular in shape, about two hundred feet in diameter, and is surrounded by hills covered with live-oaks, magnolias, bays, and other gigantic evergreens. The amount of water discharged is so large, that small steamers and barges readily navigate the "Silver Spring," up to the pool or head-spring, where there is a landing for the shipment of cotton, sugar, and other produce. These steamers and barges make regular trips between the Silver Spring and Palatka on the St. Johns. The boatmen informed me that at its junction with the Ochlawaha, more than one-half of the water is contributed by the Silver Spring stream. By means of a canoe, I explored the stream for about two miles from its head; its breadth varied from forty-five to one hundred feet, and its depth, in the shallowest parts, from ten to fifteen feet: the smallest depth measured was not less than ten feet in the channel of the stream. The average velocity of the stream was rudely estimated at about two miles per hour: at the narrowest portions, it was estimated at three miles per hour. According to the reports of the residents, the level of the water of the Spring at the landing is subject to comparatively slight fluctuations, scarcely ever exceeding two feet. These fluctuations of level seem to be connected with the season of rains. The commencement of the rainy season varies from the 15th of the Sixth month to the 15th of the Seventh month. The waters of the spring begin to rise about the middle of the season of summer rains, and attain their maximum height about its termination. The maximum depth of water in the pool or basin constituting the head of the Silver Spring, was found to be not more than thirty-six feet in the deepest crevice, from which the water boils up; the general depth in the central and deep parts of the basin was found to be

about thirty feet. These measurements were made by means of a heavy plumb-bob attached to a twine, to which bits of white cloth were secured at intervals of six feet or one fathom. As the plumb-bob, as well as each piece of white cloth indicating the fathoms, could be distinctly seen down to the very bottom, the measurements were of the most satisfactory character.

Doubtless, the greater portion of the water which flows in the Silver Spring river, is furnished by this principal or head-spring; but there are several tributary springs of similar character along the course of the stream, which contribute more or less to the volume of water. These usually occur in deep basins, or coves (as they are called,) in recesses along the margin of the stream. The depth of one of these coves situated about two hundred yards below the head-spring, was found to be thirty-two feet in the crevice in the limestone bottom, from which the water boiled: in other deep parts of the basin, the depth was about twenty-four feet. The "Bone-Yard," (so called from the fact that several specimens of the bones of the mastodon have been taken from it,) situated two miles below the head-spring, is a cove or basin of a similar character. Its maximum depth was found to be twenty-six feet.

The most remarkable and interesting phenomenon presented by this spring, is the truly extraordinary transparency of the water; in this respect surpassing anything which can be imagined. All of the intrinsic beauties which invest it, as well as the wonderful optical properties which popular reports have ascribed to its waters, are directly or indirectly referable to their almost perfect diaphaneity. On a clear and calm day, after the sun has attained sufficient altitude, the view from the side of a small boat floating on the surface of the water near the centre of the head-spring, is beautiful beyond description, and well calculated to produce a powerful impression upon the imagination. Every feature and configuration of the bottom of this gigantic basin is as distinctly visible as if the water was removed, and the atmosphere substituted in its place!

A large portion of the bottom of the pool is covered with a luxuriant growth of species of water-grass, and gigantic moss-like plants (fresh-water algæ,) which attain a height of three or four feet. The latter are found in the deepest parts of the basin. Without doubt, the development of so vigorous a vegetation at such depths, is owing to the large amount of solar light which penetrates these waters. Some parts are devoid of vegetation: these are composed of limestone rock and sand, and present a white appearance. The water boils up from fissures in the limestones; these crevices being filled with sand and comminuted limestone, indicate the ascending currents of water by the local milk-like appearance produced by the agitation of their contents. At these points my plumb-bob was observed to bury itself in the mass of boiling sand.

My observations were made about noon, on the 17th, and again on the 20th of December, 1859. The sunlight illuminated the sides and bottom of this remarkable pool as brilliantly as if nothing obstructed the light. The shadows of our little boat, of our overhanging heads and hats, of projecting crags and logs of the surrounding forest, and of the vegetation at the bottom, were distinctly and sharply defined, while the constant waving of the slender and delicate moss-like algæ, by means of the currents created by the boiling up of the water, and the swimming of numerous fish above this miniature subaqueous forest, imparted a living reality to the scene which can never be forgotten.

And if we add to this picture, already sufficiently striking, that objects beneath the surface of the water, when viewed obliquely, were fringed with the prismatic hues, we shall cease to be surprised at the mysterious phenomena with which vivid imaginations have invested this enchanting spring, as well as at the inaccuracies which have been perpetuated in relation to the wonderful properties of its waters. On a bright day, the beholder seems to be looking down from some lofty, airy point, on a truly fairy scene in the immense basin beneath him, a scene whose beauty and magical effect is vastly enhanced by the chromatic tints with which it is invested.

(To be continued.)

For "The Friend."

We think many of the readers of "The Friend," may derive instruction and encouragement from the following account of Lydia S. Rogers.

Lydia S. Rogers, daughter of John and Elizabeth Jones, of the city of Philadelphia, was born the 16th of Sixth month, 1810.

Her disposition was amiable, and being naturally of a cheerful and lively temper, she was drawn by the temptations of the enemy into lightness and frivolity, and to take much delight in gaiety of apparel; which deviations from the christian path were causes of condemnation and sorrow to her mind when the awful period of dissolution was approaching.

She was attacked with bleeding from the lungs in the Eighth month, 1833, but after a confinement of two weeks, she nearly recovered her usual state of health, although some symptoms of pulmonary disease still remained.

In the Third month, 1834, she was married to Samuel Rogers, and was able to attend to her domestic concerns until the Eleventh month following, when she became seriously indisposed. The prospect of separation from those she loved, the fear of death and a sense of her own unfitness to meet its solemn summons, produced great conflict of mind. She was frequently occupied in reading the Holy Scriptures, and the society of serious and religious people became peculiarly pleasant to her. She was evidently aware of the danger of her situation, and on being asked about this time what she thought respecting it, observed, "Perhaps I may last until Spring, but I do not expect to get well, nor do I wish it."

Under the exercises which she passed through during this period, there is cause to believe that the Holy Spirit, who is a reprover for sin as well as a comforter for well-doing, and whose operations are compared to a refiner's fire and fuller's soap, was secretly at work in her heart, setting her sins in order before her, and producing that godly sorrow which worketh unfeigned repentance. Many times her spirit was much contrited, and she would entreat her friends to pray for her; mourning over her mis-spent time and her multiplied transgressions, saying, "I fear my sins are too many ever to be forgiven."

During this time the enemy was permitted to buffet her with his suggestions, which induced her to exclaim, "Oh, what an unwearied adversary! how he tempts me!" and to her sister she remarked, "Can it be that I shall be forgiven my many sins?" But although thus tried with doubts and fears, He whose mercy is over all his works, was pleased in his own time to grant her an evidence of pardon and reconciliation, and to animate her drooping spirit with the humble hope that she should at last be received into the kingdom of heaven. One day, after some hours of quiet retirement, she broke forth in this manner—"Now I feel as I never felt [before]—I shall be received—I am perfectly re-

signed to live or die—I am very happy—O my dears, do not weep for me, I can truly say this is the happiest evening of my life—Praise the Lord, O my soul—bless his holy name." Afterward she observed, "I want nothing worldly to divert me from the great work."

In looking back over her past life, and her indifference and neglect respecting the great duties of religion, she seemed almost ready to question whether the evidence of forgiveness could be real, and on the 14th of First month, 1835, again asked her sister if she thought it possible her sins were forgiven; adding, "I have been so neglectful when I had strength, will the Lord receive me at this late hour?" After a time of solemn silence, she desired to be helped to a kneeling posture, and then feelingly petitioned the Most High for the aid of his grace, and that she might be thoroughly washed and purified. A female minister of the gospel calling to visit her, spoke encouragingly to her state, and was also engaged in fervent supplication on her behalf. These religious exercises afforded her much comfort; her mind was peaceful, and appeared to overflow with gratitude and love.

Continuing in this inward frame of mind, and steadily abiding under the refining baptisms of the Holy Spirit, she experienced sweet peace to flow in her heart, and a grateful sense of the Lord's mercies to her. On the 15th, she seemed full of comfort, and several times remarked, "How little I suffer, and how much the dear Master suffered. Oh! how kind he is to me." "And again, Oh, the sweet peace—I cannot be mistaken; it is all the heavenly Father's work." She often mentioned what a comfort the bible was to her, and what a blessing it was that she could now understand it, and take hold of the promises it contained, after having neglected it so much.

She expressed deep concern on account of such as do not believe in the divinity of our Lord Jesus Christ, saying, "What can they have in an hour like this to rest their hopes upon?" and mentioned her desire, that such might be brought to feel the efficacy of the Redeemer's love; adding, "He gave his precious life for us."

On the 16th, she expressed great love for all her friends, many of whom she named, and remarked, "I would be glad to do something for the blessed cause: I feel that I have espoused it, and if it will do any one good to see me here entirely changed, I should be glad some of my thoughtless friends should see me." * * *

Being now brought in good degree to the blessed teaching of the Spirit of Christ in her own heart, she found it to be indeed a light to her mind, unfolding the mysteries of redemption and giving her to see clearly the true meaning as well as the precious value of the Holy Scriptures. She spent much time in reading these, particularly the New Testament—and one morning, after having been so employed, she looked up with a joyful countenance and exclaimed, "This has been a sealed book to me, but now what beauty and consistency I see in it. Oh! what can they have to rest upon, who do not believe in the Saviour? I would not exchange my belief for a thousand, thousand worlds."

In the ordering of Him whose dealings with his ransomed children are all in perfect wisdom and goodness, though past our finding out, she was permitted, on the 20th, to experience a season of great tossing and distress; and when, through mercy, a degree of calmness was restored, she remarked, "I feel better now—but what an agonizing time has my poor mind had. I fear I have taken hold of promises that do not belong to me. Oh! I have been such a sinner!" This painful dispensation gradually passed away, and on the morning of the

22d, she could say, "All is peace and comfort though I am very weak. There are some clouds through the day, but my nights are all joyous. The Father is very near me this morning."

Soon after this, she was thought to be dying, and her connexions being called, she took an affectionate leave of them, saying, "I am going home;" and seemed filled with holy joy. In the afternoon she faintly articulated, as though replying to a query respecting her removal, "not yet—not yet—stay a little longer;" and when still further recovered from the state of great exhaustion, in which she had been lying, she remarked, "I believe my time is to be prolonged." * * *

On the evening of the 24th, she had an attack of suffocation which rendered it doubtful whether she would survive the night, in allusion to which, she sweetly remarked, "If I do not, there need be no hustle—I believe all is done, everything is ready." Next morning the state of her mind was very peaceful and heavenly, and she observed, "This is a sweet morning to me,—Praise the Lord, O my soul." * * *

On the 26th, her mind appeared much exercised, and often engaged in prayer. She remarked that she could not communicate anything to those around her, unless her dear Father gave it to her; adding, "Remember, Joshua's army compassed the city seven times before they were commanded to shout. If I dared to speak of myself, I should say a great deal, for I am earnest for your help." The next day she saw many of her friends: great was the exercise she underwent on their account, and deep her sense of the exceeding sinfulness of sin, under which impressions her mouth was opened in a wonderful and affecting manner to speak to the states of those who came into her room.

A few days previous to her dissolution, her sufferings became extreme, and though mercifully strengthened to endure them with much patience and resignation, she said, "I hope my patience will hold out—I fear I do not bear trial as I ought—It is not my wish to be relieved from suffering, but to bear it to the honour of my Lord: if he saw meet he could relieve me—I only desire what will tend most to his glory." * * *

One of her dresses which had ruffles on the sleeves being put upon her, the sight of them seemed to affect her; she desired a pair of scissors to be brought, and had them cut off, saying, "Oh! these ruffles illy become dying hands." She also requested to have some ornamental articles of her dress burnt, observing, "They will be useful to no one—finery is indeed a great burden."

On the evening of the 10th of Second month, she had the fourteenth chapter of John read to her, which had been her daily practice for some time previous. Her weakness rapidly increased; it was evident that the solemn change was near, and the family were collected around her dying bed. To her husband she said, "The dear Saviour is the way—he is the door—knock and it shall be opened—all that will come, may come." She took a most affectionate and impressive leave of her family, saying, "Farewell—farewell—love to all. The horses are come—the chariot of Israel, to carry me home. Take me to thyself, if thou hast purified me. Happy—happy—happy! Oh, praise him—he is a God of love. These light afflictions, which are but for a moment, will work out for us a far more exceeding and eternal weight of glory."

She called one in the room to her, and gave her sweet counsel, enjoining upon her to let the Lord have the first place in her affections, saying, "Love Him first—Him last—and through all—then all will go well." Presently after, as if all the ener-

gies of her dying frame were summoned to the effort, she broke forth in a loud voice, urging on those present the necessity of bowing to the cross of Christ: "The dear Saviour," said she, "hung nailed to the tree, bleeding for us—for our sins:" and afterwards, "It is hard work to die—but the sting of death is gone—thanks be to God—he hath given me the victory—Oh, help me to praise the Lord."

Thus, with an hymn of praise on her expiring lips, this dear young woman ceased to breathe on the morning of the 11th of Second month, 1835, in the twenty-fifth year of her age. Her ransomed spirit, we joyfully believe, was received into the mansion prepared for it by Him who had so marvellously redeemed her unto himself, and is now one of that happy company who surround the throne of God and the Lamb, with the unceasing anthem of "Salvation, and glory, and honour, to Him that sitteth on the throne, and unto the Lamb for ever."

May this memorable instance of the uncertainty of life and of all temporal enjoyments; of the adorable mercy of God in Christ Jesus to the sincere penitent; and of the power of his blessed spirit in purifying the soul, weaning it from earthly attachments, filling it with the pure and precious consolations of the gospel, and conferring on it a hope full of immortality and eternal life, encourage others to yield in unreserved obedience to the early visitations of heavenly love; that thus living in the fear and love of God, they may experience preservation from the snares which beset the paths of youth; know the light of Christ Jesus to be their safe guide through the trials and temptations of the present changeful life, and in the awful close have a well-grounded hope of admission into the mansions of eternal glory.

For "The Friend."

The Philadelphia Soup-Houses.

A Subscriber living at a distance, requests some information respecting the institutions for supplying the destitute poor of this city with soup. There are, we believe, six such associations located in various parts of the city, each of which carries on its operations, and has its funds separate from the others. Beside soup, which is furnished daily, bread is given out on certain days, and on others a distribution of Indian meal is made. Much care is taken by some of these establishments to make the charity as effective as possible. In order to guard against imposition, the parties applying for relief, are generally first visited, and the cases investigated. These associations are probably one of the best modes for relieving the extreme poor.

THE FRIEND.

SECOND MONTH 9, 1861.

There could hardly be a case supposed, that more strikingly exhibits the truth contained in the query of the Apostle James, "from whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" than the contentious now going on in our beloved country, and which, from day to day, are becoming more acrimonious and complicated, until there is great reason to fear they will culminate in war. Both parties appear to admit that the main point of disagreement is respecting an abstract right—the right to introduce slaves into the territories—which, whether decided in favour of one side or the other, will in no wise materially affect the future condition of that immense domain; the climate and soil securing its settlement by free

labourers, maintaining free institutions. But the evil passions which "war in the members" of bad men, have been invoked and stimulated into madness, until their promptings appear to rule the counsels of those in whose hands the control of a large part of the country has fallen, and dismemberment of the government, fratricidal warfare, servile insurrection, ruin and distress are effected or threatened, to gratify inordinate pride, the lust of power, revenge, and an intense selfishness, which imagines all benefits diminished or destroyed, in proportion as they are shared by others.

We do not wish to entertain the readers of The Friend, with an examination of the causes which have led to, or the consequences involved in the controversy now existing between the North and the South. Believing the present difficulties and dangers of our country to spring from the source we have assigned, we think it requires great vigilance on the part of every member of our religious Society, to guard against like feelings being awakened in them, while perusing narratives of the events of the day, or discussing the consequences they involve or foreshadow; and yet they cannot fail to interest us all more or less deeply, and are deserving of serious consideration; that so we may perform our duty, as members of the community, intelligently, and in strict accordance with the principles of the holy religion we profess. But intimately connected as our welfare must be with the system and character of the government in which we live, it does not follow that we are called upon to mix with the restless and heated party strife and movements which surround us. Our object should be to exemplify, in our daily walk and conversation, the christian doctrines and testimonies that Friends have ever been called upon to uphold, and thereby promote peace and goodwill among our fellow countrymen; leaving to those who occupy the position of statesmen, to settle the just balance of conflicting duties, to adjust rival, and sometimes incompatible interests; to judge when and how to put forth the strength of the nation, to secure or protect its standing and its integrity; and to make use of the means, by which the feuds that are distracting and dividing it, shall be met and overcome.

We should not lose sight of the fact, that the troubles in which our country finds itself involved, spring from no recent or transient political error. Short as has been its career, and rapid as has been its acquisition of power, it has, in its social and moral relations, borne along and nourished the seeds of inherent weakness, which, unless eradicated, sooner or later, must bring forth dissolution and premature decay. The people have been pleasing and priding themselves with the belief that they had solved the great political problem, of how the advantages of government are to be secured, with the least possible inconvenience to the governed; but they have too much lost sight of the great truth, that as it is righteousness exalteth a nation, so the virtue, the justice, the humanity and the humility of the people, individually, are the only sure bases upon which the peace and safety of the government can rest. Accustomed to boast that man had here achieved the great and noble end of self-government, by which the condition of the whole human family would finally be permanently benefited; and that the future teemed with power and wealth, that would be developed or acquired by the proper adaptation of the means already possessed, the people have been suddenly awakened from their dream of delight, to see their model government supinely and helplessly drifting down the stream of revolution and dismemberment, incapable, with all its collective wisdom, to buffet, or

triumphantly override the rapidly succeeding waves, which threaten it with destruction. We must admit that the system is good, and that where there is preponderating virtue and intelligence in the people, it is admirably fitted to effect great and noble ends; but when the source of power becomes corrupt, and the leaders accustomed to consult their lusts and passions, rather than the precepts of the gospel and the restraints of truth, unless preserved by the interposition of Divine Providence, it is but a natural consequence of such deplorable selfishness and shortsightedness, that our highest hopes should be blighted, and our fairest prospects shrouded in darkness.

Friends, in common with their fellow citizens, must feel and deplore the sad condition in which our country is involved, and they must also see there is much reason to fear that the folly and violence already witnessed, are but "the beginning of sorrows." Each one must judge how far it is his duty to take part in any measure proposed for the peaceful solution of the difficulties. But we think we cannot go wrong in reminding our readers that it requires great care, lest in the spirit we manifest when speaking or acting upon these exciting topics, we betray our religious principles. It is an easy thing, in view of the gross injustice and inhumanity of slavery, and that it is the subject of controversy between the North and the South, if we enter into argument upon it, or participate in party politics, to have the feelings so warmed, as to give way to a spirit that would call down destruction upon those we consider to be the aggressors. But let us bear in mind, that the sins of the nation, for which it is now threatened with chastisement, have been as widespread as its domain; confined to no political party, and monopolized by no geographical section. The christian can feel enmity towards no one. None can be so unworthy in themselves, or so injurious to him, but he is bound to forgive them, and, as far as may be in his power, to pray for them and to do them good. Our wisest course is, to seek to have our own spirits brought under the government of the Prince of Peace; to inquire whether we, as members of a highly favoured Society, are falling short in maintaining, by a godly life, the doctrines and testimonies given it to illustrate before the world, and thus adding to the weight of the stroke inflicted on the land; and whether we are striving to obey the call loudly going forth, to repent of the evil of our ways, and to put up our petitions that we may stand with acceptance in the day of righteous retribution.

John Woolman says, "While some rules approved in civil society, and conformable to human policy, so called, are distinguishable from the purity of truth and righteousness; while many professing Truth are declining from that ardent love and heavenly mindedness, which was among the primitive followers of Jesus Christ, it is time for us to attend diligently to the intent of every chastisement, and consider the most deep and inward design of them. The Most High doth not often speak with an outward voice to our natural ears, but if we humbly meditate on his perfections, consider that He is perfect wisdom and goodness, and to afflict his creatures to no purpose, would be utterly reverse to his nature, we shall hear and understand his language, both in his gentle and more heavy chastisements, and take heed that we do not, in the wisdom of this world, endeavour to escape his hand, by means too powerful for us."

SUMMARY OF EVENTS.

EUROPE.—News from England to the 23d ult. It is rumored that the British army and navy are to be considerably reduced. The Manchester advices are

unfavourable, prices having a declining tendency. The markets for breadstuffs were dull and declining. The cotton market was active. The bullion in the Bank of England had decreased £400,000 during the week. Consols, 91 $\frac{3}{4}$ a 91 $\frac{1}{2}$.

The drain of gold from the Bank of France continued. Arrangements have been made with the Imperial Bank of Petersburg, similar to that with England, for an exchange of thirty millions of francs in silver for gold. The French war preparations were very active. It is said that a levy of 150,000 men will be asked for from the Legislature. Seventeen additional regiments are projected.

Gen. Klapka was making preparations for a rising in Hungary.

Affairs at Gaeta were unchanged. The tendency to war in the spring is thought to be abating in Italy. It is said that 30,000 Bourbon troops have entered the Neapolitan provinces through the disaffected territory, and that they met and defeated a portion of the Italian forces, compelling them to retire. Reinforcements had been sent to the latter troops.

The trials in Beyrout of parties charged with the massacre of Christians in Syria, have been concluded. The Druses have been sentenced to death, while the Turkish prisoners are exiled.

UNITED STATES.—Congress.—The House of Representatives passed a bill authorizing the President, at any time before the 1st of Seventh month next, to borrow on the credit of the United States any sum not exceeding twenty-five millions of dollars. Certificates to be issued for not less than \$1000, with coupons for interest, payable semi-annually. The money will be needed to meet the expenses of the government, and pay Treasury notes falling due. Many speeches have been made in both the Senate and House, but the members do not seem to have approached any nearer to a practical solution of the difficulties, which are breaking up the Union. On the 4th, the Senators from Louisiana had the ordinance of secession passed by that State, read from the Clerk's desk. They then addressed the Senate for the last time, and took formal leave of Congress. Senator Slidell said the new Southern confederacy would not attempt to improve on the Constitution of the United States, but would recognize all the existing obligations; those respecting the African slave trade, included. Great numbers of petitions numerously signed continue to be sent in to Congress, urging the adoption of the Crittenden or the Border State plan of compromise. One presented by Senator Seward, was 1200 feet in length, and had 38,000 signatures. He had previously presented another with 25,000 signers. Both of these petitions were from the city of New York.

Affairs at Washington.—Orders have been issued for the enrolment of all citizens, subject to militia duty in the District of Columbia. A considerable number of the federal troops, including five companies of artillery, have been collected in and near the capital. The Grand Jury have found a true bill against John B. Floyd, late Secretary of War, for conspiring with others to defraud the United States government, in the case of the Indian Trust Bonds. A bill has also been found against Goddard Bailey for larceny, in abstracting the bonds entrusted to his custody. The Commissioners appointed by a number of States to devise means of perpetuating the Union, assembled in Washington on the 4th inst. The slave States represented in it, are Virginia, North Carolina, Kentucky, Tennessee, Missouri, Maryland, and Delaware. The free States are Illinois, Indiana, New York, New Jersey, New Hampshire, Ohio, Pennsylvania, Rhode Island, and Vermont. New Hampshire appointed three delegates to the convention; Maryland and Kentucky, each six; Pennsylvania and Ohio, each seven; New York and New Jersey, each nine; Tennessee, twelve; the remaining eight States, five each. At the first meeting, eleven States were fully represented, and delegates from the others were expected soon. The majority of the convention appeared to be in favour of conducting the deliberations with closed doors, in order to secure more freedom in the interchange of views.

New York.—Mortality last week, 367.

Philadelphia.—Mortality last week, 261.

The Markets.—The following were the quotations on the 4th inst. **New York.**—Chicago spring wheat, \$1 17 a \$1.21; red Western, \$1.30 a \$1.34; white Michigan, \$1.52 a \$1.56; oats, 35 cts. a 37 cts.; rye, 62 cts. a 65 cts.; corn, 67 cts. a 70 cts. **Philadelphia.**—Red wheat, \$1.26 a \$1.27; white, \$1.35 a \$1.45; rye, 67 cts. a 75 cts.; oats, 33 cts.; new corn, 58 cts. a 60 cts.; old, 70 cts. **Baltimore.**—Red wheat, \$1.30 a \$1.33; white, \$1.40 a \$1.60; new corn, 66 cts. a 69 cts.; old, 75 cts.

California.—San Francisco dates to the 17th. The decision in the famous Almaden mine case has been rendered in favour of the claimants, giving them the mines,

but rejecting their claims to the adjoining land. Thirty prisoners made an attempt to escape from the State prison on the 16th. In the attempt to retake them, three of the number were killed, and thirteen were wounded. Only one of the prisoners effected his escape.

North Carolina.—The Legislature has passed a bill, which directs that the question of convention or no convention be put to the people, who are to elect delegates at the same time. It also restricts the operation of federal laws. The election is to be held on the 28th inst.

Virginia.—An election of delegates to the State convention was held on the 4th inst. From the partial returns received, it was uncertain whether the secession or union party would have a majority.

Kansas.—The President has signed the bill for the admission of Kansas, and the representative of the new State has taken his seat in Congress.

Progress of Revolution.—On the 1st inst., the United States Mint and Custom-house at New Orleans were seized by the State authorities. At the last returns made up a few days previously, there were \$510,505 of the public funds, in the Mint and Sub-treasury, in that city, which has now been taken by the seceders. The former officials continue in their positions, having taken the oath prescribed by the ordinance of secession.—On the 2d inst., Hayne, the South Carolina envoy, sent a communication to the President, proposing to open negotiations for the transfer of the federal property, in South Carolina, to the State, and threatening the capture of fort Sumpter, in case of non-compliance. The President summoned his Cabinet, on receipt of the letter, to consider the subject. Arrangements have been made for the departure of the women and children from fort Sumpter.—The commissioners from South Carolina, on their arrival at Paris, presented themselves to the French Minister of Foreign Affairs, who gave them a courteous reception, but made no engagements with them.—A convention of delegates from the seceding States, and from several that have not yet seceded, met at Montgomery, Ala., on the 4th inst. It is understood the main object of the convention is to form a Southern confederacy. The Alabama convention has instructed its deputies to the Southern convention to insist upon the enactment of such measures as will forever prevent the re-opening of the African slave trade.—Georgia has adopted a revenue ordinance, similar to that of South Carolina, by which independent authority is assumed to issue clearances, and to collect duties in her own name.

—The House of Representatives of the North Carolina Legislature have passed, unanimously, a resolution declaring that in case the present attempts at reconciliation fail, North Carolina will go with the other slave States.—Telegraphic reports of the 4th inst., from New Orleans, state that the troops which had been assembled for the capture of fort Pickens near Pensacola, had been withdrawn. It was deemed impossible to take the fort unless supported by war vessels.—Applications continue to be received from postmasters in the seceding States, for supplies of stamps, blanks, wrapping paper, &c. But these are furnished on the condition that the postmasters will acknowledge and conform to the laws affecting the postal service.

Mexico.—Vera Cruz dates to the 23d ult., have been received. Juarez had made his entry into the capital amid great rejoicings, and there were hut two or three small armed bands of the beaten faction in the field, which might be easily dispersed. Isidro Diaz, one of Miramon's ex-ministers, had been caught at Jalapa, and an order was transmitted from the government at the capital, to shoot him, and every clergy leader as soon as they might be taken; but on the intercession of Miramon's wife, the order was countermanded within a few hours. The whereabouts of Miramon is not known. The last heard of him was, that he had escaped from a party which surrounded him, by the free use of his revolver. The election for President took place on the 20th ult., with what result is, of course, not known, though it is supposed by some that Lerdo de Tejada stands the best chance, since Juarez and Ortega have lost ground by their magnanimous clemency to vanquished enemies.

RECEIPTS.

Received from Asa Garretson, agt., O., \$1, to 52, vol. 34, for Jos. Edgerton, \$5, to 7, vol. 34, for John Thomasson, \$4, to 27, vol. 34; from Thos. E. Lee and Ellis Lee, Pa., \$2 each, vol. 34; from Caleb Engle, per E. Dean, O., \$1, to 27, vol. 34; from Ezekiel Bundy, O., for John G. Lloyd, \$10, to 52, vol. 34, for John Bundy, \$4, vols. 33 and 34, for Geo. Tatam, jr., \$2, vol. 33, for E. Hodgins and H. Stanton, \$2 each, vol. 34; from Josiah M. Reeve, N. J., \$4, vols. 33 and 34; from J. W. Hibbs, Pa., \$2, vol. 34, and \$8 for N. and S. Soup Society.

FRIENDS' INDIAN INSTITUTE, TUNESSASSAH.

A man and a woman Friend are wanted to aid in conducting this Institution. A man and his wife would be preferred, one of whom should be qualified to teach in the school. Apply to
EBENEZER WORTH,
Marshallton, Chester Co., Pa.
THOS. WISTAR,
Fox Chase, Philadelphia Co., Pa.
JOEL EVANS,
Oakdale P. O., Delaware Co., Pa.
Philad., Second mo. 5th, 1861.

NOTICE.

The Annual Meeting of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held at the Arch Street Meeting-house, on Second-day, the 11th instant, at half past seven o'clock, P. M.
THEOPH. E. BEESLEY, Sec'y.

Philad., Second mo. 4th, 1861.

WEST-TOWN SCHOOL.

A Friend and his wife are wanted to fill the stations of Superintendent and Matron at West-town Boarding-School.

Application to be made to either of the following Friends: NATHAN SHARPLESS, Concord; JAMES EMLEN, West Chester; SAMUEL HILLES, Wilmington; HENRY COPE or WILLIAM EVANS, Philadelphia.

Twelfth mo. 10th, 1860.

DIED, on the 14th of the Eighth month, 1860, EUNICE STARR; a member of Maiden Creek Meeting, Pa., in the eighty-sixth year of her age.

—, on the 8th of the Tenth month last, in the eighty-sixth year of her age, MARY DOUDNA, wife of John Doudna; a member and elder of Somerset Monthly and Ridge Particular Meeting, in Belmont county, Ohio. For a number of years, she had to endure much bodily affliction, which she bore with patience and resignation. It was her lot at times to experience great poverty of spirit, concerning which she said, "These seasons are designed for some good purpose; I feel an evidence that I am not forsaken;" and often craved that patience might hold out to the end. She was a good example in the attendance of our religious meetings, when of ability, and by her solid deportment therein, evinced the exercise of mind which she felt for the arising of that life, which is the crown and diadem of all our religious assemblies. In the removal of this dear Friend, we have the comfortable hope that she is gathered where the wicked cease from troubling, and the weary are at rest.

—, on the 29th of Twelfth month, 1860, after a short illness, MARY F., wife of Henry H. Lawrence, in the sixty-third year of her age; and on the 3d of First month, 1861, SUSAN F., eldest daughter of Henry H. and Mary F. Lawrence, in the thirty-ninth year of her age, both members of the Monthly Meeting of Friends of Philadelphia for the Northern District. In the removal of these dear Friends, their relatives have the consoling assurance that their peace was made with God; they could both acknowledge that they enjoyed times of soul-refreshing communion with the Lord. Thus we reverently believe that they were alike folded in the arms of unfailing mercy, and having their robes washed and made white in the blood of the Lamb, have entered into the rest that remaineth for the people of God.

—, on the 16th ult., in the seventy-fifth year of his age, JOSEPH RHOADS; a beloved member and elder of Springfield Particular Meeting, and Chester Monthly Meeting, Pa. Having submitted in early life to the transforming power of the Holy Spirit, and been concerned to walk daily under its restraining and crucifying operations, he was thereby made an example to the believers in watchfulness, humility and uprightness; and in that christian government of the tongue and temper, which marks an advanced stage of religious stability and experience, and is one of its brightest ornaments. Thus growing up in the Truth, through living faith in the Lord Jesus, from the stature of a young man, to that of an elder and pillar in the church, the work of preparation for death kept pace with the day; and, through the mercy of God in Christ Jesus, his closing hours were passed in peaceful composure; his last audible words were, "happy—happy—happy"—a foretaste, we believe, of the joys which awaited him. With peculiar propriety may the language be adopted, "Mark the perfect man, and behold the upright, for the end of that man is peace."

—, at his residence in this city, on Second-day, the 28th of First month, 1861, SAMUEL R. SIMMONS, in the sixty-second year of his age; a member of the Western District Monthly Meeting.

THE FRIEND.

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For "The Friend."

Henry Hull.

(Continued from page 178.)

In the prosecution of his religious labours in Ireland, he makes the following memoranda, viz: "From Moyallen, I went to Lurgan, and was at the usual meeting on First-day, and in the evening at a very large one with the town's people, where the doctrines of Truth were opened in the demonstration of the Spirit and with power: the people were solid, and appeared well satisfied. The authority of Truth reigned over all, and there seemed a renewed visitation extended to this place, where anciently the Truth prevailed, although now the number of Friends is small. Formerly it was the residence of many worthy Friends, among whom was that faithful servant and minister of Jesus, William Edmundson.

"I then attended Hillsborough meeting, and had suffering time on the following Fifth-day at the Monthly Meeting at Lisburn; visited the province school there on Sixth-day, and was at Monthly Meeting at Lurgan on Seventh-day. First-day attended Moyallen meeting, and then the Monthly Meetings of Grange and Rich-hill, where the gospel was preached in the love of the heavenly Shepherd, and Friends invited to come to the living fountain, Christ Jesus. In the management of the discipline of the church, cause for mourning was administered, things appearing to be much out of order. It being the time for answering the queries, complaint was made in several of the meetings, that some Friends were remiss in the great duty of attending meetings for worship and discipline; some guilty of attending places of diversion, and many of paying tithes and church-rates. Yet a hope was expressed, that in each meeting there was a revival of concern in the minds of a number, to have things brought into better order, and to put the discipline in force against such as persisted in these inconsistent practices. This, together with the evident extendings of Divine love, in a renewed call to come out and be separated from the world's vain customs and maxims, afforded ground to hope that things would be better amongst them.

"On First-day, the 24th, I attended a meeting at Ballinacree, where the number of Friends is very small; but we had the company of a Methodist preacher and his hearers, and it was a solid comfortable season. The following day we had a meeting at Lower Grange, and then rode to An-

trim, where we had a solemn, good meeting with a number of the town's people and the few Friends living there, much to the satisfaction of my mind, which had been oppressed under a consideration of the low state of our Society, in the north of Ireland. Many, who went under the name of Friends, have gone off with those disaffected persons, whose stations in society should have engaged them in endeavours for the preservation of the weak; but as they have proved themselves, by their revolting, unworthy of the blessings which the faithful enjoy, the call is afresh extended to those that are in the highways and hedges, the streets and the lanes, to come in and take their places. After leaving Antrim, I had meetings at Belfast and Milecross. At the former place I had some solid conversation with a man of considerable note in the world, who appeared to be under conviction, but finds it hard work to give up to what he believes to be right. I left him in a very tender frame of mind, with a belief that the opportunity would be an encouragement to him, more cheerfully to submit to the cross, which many stumble at, and thereby fall short of the reward of that peace which the world can neither give nor take away. From Belfast, I went to the Quarterly Meeting at Lisburn, the several sittings of which were, I trust, solid and profitable seasons.

"The late difficulties they have had amongst them, [occasioned by a number of persons denying the christian principles of the Society,] were the means of the discontinuance of the Select Meeting, the elders having all lost their stations, a part of them having been dismissed by the overbearing influence of the seceders before they left the Society. Only one member was left, who was in the station of a minister, and the meeting was consequently discontinued by direction of the Quarterly Meeting. The situation of the Society being now more favourable, I proposed for consideration the propriety of reviving the meeting of ministers and elders, as a measure very necessary for the health of the body, there being, within the compass of the Quarterly Meeting, several who appear as ministers. The meeting was unanimous in recommending to the Monthly Meetings a care in the appointment of suitable persons to have the oversight of the ministry, excepting one Friend, who, I feared, would prove an opposer of this prudent means for the preservation of a living ministry.

"A minute was accordingly made and sent down, and I felt released from the concern of mind I had laboured under, in the course of my visit to Friends of this province, hoping that the judgment of Truth will be placed over opposing spirits. The appointment of elders, as fathers and mothers in the church, is a wise measure, if such are chosen who fear God, and hate covetousness; and such I hope may be found here. Next day I rode to Lurgan, and put up at T. H.—'s, a Friend advanced in years, and infirm in body. I was comforted in finding him desirous of preparing to leave his possessions in peace, being sensible that he has been too much attached to business. Having accumulated a large portion of earthly treasure, he is now desirous of distributing it, so that it may

do some good. I had much conversation with him, and found that he was careful to appropriate it for benevolent purposes, and that he contributes largely for the purposes of society, and helping to repair and build meeting-houses, educate the children of the poor, &c. Well would it be if more of the wealthy cherished this disposition, and spent their substance in like manner, rather than placing their children in possession of great estates, thereby giving them wings to leave the society, to soar above the simplicity and humility of the gospel, and indulge in high life, far removed from the usefulness and self-denial of a christian, and unmindful of the importance of having their accounts in readiness, as good stewards, when the solemn summons arrives, 'Steward, give an account of thy stewardship, for thou mayest no longer be steward.'

"From Lurgan, I rode to the house of Thomas Green, near Charlemount, where I found a comfortable respite from travelling for a few days, in which time I wrote a short epistle to Friends of Stanford Quarterly Meeting, as follows:

"Epistle to Stanford Quarterly Meeting, written whilst in Ireland."

"Dear Friends,—In the language of the beloved apostle, I salute you: 'Grace be to you, and peace from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort those which are in any trouble, by the comfort wherewith we ourselves are comforted of God.'

"The uniting influence of this comfort remains undiminished, and is to be witnessed by the faithful followers of Christ in our day, as well as by the primitive believers. It is precious in its nature, and vouchsafed by its holy Author to support under the various trials that await his servants. In the enjoyment of a measure thereof, my mind has been engaged this morning by the remembrance of you, although far separated in a distant land. I have felt you precious near, desires have been raised in my mind for your comfort in the bonds of gospel fellowship, and that you may witness its cementing virtue, to render you truly one another's joy in the Lord, that you may comfort one another in all your tribulations. Truly, if you are partakers of that peace which is from God the Father, this will be your delight, in preference to any indulgence that arises from self-love, that seeketh only the support of self, and those whom we are placed over by the ties of nature, or those who may walk in the paths of self-indulgence with us. We are all in a tribulated path as inhabitants of the world, and have need of all the comfort we can afford one another.

"May we, brethren and sisters, all study so to fulfil our duties, that nothing of an evil tendency may get the ascendancy over us, or separate us from 'the unity of the spirit in the bond of peace.' In this happy state, those that have a greater share of tribulation than others, have the sympathy of their friends, and partake thereof to their refreshment, as a cordial reviving the drooping spirits,

even of him that laboureth under the pains of the body. But he that languisheth, and hath no cordial administered to him, fainteth, and finally dies away; and where anything of a poisonous nature is administered, his sufferings increase, and pre-
sage a speedy dissolution.

"Seeing we are social and intelligent beings, professing a belief in the consolations of the Holy Spirit, and called upon to seek them, let none think to obtain them, or to be able to administer them, but by an engagement of mind that preferreth the righteous cause of God to our earthly joys. 'God is love,' saith the apostle, and 'they that dwell in love dwell in God, and God in them.' Thus they are near to the fountain of consolation, and are enabled to comfort one another in all their tribulations. May you be enabled to come up in usefulness in the militant church in your day; that you may bear testimony with the beloved apostle to the sufficiency of Divine love.

"I often remember the seasons of refreshment we have had together, wherein we have known this as the streams of that river which makes glad the whole heritage of God. I also remember that sometimes these streams were obstructed, so that there was not an uninterrupted flowing of them. As these streams of Divine consolation are very precious, we certainly ought to endeavour that the comfort resulting from them may be witnessed by all, and that the aged may be strengthened, the middle-aged animated, and the dear youth invited to bend their necks to receive the yoke upon them, that there may continue to be a succession of those who prefer 'Jerusalem to their chiefest joy.'

"Many particular obstructions to this present to my mind, but none so forcible as where there is not a guard maintained against the love of the world and the fascinating customs and fashions thereof. Where this guard is maintained, Zion becomes beautiful; and if she were preserved so by the vigilance of the watchmen on her walls, would become the praise of the whole earth. But her beauty has not been so alluring as it might have been, had her watchmen been on the watch at their posts; the enemy has gained an advantage, and dismay has been spread in the ranks of the army; and in some places the Truth hath not been supported, but some of its testimonies have fallen with those who have fallen. May this not be the case amongst you—many of you have known the heavenly calls, by which your love was turned to the Fountain of true consolation, with desires to partake thereof, and you have been refreshed thereby. Oh! that nothing may deprive you thereof, but that you may steadfastly look unto Him, who can support under every trial, and will continue to supply you with the needful strength for every good word and work.

"I do not feel disposed to enlarge, but am desirous you may be enabled to feel me in the covenant of life, and be willing to join in a continued and a renewed care, that we may be one another's joy in the Lord, not suffering anything to divert our minds from the renewings of the Father's love. May this support me, who am exposed to various perils in a distant land. And you, dear friends, in the land of my nativity, may you witness the glory and the beauty of this world stained in your view, that avarice and covetousness may not have an ascendancy over those who are advanced, and are advancing in years; nor the youth be left to sacrifice on the altars of vanity, but while cheerfully employed in the necessary cares and concerns of life, be engaged to comfort each other in all your tribulations, and not forsaking the assembling yourselves for the performance of that wor-

ship that is due to the Father of Jesus Christ our Lord, even the God of all comfort. So prayeth your friend and brother,

HENRY HULL."

"From Grange, near Charlemont, in Ireland,
Third month 8th, 1811."

(To be continued.)

A Chapter on Bells.

A tinkling instrument of some sort was in use as early as the days of Moses, as appears from Exodus xxviii. 33—35, where the priest is commanded to hang bells to his robe, in order by their sound to give notice of his approach to the sanctuary. Bells were also appended to horses as an ornament, (Zech. xiv. 20,) probably similar to those which are still used in many parts of Europe. As a signal to call people together to join in any concerted action, bells have been used from remote times, having been thus used by the ancient Greeks and Romans for civil, military, and religious purposes. The Romans by bells announced the hour of bathing, and the early christians adopted the same signal for designating the hour of prayer; Paulinus, Bishop of Nola, in Campania, at the end of the fourth century, being the first to introduce them in christian churches. Their use gradually extended, and when parish churches began to be erected in England, they were generally adopted there, giving rise to that feature of ecclesiastical architecture, the bell tower. The ringing of bells during eclipses, (which were supposed to be caused by the oppression of evil spirits,) was common, and is referred to by Pliny and Juvenal. So, too, it was supposed that their ringing would avoid tempests, drive off infections, and abate the lightnings, since the evil spirits of the air being alarmed thereby, would abandon their malignant purpose, and flee in affright. The mysterious influence which the sound of bells was supposed to exert over departed spirits was increased by the ancient custom of tolling the "passing bell" for the dying, that those who heard it might offer up a prayer in their behalf, as the virtue of the bell was thought to be not alone in the prayers which it invoked, but in that it also drove away any evil spirits that might be hovering near to seize the departing soul. And when the "curfew tolled the knell of parting day," a sadder influence was shed over the spirits of our fathers than was justified by the fact that this curfew bell was only a signal—instituted in the time of William the Conqueror—for all to put out their fires, and retire to rest.

Russia is pre-eminently the country of great bells, where they may be heard in full vigour, not "swinging slow with sullen roar," for they are too heavy to be swung, but incessantly tolling and booming, and deafening all ears but those of Russians, who almost worship their bells. In Moscow alone, before the revolution, there were 1700 large bells, which number has increased now to 5000. The Great Bell of Moscow, of which every one has heard, was cast in 1653, by order of the Empress Anne. Its weight is variously estimated at from 360,000 to 440,000 lbs. It is 21 ft. 3 inch. high, and about 22 ft. in diameter at the mouth. In 1837, the Czar Nicholas caused it to be taken out of the pit in which it lay, and to be placed upon the granite pedestal as it is now seen. Upon its side is seen the figure of the Empress Anne in flowing robes. It has been consecrated as a chapel, the Russians regarding it with the most superstitious veneration, and will not allow a particle to be taken from it as a specimen of the metal. The entrance to it is through a large fracture or opening in the side, whence a piece has been broken out. There is now suspended in Moscow, upon the tower of St. Ivan, a bell weighing 144,000 lbs.,

cast in 1817, the diameter of which at the mouth is 13 ft.

The bells of China rank next in size to those of Russia, there being several in Pekin, cast in honour of the transference of the seat of government from Nankin to that city, which are said to each weigh 120,000 lbs. Another at Nankin, of nearly cylindrical shape, is estimated to weigh 55,000 lbs.

Of European bells, the famous one at Erfurt, in Germany, cast in 1497, and weighing about 30,000 lbs., was long celebrated not only as the largest, but also as the best in Europe. One placed in the cathedral of Paris, in 1680, weighs 38,000 lbs. Another in Vienna, cast in 1711, weighs 40,000 lbs.; and in Olmutz is another of about the same weight. The celebrated Great Tom, of Oxford, England, weighs 17,000 lbs., and was cast in 1680.

The great bell recently cast for the Parliament House, in London, weighs 30,000 lbs.; that in York Minster, called Great Peter of York, weighs 27,000 lbs.; and that upon the Notre Dame Cathedral in Montreal, (the largest upon this continent,) weighs 29,400 lbs., and was imported from England, in 1843.

The inscriptions upon old bells afford a subject of curious interest.

The following old Latin inscription, or fragments of it, has been rung upon European bells for centuries:—

"Laudo Deum verum, plebem voco, conjugo clerum,
Defunctus ploro, pestem fugo, festa decoro,
Funera plango, fulnara frango, Sabbata pango,
Excito lengos, dissipo ventos, paco cruentos."

I praise the true God; I call the people; I assemble the clergy;
I lament the dead; I drive away infections; I grace the festival;
I mourn at the burial; I abate the lightning; I announce the Sabbath;
I arouse the indolent; I dissipate the winds; I appease the revengeful.

The following one has been common in England for three hundred years, and also much used in this country:

"I to the church the living call,
And to the grave do summon all."

The following are selections of some old inscriptions:

One upon a bell in Wiltshire, England, cast 1619.

"Be strong in faythe, prayse God well,
Frances Countess Hertford's bell."

Upon one in Oxfordshire, cast 1667:

"I ring to sermon with a lusty boome,
That all may come, and none stay at home."

Upon one (a fire bell) in Dorsetshire cast 1652:

"Lord, quench this furious flame,
Arise, run, help, put out the same."

Upon one in Somersetshire, cast 1700:

"All you of Bath that hear me sound,
Thank Lady Hopton's hundred pound."

Upon one in Warwickshire, cast 1675:

"I ring at six to let men know
When to and from their worke to go."

Upon one in Staffordshire, cast 1604:

"Be it known to all that doth me see
That Newcombe of Leicester made me."

John Martin also makes himself known upon one (of a peal of three) in Worcestershire, cast 1675:

"John Martin of Worcester he made we,
Be it known to all that do we see."

Many experiments have been made to determine the best and most sonorous material for bell-metal,

all of which, and particularly the series of experiments made in 1853, under the direction of the Institute of Architects in London, have demonstrated that neither steel, iron, glass, nor any of the proposed substitutes for bell-metal (copper and tin) would answer the purpose of producing a *loud, distinct, and musical* noise in combination; which combination of qualities is the true criterion by which to determine the merits of a bell. Steel bells (and all others having iron in their composition) have a harsh, puny, thin sound, which is just the opposite of that fullness and richness of tone so desirable in a bell; and, moreover, bells of that description are open to a very serious objection in that the material of which they are composed is of so little *intrinsic* value, being worth as old metal only about one-twentieth that of the copper and tin mixture. Good material alone will not, however, produce a good bell; it is also necessary that the shape be modeled upon correct scientific principles with reference to acoustic effects; and that proper skill be exercised in the process of mixing, melting, and pouring the metal.

A history of the various devices for mounting bells, and the improvements therein, would fill a volume. The most primitive mounting consisted of a beam or stock of timber, with pivots at the ends resting in a frame, to which beam the bell was suspended—all the weight being beneath the axis of the pivots—and a rocking motion imparted to the bell by pushing with the foot, as is practised at the present day in Spain, or by pulling upon a lever fastened transversely to the beam. Iron-yokes have now very generally superseded those of wood, and they are usually so designed that part of the weight of the bell is *above* the axis of the pivots, and being thus more evenly balanced, less momentum is acquired by the bell in swinging, and consequently there is less strain upon the tower. The modern modifications of this yoke consist in the construction of detached arms in which the pivots are set, which are fastened to the body of the yoke by means of a bolt and ratchet teeth, so that by changing their position the poise of the bell may be adjusted to the strength of the ringer. Within the past few years, also, various modes have been devised of so constructing the yoke, and attaching it to the bell as to permit of the bell being readily turned, when desired, (without unhooking it,) so as to cause the clapper to strike in a new place, thus obviating the liability of its becoming broken through continued blows given in one position; and we observe that Messrs. Meneely have been awarded two patents, bearing date respectively 1858 and 1860, for "improvements in Mounting Bells," by which this object is attained. Other improvements that have been introduced from time to time are: the *clapper springs*, which, being attached within the bell, permit the clapper to strike, and then hold it away, so that it is prevented from clattering against the bell, which would muffle the tone, and be very disagreeable to the ear; the *tolling hammer*, by which a uniform tolling stroke may be given; and the *counterpoise* and *stop* attached to the wheel, by which the ringer is aided in swinging the bell, and it is prevented from being thrown over when swung.—*New York Observer*.

That which Saves.—The Gospel is the power of God unto salvation. Oh! blessed is he who meets with that which powerfully saves! Most men's religion is but a talk and profession of that which they have not; and what will such a kind of religion avail, when it comes to be tried by the piercing fire of the spirit of burning and pure impartial judgment.—*Isaac Penington*.

For "The Friend."

Primitive Love and Concern of Friends.

In a day of much declension from a daily inward walk with God, and bringing forth the fruits of obedience to his Divine will, made known by his Holy Spirit to the visited soul, it may be useful to remind some, of the christian doctrine and practice of our forefathers in the Truth. The following evidences of their religious concern for the everlasting welfare of each other, are taken from epistles issued at their Yearly Meeting in London.

As early as the year 1683, that meeting says: "May all keep and walk in Christ Jesus, the Sanctuary; for in Him are peace and safety, who destroys the destroyer, the enmity and the adversary. For Christ is your Sanctuary in this day of storm and tempest, in whom you have rest and peace. Therefore, whatever storms or tempests do or should arise within or without, Christ your Sanctuary is over them all, and has all power in heaven and earth given unto Him; and none is able to pluck his lambs and sheep out of his Father's or his hand, who is the true Shepherd; neither are any able to hurt the hair of your head, except it be permitted by his power for your trial. And therefore rejoice in his power, the Lamb of God who hath the victory over all, both within and without. He by whom all things were made, and is over all; the first and the last; the Amen, and the faithful and true witness in all his, males and females; the heavenly Rock and foundation for all the believers in the light, and children of the day, to build upon, to stand sure." In another, that meeting says, "It is much upon us to put Friends in remembrance to keep to the ancient testimony, *Truth begat in our hearts in the beginning*, against the spirit of this world; for which many have suffered cruel mockings, beating, stoning, &c., particularly as to the corrupt fashions and language of the world; that the cross of Christ in all things may be kept to, which preserves Friends blameless, and honours the Lord's name and truth in the earth."

A few years later, they say, "We earnestly desire that Friends everywhere be put in mind to keep under the leadings and guidance of the Spirit of Truth in their outward habits, and fashions thereof; not suffering the spirit of the world to get over them, in a lust to be like unto it in things useless and superfluous, lest it prevail over them, by giving a little way to it, till it leads them from the simplicity and plainness that *become the gospel*; and so from one vain liberty to another, till they come to lose the blessed liberty that is in Christ, into which they were in measure redeemed; and *fall back into the bondage of the world's spirit*, and *grow up into the liberty of the flesh*, with the lust and concupiscence thereof; and *so lose both their name and place in the truth*, as too many have done." 1688.

They not only bore a decided testimony, that they were called into the unity of the Spirit and Divine love, but also into oneness of principle and practice; and as they followed Christ, the adversary and divider would not gain the ascendancy over them. In 1715, they say, "The Lord is one, and his name, power and Spirit, one; and *He hath called us to be one*, in charity, in principle and practice. Let us all diligently follow and pursue the same, according to the degrees of that divine grace, wisdom and understanding given us of God, through the dear Son of his love, Jesus Christ our only Mediator. And let us all diligently follow Him and his example, in his divine light and Spirit, wherein Satan the adversary, the devil, the murderer and divider hath no place; that the power of Christ Jesus, in whom the prince of the world

hath nothing, may reign over all forever; to whose name and power every knee must bow, and tongue confess. We pray God that Friends everywhere may truly reverence his name and power, and be mindful of his kingdom and government over all."

Within the last forty years, the London Yearly Meeting gives the following testimony to the gathering of our religious Society, by the Lord's power, and the character of the first members for their integrity and obedience to the dictates and guidance of the Holy Spirit. They write, "We have at this time been renewedly convinced, that the gathering and establishing of our religious Society *was not the effect of human wisdom*. It pleased the Lord by the powerful influence of his eternal Word on the hearts of our faithful predecessors, to prepare them to receive the Truth in the love of it. They consulted not with flesh and blood, but obeyed the heavenly call. They were strengthened to bear, with firmness and meekness, the scoffs and persecutions and imprisonments, to which they were subjected. In supporting their religious testimonies, they sought not the praise of men, but the approbation of God. Believing their views of the design in the coming of Christ, and of the nature of his dispensation, were confirmed to their understandings by the power of his Spirit, they suffered freely and cheerfully for his name. Their patience and fortitude, and their firm reliance on the Lord alone for deliverance from the hands of their persecutors, gave clear proof of their sincerity, and ultimately secured a free and undisturbed profession of their religious principles. And it has been *under the influence of the same ALMIGHTY POWER, we have been preserved an united and religious body*, and that *these testimonies have been faithfully borne amongst us from generation to generation*." 1822.

Since that day, how has the grand adversary drawn many off the watch, and led some to speak disparagingly of those worthy sons of the morning, and to advocate changes from the testimonies which they bore in the face of bitter persecution, standing almost alone at that time in christendom, for the inward spiritual work of the new birth, and the immediate guidance of the Holy Spirit. From the age of some, and from their acquaintance with the doctrines of the Society, and their activity in its meetings, we should have looked for a very different course. And what have been the consequences of their retrograde movements? Confusion and division among brethren and sisters, and the turning of many young people to a worldly spirit, in worship, in preaching and praying, and in declining the very appearance of Friends. Those influences have crossed the Atlantic and gone through this western country, carrying desolation with them, and threatening to give the Society an entirely different character from what it maintained nearly two centuries. Nothing can stay the plague, but the same Almighty Power who gathered our predecessors into the belief of the christian doctrines the Society has ever held. But, notwithstanding this degeneracy, which it is painful to recur to, a large body of Friends, sound in faith and practice, still remains, whom the Head of the church will preserve and bind together, as they daily seek to Him for wisdom and strength to come up in their places, and to obey individually his divine requirings. May they keep fully sensible of the great responsibility of their position, and the sad consequences of forsaking the truth!

Endeavour to be always patient of the faults and imperfections of others; for thou hast many faults and imperfections of thy own that require a reciprocation of forbearance.

Discovery of Platina.—Recent investigations prove that the discovery of malleable platina, which has been variously ascribed to Prout, Wollaston, Foureroy, Breant, and even to Janet, belongs to a French chemist, Francois Chabaneau, resident in Madrid. In the eighteenth century, there was brought to Spain, from South America, not only gold and silver, but another metal in small grains, white, hard, brittle, and infusible, to which was given the name of *platina*, from *plata*, silver. In 1780, Chabaneau attempted to shape the platina into ingots, and his efforts were successful. The Spanish King Charles III. was so pleased at the fact of this discovery having been made in his capital, that he struck a commemorative medal in platina, and conferred a pension upon Chabaneau. The letters patent granting this pension are dated in 1785, and thus effectually settle his claims to priority."

For "The Friend."

The Census of the United States.

The following table, taken from a daily paper, presents the results of the late census, in comparison with that taken in the year 1850, ten years previously:

The Free and Slave Populations of the United States.

	FREE STATES.		Increase.
	1850.	1860.	
Maine	583,169	619,958	36,789
New Hampshire	317,976	326,072	8,096
Vermont	314,120	325,827	10,707
Massachusetts	994,514	1,231,494	236,980
Rhode Island	147,545	174,721	27,076
Connecticut	370,992	460,670	89,698
New York	3,097,394	3,851,563	754,169
Pennsylvania	2,311,786	2,916,018	604,232
New Jersey	489,555	676,034	186,479
Ohio	1,980,329	2,377,917	397,588
Indiana	988,416	1,350,802	362,386
Illinois	851,470	1,691,238	839,768
Michigan	397,654	754,291	356,737
Wisconsin	305,391	763,485	458,094
Iowa	192,214	682,062	489,788
Minnesota	6,077	172,796	166,719
Oregon	13,294	52,566	39,272
California	92,597	384,770	292,173
Total	13,454,473	18,802,124	5,347,651

	SLAVE STATES.		Increase.
	1850.	1860.	
Delaware	91,532	112,353	20,821
Maryland	583,634	731,565	148,531
Virginia	1,421,661	1,593,199	171,538
North Carolina	839,039	1,008,342	139,303
South Carolina	668,507	715,371	46,864
Georgia	906,185	1,082,827	176,642
Florida	87,445	145,694	58,249
Alabama	771,623	955,917	184,294
Mississippi	606,526	88,6658	280,132
Louisiana	517,762	666,431	148,669
Arkansas	209,897	440,775	230,878
Texas	212,592	600,955	488,363
Tennessee	1,002,717	1,146,690	132,973
Kentucky	982,405	1,145,567	163,152
Missouri	682,044	1,201,214	519,170
Total	9,612,969	12,433,508	2,820,539

	TERRITORIES, ETC.		Increase.
	1850.	1860.	
Kansas	—	143,645	—
Nebraska	—	28,892	—
New Mexico	61,547	93,024	31,477
Utah	11,380	49,000	37,620
Dacotah	—	4,839	—
Washington	—	11,624	—
Dis. of Columbia	51,687	75,321	23,634
Total	124,614	406,345	281,731

	RECAPITULATION.		Increase.
	1850.	1860.	
Free States	13,454,473	18,302,124	4,847,651
Slave States	9,612,969	12,433,508	2,820,539
Territories, &c.	124,614	406,345	281,731
Total	23,192,056	31,141,977	7,949,921

The following table shows the proportion of slave to free population in the different States, in 1850 and 1860:

	1850.		1860.	
	Free.	Slave.	Free.	Slave.
Delaware	89,242	2,290	110,548	1,805
Maryland	492,666	90,368	646,183	85,382
Virginia	949,133	472,528	1,097,373	495,826
N. Carolina	580,491	288,548	679,935	328,377
S. Carolina	283,523	374,984	308,186	407,185
Georgia	524,503	381,682	615,366	467,461
Florida	48,135	39,300	81,885	63,809
Alabama	428,731	342,892	520,444	435,473
Mississippi	296,648	309,878	407,051	479,607
Louisiana	272,953	244,809	354,245	312,186
Arkansas	162,797	47,100	331,710	109,065
Texas	154,431	58,101	415,999	184,956
Tennessee	763,154	239,460	859,678	287,112
Kentucky	771,424	210,981	950,077	225,490
Missouri	594,622	87,422	1,085,595	115,619
Total	6,412,453	3,260,412	8,434,155	3,999,353

If these figures are correct, the population of the free States and territories is 19,050,224, and of the slave States and territories, 12,591,753, including 3,999,353 slaves—the total being 31,641,977.

We have examined the figures of the returns from the border slaveholding States, with a good deal of interest, to see what hope they afford for a speedy extinction of slavery within their limits. In Delaware, the number of slaves, which, in 1850, was but 2290, has been reduced to 1805. This is only 1.5 per cent. of the whole population, (112,353); so insignificant a number that there can be no serious difficulty in making Delaware a free State as soon as her people will that it shall be so.

In Missouri, the slave population, which, in 1850, numbered 87,422, is now 115,619—an increase of 28,197. In the same time, the free inhabitants of the State increased from 594,622 to 1,085,595—a gain of 490,973. The slaves now form but 9.6 per cent. of the whole population; in 1850, they formed 12.8 per cent. This lessening ratio, and the well known progress of the Free Soil sentiment in that State encourages the hope that Missouri will, at no very distant period, be freed from the evil.

Maryland, in 1850, had 90,368 slaves; they are now reduced to 85,382—a decrease of 4,986, while the entire population has increased from 583,034 to 731,565. The slaves form 11.6 per cent. of the inhabitants; in 1850, the proportion was 15.5.

In Kentucky, the slaves constitute 19.7 in each 100, of the inhabitants; in Tennessee, 25 per cent.; in Virginia, 31.1, and in North Carolina, 32.5. The last named four States contain in the aggregate 1,336,805 slaves, a number so great as to preclude any reasonable expectation of the removal of slavery, by any causes now in operation. Notwithstanding the vast number of slaves yearly removed from their limits to supply labour for the cotton States around the Gulf of Mexico, there has been an actual increase in the number of those remaining. In 1850, there were 1,211,517 slaves in these States, showing an increase of 125,288, in the last ten years. So profitable a market is found in the cotton region for all the slaves that can be spared from the more Northern slave States, that it is greatly to be feared the latter have no idea of ever, voluntarily, making any changes in their social condition that would involve an abandonment of a traffic as disgraceful as it is lucrative.

The remaining slave States are Arkansas and the seven States, which have just seceded from the Union, the whole having a population of 5,494,628, including 2,459,742 slaves. The slave element is unequally distributed among the several communities composing what are called the cotton States.

It is largest in South Carolina, where 57 per cent of the people are slaves, and smallest in Arkansas where it scarcely amounts to 25 per cent. Taking the entire region together, it appears that the proportion of the free to the servile population is nearly as 55 to 45.

In order to show the truly wonderful growth of the United States within the last fifty years, we have placed the census returns of the year 1810 in parallel columns with those of 1860.

	FREE STATES.	
	1810.	1860.
Maine	228,705	619,958
New Hampshire	214,360	326,072
Vermont	217,713	325,827
Massachusetts	472,040	1,231,494
Rhode Island	77,031	174,721
Connecticut	262,042	460,670
New York	959,049	3,851,563
Pennsylvania	810,091	2,916,018
New Jersey	245,555	676,034
Ohio	230,760	2,377,917
Indiana	24,520	1,350,802
Illinois	12,282	1,691,238
Michigan	4,762	754,291
Wisconsin	—	763,485
Iowa	—	682,002
Minnesota	—	172,796
Oregon	—	52,566
California	—	384,770
Kansas	—	143,645
Nebraska territory	—	28,892
Utah	—	49,000
Dacotah	—	4,839
Washington	—	11,624
Total	3,758,910	19,050,224

	SLAVE STATES.	
	1810.	1860.
Delaware	72,674	112,353
Maryland	380,546	731,565
Virginia	974,622	1,593,199
North Carolina	555,500	1,008,342
South Carolina	415,115	715,371
Georgia	252,433	1,082,827
Florida	—	145,694
Alabama	—	955,917
Mississippi	40,352	886,658
Louisiana	76,556	666,431
Arkansas	—	440,775
Texas	—	600,955
Tennessee	261,727	1,146,690
Kentucky	406,511	1,145,567
Missouri (1820)	66,586	1,201,214
New Mexico	—	93,024
District of Columbia	24,023	75,231
Total slave States	3,526,645	12,601,753
" free "	3,758,910	19,050,224
Totals	7,285,555	31,651,977

It is thus seen that the 3,758,910 inhabitants of the free States increased in fifty years to 19,050,224, and the 3,526,645 in the slave States, in the same period, increased to 12,601,753; the increase in the free States being 15,291,314, and in the slave States, 9,075,108—a total increase of 24,366,422.

When it is remembered that general prosperity and abundance have gone hand in hand with this vast increase of numbers, and that the blessings of peace, advancing civilization and good government have been hitherto enjoyed by the inhabitants of the United States, in a degree perhaps beyond that of any other people, the reflection that the *last census* of the United States has, probably, now been taken, is calculated to excite feelings of the profoundest regret. It is surely cause for sorrow and humiliation, that a nation so highly favoured by a beneficent Providence, should, by a disruption of the bonds of Union, throw away the great blessings, which it has been instrumental in imparting, and the people by their folly and wickedness, prove themselves unworthy of the distinguished mercies, which have been showered upon them.

Selected.

Make me what best Pleases Him, and not Myself or Others.

Though I often find it my place to be brought very low and very poor, as it is at present, yet I desire to wait my appointed time, until He pleases to dispel those darksome clouds, which at times bring me near to a melancholy, *drooping* state; and to be entirely resigned to his will, that he may, if he pleases, again and again turn his hand upon me, until he purge away all my dross, and make me what best pleases him, and not myself nor others. The Lord who has done wonderful things for my deliverance, has mercifully regarded and reached unto me, while in a state of *open defiance* to his tenderly striving spirit. . . . Many yet continue to be the deep and humbling times I go through; many the anxieties of soul I have to pass under; yet the Lord in mercy is at times helping me over everything that would hinder my spiritual progress, and giving to find times of refreshment in his divine presence. May I seek after him again and again, and enter into covenant with him; if He will but indeed be with me in my way, and direct me aright, I will fully follow him. So marvellous and wonderful is the goodness of God to my soul, I cannot sufficiently admire it, nor too often repeat it; for I am as a monument of that mercy that would have none lost, but that *all* should come to the saving knowledge of himself.—*S. Fothergill.*

1753. As the Lord is graciously pleased effectually to touch the hearts of many of the youth, and prepare them for the reception of his heavenly gifts, whereby many are called to the work of the ministry; and well knowing it is a due attention to the gift, and waiting for the heavenly power and life, to discharge themselves therein, which has ever proved a blessing to the particular, and the churches in general, we earnestly recommend that the elders, and sensible, solid Friends do watch over such in a holy concern for their and the church's good; that the weak and tender may be encouraged in a faithful discharge of their duty; and where a forward spirit appears, that would lead into many words out of the life and power, such may be properly admonished in the meekness of wisdom, that each may speak the language of Truth, by the ability which the Lord only gives; and that the Monthly Meeting do not indulge any to travel and appoint meetings too soon, for many have been hurt thereby.

For "The Friend."

"Silver Spring," Florida.

(Concluded from page 182.)

Popular opinion has ascribed to these waters remarkable magnifying power. In confirmation of this, it is commonly reported that the "New York Herald" can be read at the bottom of the deepest parts of the pool. It is almost needless to state, that the waters do not possess this magnifying power, that it is only the large capitals, constituting the heading of this paper, which can be read at the bottom, and that the extraordinary transparency of the water is abundantly sufficient to account for all analogous facts. A variety of careful experiments were made with the view of testing this point, by securing printed cards to a brick which was attached to my fathoming-line, and observing at what depth the words could be read, when viewed vertically. Of course, when looked at obliquely, the letters were distorted and coloured by refraction. Numerous comparative experiments were likewise executed, in relation to the distances at which the same cards could be read in the air. The result of these experiments may be announced

in a few words, namely:—That when the letters are of considerable size, say a quarter of an inch or more in length, on a clear and calm day, they could be read at about as great a vertical distance beneath the surface of the water as they could be in the atmosphere! Subsequently, my young friend, Dr. Henry M. Holmes, of "Silver Spring," at my suggestion, repeated several of these experiments, with identical results. In some instances, the cards were read by those who were ignorant of the words on them. The experiments were made on various sized letters, and at depths varying from six to thirty feet. The comparative experiments in reading the card in air and water, serve to convey a more distinct idea of the wonderful diaphanous properties of the latter, than any verbal description.*

Some persons have thought that there was something mysterious in the fact, that objects beneath the surface of the water, when viewed obliquely, are fringed with prismatic hues. It is unnecessary to remind the physicist, that such a phenomenon is a direct physical consequence of the laws of dispersion of light by refraction. Observation proved that white objects on a dark ground were fringed with blue at the top, and orange and red at the bottom; while the colour of the fringing was reversed for dark objects on a white ground. This is exactly in accordance with recognized optical principles. In the present case, the phenomenon is remarkably striking and conspicuous, probably, from two causes: *First*, because the extraordinary transparency of the water rendered subaqueous objects highly luminous; and *secondly*, because the gigantic evergreens which fringed the pool, cut off most of the surface reflection, which would otherwise have impaired the visual impression produced by the more feebly refracted and dispersed light proceeding from the objects. The shadow of the surrounding forest formed a dark background, analogous to the black cloud on which a rainbow is projected.

One of the optical phenomena presented by this spring, at first sight, seemed somewhat paradoxical, namely, that when looking vertically, the depth of the pool appeared to be exaggerated. This fact was most strikingly and satisfactorily illustrated by the exaggeration of the apparent intervals between the bits of white cloth indicating the fathoms on my sounding-cord. The fathoms near the surface underwent a somewhat greater apparent elongation than those nearer the bottom, but all were exaggerated in length. This phenomenon was observed in all places and under all circumstances; was the same whether viewed with one or both eyes; and presented the same appearance to all observers. The apparent length of the upper fathom was variously estimated at from eight to ten feet.

After proving that the curious phenomena mentioned above, were in accordance with known physical laws, Dr. Le Conte proceeds:—It only remains to indicate the causes which produce the extraordinary transparency of the water, upon which, as has been shown, the entire group of phenomena is dependent. It may be remarked, that these diaphanous properties are perennial: they are not in the slightest degree impaired by season, by rain or drought. The comparatively slight fluctuations in the level of the water in the pool, to which allusion has been made, produced by the rainy season,

* A celebrated French savant, Bouguer, has estimated that in sea-water, at the depth of 311 French feet, the light of the sun would be equal only to that of the full moon, and at the depth of 679 feet would wholly disappear. Compared with these results, the observations of Dr. Le Conte on the transparency of Silver Spring, appear remarkable.

are not, (according to the uniform testimony of the residents,) accompanied by any turbidity of its waters. At first sight, it may seem paradoxical that, in a country where semi-tropical summer-rains occur, the waters of this stream should not be rendered turbid by the surface drainage. But the whole mystery vanishes, when we consider the peculiar character of the drainage of this section of Florida. Although the surface of the country is quite undulating or rolling,—the summits of many of the hills being thirty or forty feet above the adjacent depressions,—yet there is no surface drainage: there is not a brook, rivulet, branch, or swamp to be found in this part of the State. The whole drainage is subterranean: even the water which falls near the banks of the Silver Spring, passes off by under-ground channels. There is not the slightest doubt, but that all of the rain-water which falls on a large hydrographic basin, passes down by subterranean channels, and boils up and finds an outlet to the St. John's river, by means of the Silver Spring and the smaller tributary springs which occur in the coves along the margin of the stream. The whole surface of the country in the vicinity of Ocala, and probably over the area of a circle of fifteen miles radius, whose centre is the Silver Spring, is thickly dotted with lime-sinks; which are the points at which the surface water finds entrance to the subterranean passages. New sinks are constantly occurring at the present time. The beautiful miniature lakes,—whose crystal waters are so much admired,—which occur in this portion of Florida, are, doubtless, nothing more than extensive lime-sinks of more ancient date.

Under this aspect of the subject, it is obvious, that all the water which falls on this hydrographic basin, boils up in the Silver Spring, after having been strained, filtered, and decolorized in its passage through beds of sand and tortuous under-ground channels. It thus comes out not only entirely free from all mechanically suspended materials, but completely destitute of every trace of organic coloring matter. According to the barge-men, there is a striking contrast between the color and transparency of the waters of the Silver Spring and Ochlawaha at their junction. The latter river drains a country whose drainage is not entirely subterranean. In addition to the above-mentioned conditions, which persistently secure the waters of this spring from the admixture of insoluble materials, it seems highly probable, that the minute quantity of lime which they hold in solution, may exercise some influence in augmenting their transparency; for they appear to be more diaphanous than absolutely pure water.

There is nothing *a priori* improbable in the idea, that the optical, as well as the other physical properties of the liquid, are altered by the materials held in solution. This is an interesting physico-chemical question, which demands experimental investigation. It is proper to add that the waters of the Silver Spring are not charged with more than the ordinary amount of carbonic acid, they deposit no carbonate of lime; so that the amount of lime held in solution, must be comparatively small.

The Love of Money.—Oh, what an oppressor of the precious Seed, is a worldly trafficking spirit! how does it fetter the soul in its prison-house of darkness, so that no living desires can burst the way to God on high! as I advance, I think I discover this spirit has carried into captivity, and holds in bondage. I fear the love of money is not seen to be so bitter a root as it really is, but that, on the contrary, it is too much indulged, even to the hardening of the heart.—*William Lewis.*

For "The Friend."

A Pilgrimage to my Mother-Land.

The above is the title of a small book, recently issued from the press, being an account of a journey among the Egbas and Yorubas of Central Africa in 1859-60, by Robert Campbell, apparently an intelligent and observant coloured man, who announces himself as "one of the Commissioners of the Niger Valley Exploring Party, late in charge of the Scientific Department of the Institute for Coloured Youth, Philadelphia, and member of the International Statistical Congress, London." We have perused the unpretending narrative of the author's personal observations with interest. Recognized by the Africans as one of their own race, they appear to have admitted him to a closer scrutiny of their domestic and social condition than white men could generally attain, and his descriptions of men and manners, the productions and the trade of the parts of the country he visited, are valuable.

We propose furnishing some extracts from the work for "The Friend," believing its readers must be interested in the varied and extensive efforts now making to lay open that long-benighted continent to the light of christian civilization, and in a knowledge of the rapid development going on of the vast resources it contains.

Sailing from Liverpool on the 24th of the Sixth month, 1859, R. Campbell arrived off Cape Verde, Africa, in two weeks, and after stopping at several places, landed at Lagos on the western coast. Remaining here about six weeks, he proceeded up the Ogun river to Abbeokuta; the river being full of water, the journey occupied but five days, though in low water it usually takes twice that length of time.

"Acting-Consul Lieut. Lodder had furnished me with a letter of introduction to his Majesty Okukenu, Alake of Abbeokuta, which I was anxious to present. Henry Townsend, of the Church Missionary Society, kindly accompanied me. My reception by the king was very cordial. I explained to him the object of my visit to the country, which he was pleased to hear. He observed that for people coming with such purposes, and for missionaries, he had great "sympathy," and would afford every encouragement; but that some of the people (emigrants from the Brazils, Cuba, and Sierra Leone) who were now coming into his dominion, especially traders, gave him much trouble. His body above the loins was nude; otherwise his attire consisted of a handsome velvet cap trimmed with gold, a costly necklace of coral, and a double strand of the same ornament about his loins, with a velvet cloth thrown gracefully about the rest of his person, under which he wore his shoeoto, a sort of loose trousers reaching only to the knees. One of his wives (he has more than a hundred) was seated on the same mat, fanning him. He fondled on his knees an infant, and eight or ten of his other little children, all about the same age, were gambolling around him. On his right were seated several very old men dressed in white cloths, elders of the Ogboni council, with one or other of whom his majesty usually plays at the native game of *wari*, a description of which is given in another place. He offered me the only chair in his establishment. Mr. Townsend, being an intimate acquaintance, sat on an end of his mat. A few slaves, by the by, his chief administrative officers, also sat near him. He presented me on my departure a head of cowries, worth nearly fifty cents. During the next few days I visited the principal chiefs, to explain the object of my visit, and to make to each a small present. Though humble, these presents were well received,

and in every instance a return present of cola nuts (*cola sterculia acuminata*), or of cowries was given. The natives generally at first regarded me as a white man, until I informed them of my connection with the Negro. This announcement always gained me a warmer reception.

"The reader here will permit me to digress to explain a matter respecting which there has hitherto been some misconception. It has been asserted that the native African does not manifest under any circumstances the same deference for coloured men, as he does for white men; and so fully is this believed, particularly in the United States, that both my colleague Dr. Delany and myself were frequently cautioned respecting the danger to which we should be exposed in consequence of our complexion. It is indeed true that more respect has been accorded to white men, on account of their superior learning and intelligence, than to the generality of semi-civilized black men from the Brazils and other places, who now live in the Aku country; but it is a great mistake to think that the same is withheld from coloured men similarly endowed with their white brethren. Let any disinterested person visiting Abbeokuta, place himself in a position to notice the manner in which such a person, for instance, as Samuel Crowther, or even his son of the same name, each a pure Negro, is treated, and he would soon perceive the profound respect with which Africans treat those of their own race worthy of it. The white man who supposes himself respected in Africa, merely because he is white, is grievously mistaken. I have had opportunities to know, that if he should, presuming on his complexion, disregard propriety in his bearing towards the authorities, he would receive as severe rebuke as a similar offence would bring him in England. One of the chiefs of Abbeokuta, Atambala, was with us one day when a young missionary entered, and passed him with only a casual nod of the head. As soon as he was seated, the haughty old chief arose and said, in his own tongue: "Young man, whenever any of my people, even the aged, approaches me, he prostrates himself with his face to the ground. I do not expect the same from you, or from civilized men, (*oyibo*), nevertheless remember always that I shall demand all the respect due to a chief of Abbeokuta." A sufficient apology was given, and the matter ended, not without, it is hoped, teaching a salutary lesson.

The king of Abbeokuta, whose person is considered too sacred for the popular gaze, is never permitted to leave the palace except on special occasions, and then he only goes into the open space without the palace-gates, one of his wives being in attendance to screen his face with a large fan. So with the king of Oyo, who once or twice only in the year exhibits himself to the public, decorated in his best robes and wearing a crown of coral. At these times any one can stare at his majesty with impunity. In Ilorin, the king may not be seen, except as a mark of special favour, even by those to whom he affords the privilege of an audience.

"If the reader will permit the expression, Abbeokuta might be said to be in form an irregular circle. The circumference of its outer wall, for in some parts of the city there are three walls, is about twenty-three miles. It was originally formed of over one hundred townships, each independent and governed by its own chief. The people are of the Egba tribe of the Akus, sometimes incorrectly called Yorubas. About fifty years ago, wars with the surrounding tribes, particularly with the Yorubas, had disorganized their nation, the greatest number of their people being enslaved, and sent to

the Brazils, Cuba, and other places; many of them were also recaptured by British cruisers and taken to Sierra Leone. A few flying before their relentless enemy, and wandering from place to place, at length found refuge beneath a shelf of rock now called 'Olumo'; this hiding-place is said to have been before the den of a band of robbers. Advantage was taken of the security thus afforded, by others of the Egba tribe, and their number continued to increase until they felt strong enough to form a town and build a wall. In a short time that town, as before stated, contained the remnants of over one hundred townships, and became too powerful to be successfully assaulted by their enemies. The walls now include a number of huge hills of superior building granite, the quarrying of which will doubtless yield large profit to its inhabitants at no remote day.

"They called the town very appropriately, 'Abbeokuta,' which means under a rock. It is now estimated to contain more than one hundred thousand inhabitants, and its population is fast increasing by accessions, not only from the surrounding tribes, who find in it greater security for life and property, but also from many of those, and their descendants, who were sold away as slaves.

"Although the people have increased, one is at a loss to divine what has become of the chiefs of so many townships. One after another they have fallen off, and their successors have either never been appointed or are too insignificant to command attention. The treaty we concluded with the authorities of the place, was signed by only seven chiefs, the king's signature not included. To them we were sent specially by the king, an act which seemed to indicate, either that they alone were of sufficient consequence to take part in such a matter, or that they, by common consent, were deemed the representatives of the rest.

"The language of the Egbas, is the same as that of the Yorubas, Ijebus and other neighbouring tribes, concerning which the author of 'Polyglotta Africana' makes the following just remarks: 'For the last few years they have very erroneously made use of the name Yoruba, in reference to the whole nation, supposing that the Yoruba is the most powerful Aku tribe, but the appellation is liable to far greater objection than that of Aku, and ought to be forthwith abandoned; for it is, in the first place, unhistorical, having never been used of the whole Aku nation by any body, except for the last few years conventionally by the missionaries; secondly, it involves a two-fold use of the word 'Yoruba,' which leads to a confusion of notions; for in one instance the same word has to be understood of a whole, in another only of a part; and thirdly, the name being thus incorrect, can never be received by the different tribes as a name for the whole nation.'

"Viewed as to its power of enforcing order, and affording security for life and property, the government of Abbeokuta is as efficient as a civilized government can be, and it accomplishes these ends with the greatest ease and simplicity. Punishment is always summary and certain; notwithstanding nobody complains of injustice. The penalty for theft is extreme, being either decapitation or foreign slavery. Before the advent of missionaries and civilized people, adultery was sometimes also a capital offence; now it is modified to heavy fines, the amount of which is always proportioned to the position and wealth of the offender. Cases of adultery often occur, and must be expected until they are taught to abandon the disgusting system of polygamy.

"The tenure of property is as it is among civilized people, except as to land, which is deemed

common property; every individual enjoys the right of taking unoccupied land, *as much as he can use*, wherever and whenever he pleases. It is deemed his property as long as he keeps it in use; after that, it is again common property. This custom is observed by all the Akus.

"The surviving relatives of one buried on any lot of ground, have a right to that ground which nothing can tempt them to relinquish, and from respect to the sentiment, no one would invade, on any pretext, particularly when the deceased was a mother or father. S. Crowther, Jr., has long desired to possess a strip of land contiguous to his place of business, but no offer of money can induce the owner to part with it, although he is very poor; because his father lies buried there.

(To be continued.)

1687. Dear Friends, my desire is, that all friends may prize the mercies of the Lord, and live in humility, in his power that is over all, that you may answer God's witness in all people, in his spirit and Truth, in a righteous, godly life and conversation. Let not liberty lift them up, nor offerings cast them down; but in the Seed of life that no man can make higher or lower, for that is the Heir of God's everlasting kingdom. So in this seed which is your sanctuary, God Almighty keep you, in whom you have life and wisdom, that it may be justified of all her children, and they exercised in it, in this day of Christ. Amen. G. F.

THE FRIEND.

SECOND MONTH 16, 1861.

To a sober, reflecting christian, it must be a source of astonishment and sorrow, to observe how lightly and flippantly men, occupying influential political positions, and those aiming to impress and guide the feelings of the people through the medium of the press, speak of war between different sections of our country.

Having been familiarized, by education and example, with the idea that disagreements between contending nations, unless easily and speedily adjusted by their rulers, must be settled by fighting and the butchery of each other's citizens, they hesitate not to demand a resort to the sword, in order to bring about a decision of the complicated questions dividing the Slave and the Free States; and speak or write of raising and marching armies to enforce submission, or revenge insults, as though rapine and carnage were not violations of every principle and precept of the religion of Christ, and war with its inseparable attendants, one of the most awful scourges which Divine Providence permits to overtake a nation. Happily, the inhabitants of this country have been mercifully preserved from much practical knowledge of its horrors, but the little they have experienced in years gone by, might have satisfied them that its sole product, when stripped of its false claims, is misery and death.

We rejoice that, notwithstanding the charge of complicity and the taunts of imbecility, the present Executive of the United States, from whatever motive, has studiously avoided taking any step likely to bring the two parties into active hostilities; and it will be true wisdom on the part of that which is to come into power in the course of a very short time, if it pursues the same policy. There is no one good to be obtained, there is no real interest of either party to be promoted, which cannot be far better attained and promoted by acting under the influence of the Spirit that breathes peace on earth, good will to men, than by the shock of battle and the force of arms.

The present derangement and conflict in our national affairs, is humiliating to the pride of the whole people, and provocative of jealousy in each section towards the other; and we may observe, that it is to these two vile passions particularly, the loudest appeals are addressed, in order to inflame the multitude, and goad them on until they will rush into the wholesale murder of each other. Callous to human misery, degradation and destruction, men of common sense and professing to be christians, attempt to justify the commencement of the savage game of war, here, in our own beautiful and fertile country, and among our fellow-countrymen,—upon such flimsy pretexts as *State honour*; as is illustrated in the printed communication of the South Carolina Commissioner to the Federal Executive; who professes to the world that the behests of this undefined phantasm are so imperative, that the State cannot delay until the steps necessary before negotiation can be entered upon, are taken, but must at once resort to the trial by battle, let the human slaughter be what it may. Alas, for the promptings of that demon-like honour which sets at naught the principles of humanity and the commands of Christ, and would destroy the peace and well-being of millions to obtain the applause of a party or the huzzas of a mob. Yet we are persuaded it would be far better to yield the disputed fortress into the hands of the misguided men who profess to be so sensitive to its possession by the Federal Government, rather than allow that to inaugurate a war between our fellow-citizens, the extent and atrocities of which could not be foreseen or predicted.

We sometimes hear it said, that modern warfare is conducted in a more humane manner than the armed conflicts of nations were formerly; and that the reckless waste of human life and property that in earlier ages characterized the efforts of belligerents, are no longer tolerated; that the diffusion of christianity and the progress of civilization have done much towards stripping war of its most revolting features, and inclined even soldiers to considerations of mercy and humanity. But the heart-sickening slaughter in the battles and sieges of the Crimea, and the gory fields of Magenta and Solferino tell a different tale, and bear witness equally with Borodino and Waterloo, that with men, banded together in armies, when once their worst passions are set loose, and they engaged in the horrid work of murder, for which they are employed and drilled, humanity and mercy are alike banished from their thoughts.

History has handed down the slaughter at Alexandria, and the conflagration of its library, by the victorious followers of the Prophet, as an evidence of the savage ferocity of the ignorant Mahomedans; and the destruction of the works of art, as well as the carnage of the Vandals in Italy, has been kept in continued remembrance, by the term of reproach, which originated from it. That there has not been much improvement, even in this respect, in the conduct of the warriors of the present day, is shown by the account given in the London Times of the vandalism of the British and French army, when at Pekin. Considering that these were professed christians, and their opponents poor heathen, incapable of resistance or retaliation, we think the followers of the "sacred standard," or the swarming legions of the implacable Genseric, would have had but little reason to blush in the presence of their modern imitators. The barbarous course described in the following extract, was decided upon, because the Chinese had killed nineteen men, in some other way than the approved mode in battle. Quen-Ming-Quen was the summer palace of the Chinese Emperor.

"At Quen-Ming-Quen the tablets of the dynasty were preserved, on the safety of which, in the opinion of the Chinese, the existence of the present reigning family depends. By the people the palace was held in great veneration, from its being the constant residence of the Emperor, and the place where all the great princes and nobles of the empire assembled; the gardens and buildings were famed for their beauty throughout China, and immense sums were expended yearly on their maintenance. It was the scene of all the intrigues and gaieties of the court. It was there that the great receptions and levees took place, and there that the Emperor had his concerts, evening parties, and private theatricals, where it is said he mixed on more familiar terms with those invited than we imagined could exist in the ceremonious court of Pekin; an obeisance to the Emperor on his entering and leaving the hall of reception, being the only ceremony performed." The destruction of Quen-Ming-Quen was consequently determined on. The Emperor's brother, the Prince of Kung, was informed by Lord Elgin and Sir Hope Grant of their intention, as it was the spot where the cruelties to the prisoners first commenced. Three hundred thousand taels were demanded within forty-eight hours as indemnity to the families of the murdered, and further, Prince Kung was informed that if any delay or hesitation were exhibited in complying with these demands, the Emperor's palace within the walls of Pekin should likewise be sacked and burned to the ground. The French commander-in-chief declined to take part in these rigorous proceedings, as he feared that they might endanger future negotiations; but Lord Elgin was peremptory in the matter, and the palace was promptly destroyed. The correspondent of the Times gives the following description of it: "From the place that was seized by the French on the 6th of October, it was at least six or seven miles before the last building of Quen-Ming-Quen was reached. This was at the foot of the first range of hills that bound the plain to the north of Pekin. Over this large extent of ground were gardens, palaces, temples and pagodas on artificial hills, some of them 300 and 400 feet in height, with forest trees of all kinds covering their sides, through the green foliage of which were seen the yellow tiled roofs of the various imperial residences. A large lake lay buried in the midst of these wooded hills, with two or three islands on it with picturesque buildings, joined to the mainland by quaint but beautiful stone bridges. On one side of the lake, extending upwards of two miles, winding in and out among grottoes, and through flower gardens roofed in by flowering creepers, was the favourite walk of the Emperor and his court; in some places where the palaces come to the water's edge, the walk was carried past them on a light and beautiful stone terrace overhanging the lake. The high mountains of Tartary, forming the back ground, made it, while it was certainly one of the most curious, also one of the most beautiful scenes I had ever beheld. Two days were required effectually to set fire to and destroy all the buildings and walks of Quen-Ming-Quen. Much valuable property, that it was impossible to remove, was destroyed. It is said that it exceeded two millions sterling, (\$10,000,000,) exclusive of the building."

Thus it must ever be, while men allow Satan to persuade them that war justifies them in giving full course to the fierce lusts and passions that war in their members: and should our stricken country be plunged into a bloody contest, no tongue could tell, no pen could portray, the wretchedness and woe, the moral degradation and crime, that would necessarily be attendant upon it.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 26th ult.

The hostilities at Gaeta were recommenced on the 22d, by the opening of a heavy fire from the besieged. It is said that the King has resolved to hold out at Gaeta, under the advice of the foreign ministers. Typhoid fever was making ravages in the town.

The Sardinians had entered the Roman States, and dispersed the reactionary bands.

Advices from China represent all quiet, and that the first instalment of the indemnity to the allies had been paid by the Chinese. The rebels appear to be gaining ground in China. Twenty-five hundred English troops and a quota of French were left at Tien-Tsin. The Peiho was completely frozen up.

The proceedings of the Senate and *Corps Legislatif* of the French Assembly have been ordered to be placed at the disposal of each journal in Paris every evening.

France is said to be making extraordinary naval preparations. The excuse is found in the menacing attitude of Germany towards Denmark, and a late warlike speech of the King of Prussia.

The prospectus has been issued in England of an India Cotton Company. It is proposed to establish agencies in Guzerat, and purchase cotton of the growers direct, and to endeavour to improve the process of picking and cleaning by machinery.

The advices from Manchester continue unfavourable. There has been little inquiry for goods, and prices were weak, with very light transactions.

The Liverpool cotton market was dull and declining; breadstuffs were dull, and the quotations lower. Flour, 28s. 6d. a 31s. 6d.; red wheat, 11s. a 13s. per 100 lbs.

The weekly return of the Bank of England exhibits a decrease of £253,000. The money market was slightly more stringent. Consols, 91½ a 91¾.

The dykes in Holland had broken in various places, sweeping away the houses of thousands of unfortunate creatures, who were wandering about cold, hungry and homeless.

UNITED STATES.—*The Peace Convention* in session at Washington continues to sit with closed doors. Several more States have appointed commissioners to it, including Massachusetts, which at first declined. Twenty-one States are now represented in it.

The Virginia Convention.—The election for delegates to the approaching convention, resulted in the choice of a large number of conservative or Union men. It is believed a majority of the members will oppose secession, until it shall be found that no concession will be made by the North.

Affairs at Washington.—General Scott, in a letter to the officers of a New York military company, who tendered their services for the defence of the capital, states that the government does not contemplate calling any troops to Washington, other than the militia of the district, and some detachments of regular troops.—The President replied to the propositions of Col. Hayne, the commissioner from South Carolina, that he has no authority to treat for the sale or other disposition of the forts and other public property; that it is his duty to defend them to the best of his ability, and that the responsibility for bloodshed will fall on those who attack them. Hayne has returned to South Carolina. Certain distinguished Virginians have telegraphed to Gov. Pickens, requesting him still to forbear commencing hostilities.

Secession Movements.—The Texas convention passed the ordinance of secession on the 1st inst.—yeas, 166; nays, 7. The ordinance is to be submitted to a vote of the people, and, if ratified, will go into effect on the 2d of next month.—On the 4th inst., the custom-house at New Orleans was opened under the authority of the government of Louisiana. The collector of the port of New Orleans has refused to allow any goods imported from Europe to pass on to St. Louis, Memphis, Nashville, or any other port of the interior, unless the duties are paid to the republic of Louisiana, or unless the U. S. collectors at the destined ports become responsible for the payment of these duties to Louisiana.—On the 9th inst., the U. S. arsenal at Little Rock, Arkansas, was seized by the revolutionists. It contained nine thousand stand of arms, and a large quantity of ammunition and cannon.—The police of New York having seized a quantity of muskets, which were about being shipped from that port to the State of Georgia, the authorities of the latter retaliated by seizing six New York vessels, which were at Savannah. Upon this the muskets were unconditionally given up, and then the New York vessels were restored to their owners.—A bill appropriating half a million of dollars for the cause of Southern independence, has passed both houses of the Georgia Legislature.—It is believed that there will be no immediate attack on fort Sumpter, but the question will be refer-

red to the Southern Congress. In the meantime, care will be taken to prevent reinforcements or supplies being sent to the garrison.

"The Confederate States of North America."—The Southern Congress assembled at Montgomery, Ala., has agreed upon the Constitution, and the creation of a provisional government. Jefferson Davis has been chosen President, and A. H. Stephens, Vice President, of "the Confederate States of North America." The Constitution of the confederacy prohibits the slave trade, except between the States. Slaves that escape from one State to another, are to be delivered on the claim of the party to whom they may belong, by the executive authority of the State in which they may be found; and in case of abduction or rescue, the full value of the slave, also all costs, &c., must be paid by the State in which said abduction or rescue may occur. With the exception of a clause in relation to the public property, the remainder of the Constitution is nearly identical with that of the United States.

The Loan Bill.—The President has approved and signed the twenty-five million loan bill. The Secretary of the Treasury is not obliged by this bill to accept the most favourable bids, unless he shall consider them advantageous to the United States, and any portion of the loan not taken under the first advertisement, he may again advertise according to his discretion.

U. S. Senator.—Ira Harris, of Albany, has been elected U. S. Senator from New York, in place of Wm. H. Seward, whose term will expire on the 4th proximo.

Kansas.—All the accounts from this territory concur in representing the destitution and suffering as very great. Notwithstanding a large amount of relief has been forwarded, it is said to be wholly inadequate to meet the wants of the people, many of whom are in danger of perishing from famine.

New York.—The total mortality of the year 1860 was 22,710—an increase of 1065, compared with the previous year.

Philadelphia.—Mortality last week, 249. The total funded debt of the city is \$20,962,408. It was increased \$964,000 during the last year.

Boston.—In Boston, the buildings put up during the year 1860, was 984, and their cost \$5,978,161. This was less by four millions of dollars than the year previous, but the large expenditure of that year was owing to several blocks of buildings of great magnitude and cost.

Congress.—In the Senate, Johnson, of Tennessee, made a strong and able Union speech, in which he denounced the secession movement. Wigfall, of Texas, replied, and defended the action of the cotton States. The House of Representatives has passed a bill for the breaking off of postal communication with the seceded States, and forbidding the making of new contracts. Several effective speeches were made in the house on the condition of the country; the best, perhaps, by Winter Davis, of Maryland, who pledged that State for the Union. Petitions signed by thousands in all the Northern States continue to be pressed upon Congress, urging that body to adopt some means of conciliation and peaceable settlement of the present political troubles. On the 11th inst., a resolution offered by Sherman, of Ohio, was passed by an unanimous vote, (yeas, 161; nays, none), as follows. Resolved, That neither Congress, nor the people, or the governments of the non-slaveholding States, have any constitutional right to legislate upon, or interfere with slavery in any of the slaveholding States of the Union.

Tennessee.—On the 9th inst., an election was held in this State to determine whether a majority of the voters desired that a State convention should be called, and at the same time to elect delegates to the same. Partial returns indicate that the Union sentiment is strong in Tennessee, and that if a convention shall be called, which was doubtful, it would not join in the secession movement.

The President Elect.—On the 11th inst., Abraham Lincoln, the President elect, left his home at Springfield, to commence his journey to Washington. He did not intend to proceed directly there, but to stop at New York and various other places on the route. Many of the inhabitants of Springfield assembled to witness his departure, to whom he expressed the deep feelings of sadness which the occasion inspired. He also said, "A duty devolves upon me which is, perhaps, greater than that which has devolved upon any other man since the days of Washington. He never would have succeeded except for the aid of Divine Providence, upon which he at all times relied. I feel that I cannot succeed without the same Divine aid, which sustained him, and in the same Almighty Being I place my reliance for support."

Great Falls of Snow.—The depth of snow, in New Hampshire, at the present time, is almost unparalleled.

Measurements made of the quantity fallen, show that in all there have been about 70 inches, and travelling is very much impeded. In Western New York, also, a vast amount of snow has fallen.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 149 N. Tenth street; Charles Ellis, No. 724 Market street; William Bettle, No. 426 N. Sixth street, and No. 26 S. Third street; John C. Allen, No. 335 S. Fifth street, and No. 321 N. Front street; Horatio C. Wood, No. 612 Race street, and No. 117 Chestnut street; John M. Whitall, No. 1317 Filbert street, and No. 410 Race street; Wistar Morris, No. 209 S. Third street; Nathan Hilles, Frankford; Elliston P. Morris, Germantown, and No. 805 Market street.

Visiting Managers for the month.—Elliston P. Morris, George G. Williams, and William L. Edwards.

Physician and Superintendent.—Joshua H. Worthington, M. D.

FRIENDS' INDIAN INSTITUTE, TUNESSASSAH.

A man and a woman Friend are wanted to aid in conducting this Institution. A man and his wife would be preferred, one of whom should be qualified to teach in the school. Apply to

EBENEZER WORTH,
Marshallton, Chester Co., Pa.
THOS. WISTAR,
Fox Chase, Philadelphia Co., Pa.
JOEL EVANS,
Oakdale P. O., Delaware Co., Pa.

Philad., Second mo. 5th, 1861.

WEST-TOWN SCHOOL.

A Friend and his wife are wanted to fill the stations of Superintendent and Matron at West-town Boarding-School.

Application to be made to either of the following Friends: NATHAN SHARPLESS, Concord; JAMES EMLIN, West Chester; SAMUEL HILLES, Wilmington; HENRY COPE or WILLIAM EVANS, Philadelphia.

Twelfth mo. 10th, 1860.

DIED, at his residence in the city of Hudson, N. Y., Tenth month 16th, 1860, SAMUEL MARRIOTT, in the eighty-first year of his age. He was a valuable elder in our religious Society, and a firm believer in the doctrines and testimonies upheld and lived in by our early Friends. He often mourned over the declension of many from primitive purity and simplicity. Though his bodily sufferings towards his close were severe, he was not heard to murmur, but bore all in much resignation to the Lord's will. He was enabled to look forward with a comfortable hope to a future state of blessedness; and that not for works of righteousness which he had done, but through the mercies of his dear Redeemer.

—, at his residence in Greenport, Columbia county, New York, Ninth month 23d, 1860, ROBERT C. MACY, aged seventy-two years; a worthy member, and for many years an overseer of Hudson Monthly Meeting. Feeling a comfortable assurance of his everlasting well being, his close was in peace.

—, at his residence in London-Brittain, Chester Co., Pa., Twelfth month 21st, 1860, JOSHUA SHARPLESS; a valuable and esteemed elder of New Garden Monthly Meeting, in the eighty-second year of his age.

—, in this city, First mo. 24th, 1861, EDITH KITE; a member and for a long period an overseer of the Monthly Meeting of Friends of Philadelphia, in the eighty-fourth year of her age.

—, on the morning of the 11th inst., JOSEPH CRESSON; a member of the Monthly Meeting of Friends of Philadelphia, in the eightieth year of his age.

—, in Philadelphia, on the 10th ult., HANNAH P. DAVIS; a member and elder of West Chester Particular and Birmingham Monthly Meeting, in the seventy-fourth year of her age. This dear Friend was widely known and greatly beloved for her quiet and unobtrusive worth; her close was peaceful and bright. She said, "her day's work was done, and she longed for rest, heavenly rest." In view of her well-spent life, we feel that the language is peculiarly applicable to her, "Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

—, on the 29th of the First month last, REBECCA RHOADS, aged seventy-one years; a member of Springfield Particular and Chester Monthly Meeting, Pa.

—, at his residence in Trenton, N. J., on the 12th of Twelfth month, 1860, MARK COLLINS, aged nearly forty-six years; a member of Chesterfield Monthly Meeting of Friends.

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Henry Hull.

For "The Friend."

(Continued from page 186.)

Religious declension, whether in individuals or communities, is seldom sudden. It generally begins in very little things; and often, long before there has been any outward manifestation of falling away, the inward watch has been relaxed, the fervency of love to God has abated, and the spirit of daily earnest prayer for divine help and preservation has been turned aside by the love of other things. If we could read the honest details of the downfall of the backslider, we should probably always find that the secret decline of first love led to a disregard of first principles and practices; that each indulgence in what was once a subject of restraint and self-denial, created an increased appetite for greater liberty, and a disposition to quiet the compunctions of conscience by persuading himself that scruples formerly felt were only the fruit of education, of circumstances or of imagination, and had no divine authority; thus clouding the spiritual vision by the mists of human reasoning, until clear discernment between that which pleaseth God, and that which pleaseth him not, was, in great measure, lost; the tenderness of conscience, once known and peacefully enjoyed, was blunted, and the mind, roving in unlawful liberty became more and more bewildered, and in danger of putting light for darkness, and calling darkness light.

Religious society is made up of individuals; and where a considerable number of these fall into any degree of this spiritual declension, especially if they be such as, from their position or other circumstances, exercise an influence; their spirit and example, and the avowal of their sentiments, tend to spread the defection. Numbers give strength; one is encouraged in undue indulgences by seeing others yield to them; a godly zeal for the preservation of the body in its former faithfulness and dedication, languishes and dies away; and degeneracy gradually overspreads; until the disposition becomes prevalent to lower the ancient standard to suit modern weakness; to wink, if not to connive, at departures from what Truth requires, and to settle at ease under the idea that if the great fundamental doctrines of christianity are recognized and avowed, the testimonies and practices of the society need not be enforced. But the work of true religion embraces several parts; and however strenuously we may profess an adherence to some

of these, if we decline to uphold others or any one, which Divine Wisdom has appointed, we cannot advance in the inward life of godliness, but shall gradually fall away from it.

In reading the journal of Henry Hull, as well as those of other ministers, written at different periods, we find frequent mention of the departure of the religious Society of Friends from its early zeal and devotedness. This is not peculiar to it. The pious labourers in other denominations have had to deplore the same degeneracy among them, and our own observation amply confirms the conclusion that it is no less apparent now, than it was among preceding generations. The cause, we believe, in all cases, will be found in the individual defection of which we have already spoken.

The first members of the religious Society of Friends were persons, who had fully surrendered themselves to the regenerating baptism of the Holy Spirit; and were earnestly concerned to live daily in subjection to the yoke and cross of Christ, by which they were crucified to the world, its religions, friendships, riches, honours, and vain customs and fashions. Abiding under this inward daily work, and the guidance of the light of Christ, they were made zealous against all sin and worldly compliances, devoted to the promotion of the cause of God, and mainly engaged to do his will, that they might experience thorough sanctification in body, soul and spirit. To this cause we may attribute their growth in the divine "wisdom and knowledge which were the stability of their times, and strength of salvation," as well as the remarkable success, which attended their labours.

The principles of the society now are the same which, faithfully carried out, wrought such blessed results for them; and it only requires a return, and full submission, to the same inward work, and regenerating, crucifying power, to restore the society to its original purity and holiness. Nothing else can accomplish it. All contrivances and modifications to lessen the offence of the cross, and render its requirements more agreeable to the natural mind, will surely fail. Reformations cannot be effected by wholesale. The only way to produce a salutary change in the aggregate, is by operating on the individual mind; and as each one is made willing to submit entirely to that transforming power, which made the first Friends what they were, and daily to abide under it, the blessed work will be begun and carried on; the principles and testimonies of the society will become more and more precious in our eyes, and instead of desiring to change them, our chief concern will be, through Divine assistance, so to perfect holiness in the fear of God, by living up to them, as to commend them, by the purity and heavenly mindedness of our lives, to the acceptance of others, that they also may come to realize their preciousness.

Of the further prosecution of his religious engagements in Ireland, H. Hull says, "At Moat, I spent the 23d. It being a fine, pleasant day, I passed most of it in the fields and gardens, observing the beauties of the creation, as evidenced in the springing forth of the buds and blossoms. My mind was clothed with solemnity, and my dear

connexions in America were brought near to my mind, accompanied by thoughts of my separation from them, while tears of tender and parental affection stole silently from mine eyes. Thou knowest, O Lord, that I left them in obedience to thy holy command—be pleased to preserve us in thy fear, walking in the way that is acceptable unto thee, and keep us from falling into any of the ways which render unworthy of thy favour, for thou art worthy to be served by us, from whom we have received so many blessings. May we never forget how much we owe unto thee, but always be willing to sacrifice whatever thou callest for. Amen.

"Second-day morning, 25th, rode to Birr, where we had a good meeting, notwithstanding the rabble compassed the house, in order to disturb us; and the key being left in the door, they locked it, and made a noise at the windows after I stood up. But the calming influence of the power of Truth stayed the minds of the assembly, many of whom were not Friends, so that little notice was taken of the rude behaviour without. The meeting ended with thanksgivings and praises unto Israel's Shepherd, for the continuance of his care over those who put their trust in him, with humble prayers for the blessing of preservation to those who were engaged to turn from the wickedness of their ways. When the meeting was over, and we got into the street, we found the attention of the rabble turned away from us by a desperate fight, in which several were engaged, with a fury comparable to that of ferocious beasts, knocking each other down with whatever they could lay hold of for the purpose.

"Thus the days they call holy are spent in some parts of Ireland, the people being kept in ignorance by selfish priests, who teach them to refrain from labour on these days, that they may thus have a pretext for receiving money from them, as a compensation for unavailing ceremonies and services. These popish holidays, instead of promoting morality or religion among the people, make them worse, and expose them to many evils; encouraging idleness, and causing the holy name to be blasphemed, and the way of Truth to be evilly spoken of. No marvel that the priests endeavour to keep the people in ignorance, for if they had the privilege to see and judge for themselves, they would find that their teachers were too generally promoters of the kingdom of antichrist, even whilst they are professing to advance the cause of Christ Jesus our Lord. These pretended holy days are an offence to the holy God, to whom vengeance belongeth, and who will render righteous recompense upon the heads of these deceivers of the people."

"The 30th of Third month, the Select Quarterly Meeting for Leinster province was held; and on the following day, being the first of the week, a large number of Friends being assembled from the different constituent branches, meetings for Divine worship were held in the morning and evening. The appearance of Friends was commendably plain and consistent with our religious profession, and the meetings were edifying seasons; the presence of Him who promised to be in the midst of the two or three who are gathered in his name, being evidently witnessed to stay the minds of the people,

and still the spirits of the true worshippers. This solemn covering spreading generally over the meeting, there seemed to be an uncommon degree of the cementing influence of heavenly love over the minds of Friends, which had a profitable effect in preparing them for the business of the church. This was transacted on the following day in a spirit and manner, which evinced the prevalence of desire, that the church might arise and shake herself from the dust of the earth, and put on her beautiful garments. The parting meeting was also a good time, in which humble petitions were put up for preservation from the contaminating things of this life, and that when separated from each other, we might witness the extension of his help, who had condescended to be with us while together, that so we might be enabled to advance the Lord's cause in our respective allotments in life, and in the little meetings where we belonged. During the few days I rested [near Waterford], a very respectable woman, who is under conviction, came to see me. Her father is a clergyman, and her husband a magistrate, which occasion her some close trials from their opposition to her coming among Friends. Her husband is greatly mortified at her declining to attend the established worship, and wholly refuses to permit her to attend Friends' meetings, though in other respects he is kind to her, and promises her every indulgence she can desire, if she will not become a Quaker. She lives some miles distant from a meeting, and does not go to it; but spends her time in retirement while Friends are at meeting. Hearing I was in the neighbourhood, she came to spend an hour or two with me; and we had a very tendering time in solemn retirement before the Lord, with which, at parting, she expressed great satisfaction; her tears flowing freely in gratitude to God for the favour. She appears to be a wise and discreet woman; and although some persons think she is not sufficiently persevering in going to meeting, in opposition to the will of her husband, yet I found nothing to impress my mind on that account; but think she is well grounded in the principles of Truth, and that by a prudent care she may make her way more effectually with him, than by opposing him so as to irritate his disposition, and set him against Friends.

"In being at Enniscorthy, Wexford and other neighbouring places, the horrors recently produced by the rebellion seemed to be revived in my mind, giving rise to serious and sorrowful reflections, and leading me to contemplate the mercy and strength of Omnipotence. Great, indeed, was the Lord's kindness to Friends, preserving them amidst the dreadful carnage, as well as the sufferings which others passed through. When human blood flowed in streams through the streets, and multitudes were piked and thrown into the rivers, burnt in barns, houses, &c., and in many other ways tortured and slain, not one Friend was known to be killed, save a young man, who forsook his peaceable principles, and took up arms for his defence. If we forsake Omnipotence, whither shall we flee for help! If he is humbly relied upon, he will be unto his people as a wall of defence, and make a way where there appears to be no way. But too many of those who saw these marvellous works of the Lord, and how his delivering power was vouchsafed, have forgotten these his mercies, and gone their own ways into the world. Alas! saith my soul, for these!

"So evident were the favours shown to Friends, that many other persons sheltered themselves in their habitations, and those of the society who had deviated from the plain attire by which Friends are generally known, now saw their folly. In those calamitous times, fashionable clothing, of an

expensive kind, was rather a passport to death than to honour; and at all times it is more an evidence of a weak understanding, than of a sound mind; for neither religion nor reason point it out as a means to promote the usefulness of the wearer. The great departure from plainness, which is evident among many of our young people, is a proof of their folly and ignorance, rather than of wisdom; since it is beneath the dignity and nobility of a christian mind to be so much employed about, and pleased with, the covering of the body. In some it may be more the effect of the parents' pride, than that of the children; but this testimony of our Society to a simple, useful and not expensive manner of dressing and living, is grounded in the Truth, and innovations will never be able to sap the foundation, or overthrow it.

"I would recommend to my dear young friends, to endeavour to see from whence those desires arise which lead them to follow and copy after the fantastical dresses and habits which are so continually changing. Neatness and cleanliness are certainly commendable, and if rusticity is offensive, simplicity is not; and surely simplicity and self-denial become a people called, as we are, to bear a testimony to the purity of the religion of Jesus Christ.

"I grant, that there is no religion in the cut or colour of a garment, but the exterior appearance is often an index of the mind; and if the inside of the cup and platter be made clean, the outside will be clean also. Men do not gather grapes of thorns, nor figs of thistles; and conformity to the world in any of its corrupt ways and fashions, is not a being transformed, as the Scriptures of Truth exhort. Let us, therefore, strive so to walk in all things, as the redeemed of the Lord, who make no provision for the flesh to fulfil the lusts thereof, but who are concerned to live unto Him who died for them, that the blessed and happy state of the redeemed ones may conspicuously appear in the eyes of the world, that others may be induced to seek a release from the bondage there is in sin and corruption, and in all the world's evil ways and fashions.

"Evil communications corrupt good manners; where the precious gives way to the vile, good is oppressed, and evil is advanced—thus by little and little the oppressor may gain the ascendancy over the redeemed, and bondage may increase, and then suffering will be unavoidable. I much desire that the children of Friends may not be brought up in ignorance, so as not to know the grounds of the religious principles they profess, and why plainness is more commendable than imitating those who change because fashion is changeable.

"After attending the Quarterly Meeting for Munster, held at Clonmel, I proceeded toward Dublin, and on my way had a public meeting at Kilkenny, where Friends had been much opposed; but it was largely attended, and the people behaved solidly. The Yearly Meeting at Dublin was large, and the several sittings were solid and edifying seasons. Many precious youth evinced by their deportment, that they were sensible of the renewed extendings of the heavenly Father's love. Friends parted under the sweet feeling of this love, and humble petitions were put up to the holy Helper of his people, that he would be graciously pleased to keep us when separated from each other, reverently dependent upon him; that so we might continue to experience the unity of the one Spirit, and be strengthened to perform the service he had for us, in our several allotments, through his holy help, which had been with us while together, and thus be prepared to ascribe thanksgiving, praise and glory to his sacred name."

(To be continued.)

From "The Leisure Hour."

The Garden.

(Continued from page 179.)

The existence among all civilized peoples of public gardens, accessible to all ranks and classes is the best, as it is the most prominent, evidence of the universal liking which prevails for such artificial assemblages of all that is beautiful and delightful in nature. If such a liking were not very general, there would assuredly be no public gardens; and we may regard their increase among nations of late years as an indication of a decided improvement in the popular taste and feeling, and as an augury of still further ameliorations in that direction. The public garden, like the public park, is the poor man's landed estate, in which he can support himself on his own ground, and derive at once recreation and instruction, pleasure and health. As yet, we English have fewer gardens of this kind gratuitously open to all, than are to be found among our neighbours. There is Hampton Court, and there is Kew for the Londoner, both exquisite of their kind, but both at an expensive distance; and there are the metropolitan garden-parks, which are more accessible, and which he knows how to appreciate. Of public gardens of another kind—gardens in which amusements and recreations, innocent and instructive, or dissipating and objectionable because demoralizing, are to be had for the payment of an admission fee—there is no lack either in the suburbs of London, or in those of other large towns of the kingdom: in fact, throughout the country, almost every man who caters for the holiday-making populace, now finds it to his interest to add the delights of a garden to such other recreative elements as he has in his power to provide.

But it is not in public gardens, whatever may be their design, whether they be arranged for purposes of science, as the Botanical Gardens of Paris, of London, or of Kew—or for those of mere pleasure, as Vauxhall, Rosherville, or Cremorne—or for pleasure and instruction combined, as in the Zoological Gardens of Regent's Park—that the visitor need expect to see the art of gardening carried out to perfection. Let us endeavour to recall the idea of a modern garden on a grand scale, as it impressed us some few years ago, when, following in the wake of her Majesty, we paid a flying visit to the ducal mansion of Stowe.

It was a glorious morning in June, with a light balmy breeze in the air, and only a few feathered cirri floating aloft in the upper cloud region, when we entered one of the gates of the outer demesne. A level road, straight as a plumb line, and flanked on either side by a grassy sward, shut in by rows of trees, and three miles in length, led up to the enclosed park, the gate of which formed a classic Roman arch of triumph. Passing through this gate, we changed the straight chalky road for a circular gravelled drive, completely embosomed in trees, and chequered with the leafy shadows tempering the warmth of the unclouded sun. On for two miles more, through leafy avenues, over shaven grass, skirting now the margin of a lake and now the bold swell of a woody hill, and so to the rear of the mansion and stabling for our weary steeds. And now, after some welcome refreshment, for we walk in the gardens we had come to see.

Crossing a wide lawn, bordered with beds of exquisite flowers in finest bloom, rising in tiers by the slope of the soil, and backed by choicest shrubs, we entered a shady walk redolent of fragrant odors from unseen plants. The gloom of the walk, as it swept in a wide curve, deepened as we advanced, and through the foliage to the left the forms of black and jagged rocks were dimly seen. The

ath led down-hill, and still denser grew the gloom, when our guide took us by the hand, and led us through an opening in the solid rock, by a passage as dark as midnight. Twenty paces in the dark—and lo! we were standing in an arched grotto, and gazing on the most magical spectacle the mind can conceive, and which we feel at a loss to describe. Imagine a space about the size of the area of Westminster Hall, but narrower. Instead of walls and roof, conceive the space surrounded and covered in by a plantation of limes, birches, and other lofty trees rising at the three sides and meeting in an arch at the top, so completely as to shut out all but a few patches of the dense blue sky; and, instead of solid floor, conceive a surface of transparent crystal, in which the whole was so perfectly reflected, that it was literally impossible to tell where the reality ceased and the reflection began. The sunlight streamed in a thousand shafts of gold through the glimmering foliage; a thousand birds started from spray to spray; you saw them in the golden vault above, and you saw them as plainly in the golden depth below. So pure was the colourless flood; that one or two aquatic plants, whose white cups reposed on its surface, seemed as though miraculously poised in mid-air, and you half expected to see them fall into the beautiful abyss. The delusion was all the more perfect, that the eye failed to detect any appearance of soil on which the double vault of sun-lighted foliage could grow; where the trunks of the trees did not actually rise out of the water, their roots were screened by flags and reeds which grew in it, and whose motionless upright spears shot down as deep into the viewless food. Here and there flowering creepers had wound round the trunks and branches, and drooping pendant towards the surface, courted their own shadows in the glassy depth. The only sounds were the tinkling of a little rill that dripped from the corner of the grotto into a pebbly basin at our feet, and the songs of birds in the branches above, who had evidently chosen that spot as a theatre of special enjoyment.

Retracing our steps from this matchless grotto, and pursuing the dark walk, we soon emerged upon a wild-looking glen guarded by some colossal tri-uns in bronze; they were classical figures, and they stood guardians to a classical shrine; for before proceeding far, we were at the entrance of an avenue which led to a gallery of the Muses, where we were introduced to the statues in marble of nearly all the world-renowned thinkers and teachers whom mankind have delighted to honour, from the days of Homer to those of Sir Walter Scott. This noble shrine, thus nobly occupied, stood at the head of a grassy glade which sloped down to the margin of a piece of winding water, now narrowing to the width of a brook, now expanding to the dimensions of a lake, but neither of the termini of which was descried, though the eye might follow it for nearly a mile. Boats were moving on its surface in the distance, and a handsome barge was moored near the bank not far below.

From this point we were led through a terraced flower-garden, continually ascending, to the margin of a wood traversed by mossy walks, and furnished with seats at various points of view; from some of these points the course of the river was visible for a long distance, from others the grand façade of the mansion; and from one a pastoral scene was disclosed, where flocks and herds were feeding, and husbandmen were busy at their labours. Having traversed the wood, an abrupt turn in the path brought us to the brow of a hill commanding the perspective of a deep grassy vale of richest verdure, which ran round the bases of a number of gentle slopes, rising variously from fifty

to a hundred feet, and nearly all of them backed by noble forest trees broken into vistas here and there, revealing panoramas of pastoral English landscape, twenty, thirty, forty miles in extent. Nearly fronting where we stood, and on one of the loftiest of the group of swelling grassy hills, rose a Grecian temple, almost a fac-simile in size and architectural details of an ancient Athenian structure. On the sloping sward in front of the façade, groups of idlers were lolling in the shade, or, seated in circles on the grass, gave themselves up to the delicious luxury of the hour and the scene, while the voices of prattling children mingled with the gurgle of some invisible stream and the wild wood-notes of the birds.

(To be continued.)

For "The Friend."

Afflictions for the Gospel's Sake.

In reviving and publicly preaching the doctrines of Christ and his apostles, and holding meetings for Divine worship, the first Friends passed through much abuse, and endured great suffering in the filthy prisons of that day. In the year 1654, John Camm, John Audland, Edward Burrough, and Francis Howgill were at the city of Bristol. Their preaching, like that of the Apostle, was "in the demonstration of the Spirit and of power, that the faith of their hearers should not stand in the wisdom of men, but in the power of God;" multitudes flocked to hear them, and many embraced their doctrines. For want of room in the meeting-houses, the people assembled in the fields, even in winter, increasing in number to two, three, and sometimes near four thousand of all professions, ages and sexes. This alarmed their priests and magistrates, who held a council, and sent for Burrough and Howgill; the issue of their examination was an order for their departure from the city forthwith at their peril. While their opposers were allowed to be present, they were debarred from having the countenance and aid of their friends; but those advocates of the Truth stood undaunted and unmoved, making this reply to the command of the magistrates—"We came not in the will of man, nor stand in the will of man, but when He moves us to depart, who moved us hither, we shall obey; but your wills we cannot obey, for your will is no law. If we are guilty of the transgression of any law, let us suffer by it; but rather than we will transgress the righteous law of God written in our hearts, by subjecting to your wills and lusts, we shall choose to walk in the law of God, and to suffer under your wills, what you can lay upon us. We are free-born Englishmen, and have served the Commonwealth in faithfulness, being free in the presence of God from the transgression of any law. To your commands we cannot be obedient; but if by violence you put us out of the city, and have power to do it, we cannot resist."

Having made this reply, they went out of the court, but remained in the city, preaching as before; for though the magistrates bore them no good-will, yet they could not by law or justice execute the order they had made. Persecution now commenced. John Camm and John Audland, passing over a bridge towards Brislington, where they had appointed a meeting, were assaulted by hundreds of the rabble, whose ignorant zeal had been wrought up by a persecuting priest and others, to a high pitch of fury, so that they violently drove back those harmless men, and would have dragged them through the street out of the city, had they not been dissuaded by others, who advised to carry them before the Mayor. Then they dragged them to a building where merchants and traders met, and courts are held, where the enraged mob

seemed determined to destroy them, had not a Friend with much danger and difficulty got them into his house. The rabble made hideous noises, and threatened to pull down his house, while the innocent men remained as sheep dumb before their shearers, in patience, putting their trust in God. After some time, the officers of the garrison approaching, the mob fearing military execution, dispersed. Next morning those Friends crossed the bridge to their meeting; and three of the rioters were apprehended, on the report of which about fifteen hundred of their party collected and forced the discharge of their evil comrades.

In the year 1656, much abuse was committed on men and women. Some were dragged from their meetings, and placed under the spouts bare-headed, in time of rain; one woman was knocked down and beaten, her clothes torn from her back, and after being thrust into jail, she was carried out in a basket dangerously ill, and died in two or three days; and two were put in the stocks and whipped. One hundred and ninety were imprisoned in 1660, guarded by soldiers day and night at the different jails, that none should have access to them, not even their servants; and what they brought was strictly examined, and they were rudely treated. This confinement was unusually short, owing to Margaret Fell's application to the king, who represented to him the grievous abuse of the soldiers. In the following year an order was proclaimed by the common cryer through the city, that no person should presume to open his shop or any part of it on Christmas day, or on any other of the holidays, on pain of imprisonment. Friends did not regard it, but opened their shops as usual, for which the Mayor sent several of them to prison. When asked by what law he acted, he replied, "My will is my law; I am chief magistrate, and will be obeyed;" and the jailer was directed to keep them in separate apartments, and not suffer them to speak to one another. In 1663, the meeting-house doors being shut and guarded by armed men, Friends held their meeting on a first day in the street, whence thirteen men were taken to Bridewell, and four next morning were brought before the Mayor, and recommitted, for refusing to swear and to give sureties for their good behaviour. In a letter to the Mayor, George Bishop says, "We are innocent as to God, to men and to thee; we live in all good conscience, giving no just occasion of offence to any. Our meetings are in obedience to the Lord, and not in any opposition to you, or the government; our refusing to swear is in obedience to the Lord, because we cannot transgress his law." "The greatest revolutions this nation has had, have proved us a people not dangerous to the government, nor to the peace of this place. You have had no hurt from us. We have done you no hurt. God is witness, and that of him in your consciences, shall one day witness for us in you that it is so, whether you will or no." Another said, "Think seriously with thyself how thou wilt be able to stand in judgment with Him who is a consuming fire, in the day when He shall come to plead with thee, the cause of the innocent. Will it then suffice for thy acquittal to say, that thou hadst a law; and by that law they ought to suffer? Was not holy Daniel hurried into the lions' den, and the three faithful children into the furnace, by a law? And will the Judge of all the earth accept of that plea from the executioners of that law so as to acquit them? By Him who made heaven and earth, must both the law, and thou and we be judged, and then nothing but that which is righteous in his sight, will stand and abide his trial."

Three men were taken in shops on Christmas

day, and unmercifully tied, by order of the captain of the guard, neck and feet together, with fifty-pound weights and muskets round their necks, in extreme cold weather, till two of them appeared to be near losing their eyes, their faces turned black, and their lives were in danger, when some townsmen cut the cords and loosed them, when they were ready to expire. Between two and three hundred Friends were put in Bridewell and Newgate, where they were so crowded in filthy apartments, that respectable women were compelled to lie on the floor, and two died from the impurity of the atmosphere and the cruel usage of unfeeling men. While Friends had to hold their religious meetings in the streets, other dissenters went out into the fields and other places outside the town limits, to hold their meetings for worship. In 1678, two Friends were committed to prison for marrying contrary to the liturgy of the church of England, and another for refusing to bear arms, and to swear. In 1681, the sufferings for holding their religious meetings in Bristol, were greatly increased by the sheriff and the town clerk—their meeting-houses were much injured; the seats, forms, stools and chairs were broken up; boys encouraged to break the glass-windows, carry away what they pleased, and burn the rest. At another time they threw away the men's hats, beat an ancient man, threw him down and bruised him much. At another time they plundered a widow who occupied a part of the meeting-house, and took away the doors. Afterwards they broke down the galleries, took a list of three hundred who had assembled, and turned them out. Many were heavily fined, and a large amount of their property was distrained.

The closeness of the prison where about eighty prisoners were confined, nearly all in two rooms, one about thirteen feet square, containing seven beds, the other nine beds, induced them to apply for more space; and though the place had been presented by the grand jury as endangering their health, the hard-hearted sheriff prevented them from being relieved. At the Friar's meeting they continued their cruelties to men and women. An ancient man not going out as quickly as they wished, one of the wicked persecutors delivered him to some boys to carry to Bridewell, who abused him, throwing him down several times in the dirt. Another certificate of the impurity of the prison, and the danger of breeding infection, and destroying the prisoners, was signed by several noted physicians, without obtaining redress. As the constancy of Friends in the great duty of worshipping God in spirit and in truth, while at liberty, was immovable, they continued the same practice in prison, meeting and sitting down together in reverence and the fear of the Lord. But their cruel persecutors would not long allow them this alleviation of the discomfort of a filthy prison. On one occasion three of them with the jailer fell furiously upon them and thrust them out of the room, the sheriff declaring if they did not depart, he would put them in irons. Roger Holland was directed to be ironed and put down into the west-house where condemned felons were usually put. Another speaking a few words in their meeting, was thrown headlong down stairs, at the great hazard of his life, and put into that dungeon for several days. These grievances were represented to the justices by the Friends in a letter, in which they say, "Suffer us not to be thus inhumanly abused in the prison which is your jurisdiction, for if these things be suffered, we can expect no other, but that the lives of some of us will be made a sacrifice to the arbitrary passions and rage of the sheriff and his assistants."

(To be continued.)

An Ancient Relic.—The Martyr's Bible.—The *Massachusetts Ploughman*, in a letter from L. H. Hildreth, contains the following account of an ancient Bible, probably the oldest in the State: "At the house of Thomas Carter, I had the pleasure of examining a Bible, printed by John Carwood, as early as the year 1549. T. Carter is a direct descendant of the martyr, John Rogers. This Bible is really an ancient and interesting book, being printed in the old English black letter, with illuminated capitals, and the spelling of a bygone day. It has often been lent by T. Carter. The American Antiquarian Society, at Worcester, having kept it three years, and Robert C. Waterston, of Boston, having borrowed it likewise. The most interesting associations, however, connected with it, is the fact that it belonged to the martyr Rogers himself. That it was the good book which he perused, and from which he drew strength to support him in his time of trouble, and the marks of fire are even shown upon it, where it is supposed that he carried it to the stake with him, and only handed it to his family after the flames had been kindled by which he suffered."

For "The Friend."

A Pilgrimage to my Mother-Land.

(Continued from page 191.)

"The government of Abbeokuta is peculiar, combining the monarchical, the patriarchal, and no small share of the republican. Almost every free man, woman and child is a member of the Ogboni Lodge, of which there is one in every township or chiefdom. These lodges are presided over by elders of their own election, and the elders at the decease of the chief choose his successor from his relatives, generally his brother, seldom or never from among his own sons. The successor of the king is also chosen by the chiefs and elders combined, their act being subsequently ratified by the people, assembled *en masse*. It is in this, that the republican element of the government of Abbeokuta is recognized. There is, as already observed, a king, the Alake, or chief of Ake, which place ranks first among the numerous townships. He is a good-natured fat old gentleman, giving himself only so much concern about public affairs as to secure the good-will of his rather turbulent chiefs, to whom perhaps a ruler of more active temperament would be less welcome; there are times, however, when he has been roused to great energy and decision of character. Next in order of authority is the Ibashorun or Prime Minister, who is also in times of war commander-in-chief. He too is a man of rather cumbersome proportions, powerful on account of his wealth and the number of soldiers his household furnishes in time of war, still, not personally celebrated for military prowess. The chief next in order is Shukenu, perhaps more corpulent than the Ibashorun. Wealthy, powerful, haughty and courageous, he is nevertheless not free from the charge of cruelty. Scarcely a chief in Africa afforded us a more hearty welcome. Ogubonna, or as the English, to whom he is well known, style him, 'His Highness Ogubonna,' comes next. He calls himself, not inappropriately, the Friend of Civilization; he is a man of large stature, fine proportion, and in all as fine-looking a Negro as I ever saw. No one could mistake him for any other than a chief, so commanding and dignified is his bearing. On the occasion of my first visit to his Highness, as usual he was informed of my African origin. 'From what part of Africa,' asked he, 'did your grandmother come?' As this is a point on which I possessed no information, I could not give him a satisfactory answer. He re-

mained silent for a short time, and at last said 'How can I tell but that you are of my own kindred, for many of my ancestors were taken and sold away.' From that day he called me relative and of course as every other African had as good a claim to kindredship, I soon found myself generally greeted as such.

"Adjoining the American Baptist Mission Station, at which we sojourned while at Abbeokuta is the compound of the chief Atambala. Less powerful and wealthy than his colleagues, he is still a very important personage in the councils of the nation, chiefly on account of his cunning. Every important mission requiring the exercise of such characteristic, is intrusted to him, and it is seldom that he fails: he is also a great orator. In personal appearance he is tall, but not as stout as the other chiefs spoken of above, and although fully eighty years old, he maintains much youthful vigor and comeliness. I am indebted to him for many kind offices. There are the names of three other chiefs attached to our treaty, but my acquaintance with them arose from only a single interview, and I am therefore unable to speak of them. I might, however, be permitted to mention that at our interview with Agé, whose name is found mentioned last in our treaty, as usual it was necessary to mention my origin, for the Africans are not as keen in the recognition of their descendants, as are the Americans of the same class of persons. On learning this, he took hold of my hand and shook it heartily; and drawing me toward him, he threw his arms about my neck, and pressed me with warmth. He has since died; for many months he was a cripple. No one has been more conspicuous in the affairs of his country, or was more respected by his people, than this good old man.

"There are many doctors—physicians, I might have said—throughout the Aku country; and they are as jealous of their profession, and as opposed to innovation in practice, as the most orthodox disciple of Æsculapius amongst us can be. Shortly after the return of S. Crowther, Jr., from London, where he received the training of a surgeon, several of these doctors, hearing that he was prescribing for many who were before their patients, assembled *en masse* in the market-place, and after due deliberation, issued an 'injunction' that he should forthwith abandon his practice. Some of the foremost of them were deputed to communicate the decree of the faculty. They were cordially received, and heard with patience. After some conversation, S. C. informed them that he was willing to obey, but only after a trial on both sides should prove him to be the less skilled in the mysteries of the profession. To this they consented. Time was given for preparation on both sides. In the afternoon the regulars appeared, clothed in their most costly garments, and well provided with orishas or charms attached to all parts of their persons and dress. In the meantime S. Crowther had also prepared to receive them. A table was placed in the middle of the room, and on it a dish in which were a few drops of sulphuric acid, so placed that a slight motion of the table would cause it to flow into a mixture of chlorate of potassa and white sugar. A clock was also in the room, from which a small bird issued every hour, and announced the time by cooing. This was arranged so as to coo while they were present. S. Crowther then made a brief harangue, and requested them to say who should lead off in the contest. This privilege they accorded to him. The door was closed, the curtains drawn down. All waited in breathless expectation. Presently the bird came out, and to their astonishment, cooed

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 181.)

JOSHUA BROWN.

On First-day, the 17th of the Twelfth month, 1775, Joshua Brown attended the meeting at Plainfield, and was led to incite the people present to an earnest consideration of their religious condition, that they might find on what foundation they were building. He exhorted them to seek to discover the true foundation, and having found it, carefully to build thereon, that their buildings might stand. He was largely engaged in opening various subjects, and was bowed in prayer to the Lord, that he might graciously prepare their hearts, so that they might receive the good seed of the kingdom, and bring forth fruit unto eternal life. His companion also was largely opened in the ministry. Going to Rahway, they had a meeting there, that afternoon. In this meeting, Joshua was led to set forth the enmity of the natural man against the religious one; instancing from Scripture how, in the time of Ahasuerus, proud Haman was offended with faithful Mordecai, and sought his ruin and that of his people, because he could not render him servile homage. He also related how, in the time of Nebuchadnezzar, the lives of the faithful three were sought, because they could not worship the golden idol, the king had set up in the plain of Dura. From these instances he showed them that the wonderful, preserving power of the Lord, upheld his loyal children, and delivered them from all their persecutors, and he exhorted Friends to bear at this time of trial, a steady testimony for the Truth, the Lord's blessed name, and the peaceable kingdom of the Prince of peace. This was a time of commotion everywhere, in the colonies, among the people of the world, the tide of opposition to the attempted taxation of the British government running strongly, and military preparations going on, and men's hearts gathering fierceness in anticipation of strife and bloodshed.

On the 18th, he had another appointed meeting at Rahway, in which he was again enlarged in gospel love, and, on the 19th, attended one at Woodbridge. In this meeting, he uttered the language of the prophet, "who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Considering this a query as to who they were who, in times of the fiercest trials and afflictions, would be preserved unharmed through all their sufferings, the prophet gives the answer, "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppression, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eye shall see the King in his beauty; they shall behold the land that is very far off." After commenting on this beautiful picture of the redeemed ones, who, having, through God's grace, been visited, and, through the baptisms of the Holy Ghost and fire, refined from the pollutions of sin, are mercifully prepared to fill their proper places without flinching, even though it should be in the midst of the furnace, heated seven times more than it is wont to be heated, he was led to show forth from Scripture the universality of the extendings of His saving grace to mankind. He then, as ability was given him, laboured to show the weakness of the objections generally urged against the universality of the offers of saving grace. After this meeting, Joshua

For "The Friend."

THE LIGHT OF THE SPIRIT.

As I stood on a mountain top,
Gazing around,
Night spread o'er the landscape
A darkness profound;
The star-lights of beauty,
Which twinkled above,
Were bright proofs of glory
And infinite love;
Yet too faint were their beamings,
Too feeble their light,
To bring out of darkness,
Earth's beauties to sight.
The fairest of valleys
No verdure could show,
And the wind-rippled river,
Ran sparkless below.
But soon as the day-stream,
Earth flooded with light,
Fields, orchards and pastures,
Before me were bright;
The homes of earth's children
Where love-plantings grew,
Life's highways and bye-ways
Came clearly to view.
Then I thought on God's dealings;
To man, the dim-eyed,
In the night-light of nature,
Must darkness abide.
Though the star-beams of Reason
With beauty illumine,
Too feebly they flicker
To scatter the gloom.
He may look to the Scriptures,
Inscribed on their pages
Are lessons of wisdom
God gave the past ages;
Yet these lights of his Providence,
Shining of old,
The day's present duties
But faintly unfold;
And until like day's dawning
The Spirit gives light,
Man gains but dim outlines
Like far views by night.
Oh, seek then, poor sinner,
Life's day-break within,
To light up the dark depths
Of weakness and sin;
To open the glories
Of God's saving grace,
His matchless extendings
Of love to thy race;
To show thee the life-path
Wherein thou shouldst tread,
With love gently guiding
His light overhead;
Then with truth, and with glory,
The Scriptures will shine,
And in Jesus, their lessons
Prove truly divine.
Thou wilt know by the Spirit
The Truths they unfold,
And the kingdom of glory
Thine eyes shall behold;
The kingdom of happiness,
Purity, peace,
Where love and thanksgiving
Have endless increase.

N.

twelve times, and suddenly from the midst of the
ish burst forth flame and a terrible explosion.
The scene that followed, was indescribable: one
ellow rushed through the window and scampered;
nother in his consternation, overturning chairs,
ables and everything in his way, took refuge in
he bed-room, under the bed, from which he was
with difficulty afterwards removed. It need not
be added that they gave no more trouble, and the
practice they sought to break up, was only the
more increased for their pains. * * *

"The appointment of the king devolves on the
chiefs and elders of the Ogboni, the latter of course
all old men. Some of them are men of great in-
fluence themselves, and as their power would be
limited by an efficient monarch, they are not likely
to choose such.

"The King, or Alake, as he is called, is not, as
in civilized countries, the executive: his office seems
to be more to preside at all important councils.
He exercises other functions not well understood
by strangers. The government is divided into
several departments. The Elders constitute the
judiciary. The officers of the Ogboni,* a secret
order, exercise legislative functions.

"The present Alake succeeded Shodeke, a man
so venerated as to be ranked among the demigods.
Every one who knew him, has something to recount
of the virtue of Shodeke.

"The support of the king and chiefs is derived
from the offerings of their slaves, and of those
who bring controversies to them for settlement."

"In African native cities there are no streets,
such as would be called so in a civilized country.
The houses or compounds are scattered according
to the discretion or taste of their owners; lanes,
always crooked, and frequently very narrow, being
left between them. These dwellings are sometimes
very large, including in many instances accommo-
dation for from twenty to two hundred inmates,
especially in those of some of the wealthier chiefs,
which are sometimes tenanted by over three hun-
dred people.

"The usual form of a compound is square, and
is bounded by a wall against which the rooms are
commonly built. The walls are of mud, but are
sometimes very straight and smooth. In some of
the mission-houses, which are likewise of mud,
but plastered, a stranger would not suspect the
material.

"In the area within the inclosure are gathered
their sheep, goats and so forth, at nights. In al-
most every one of these dwellings there is a large
dove-cot, in which are bred hundreds of common
domestic pigeons. They are very fond of raising
chickens, ducks and other poultry.

"The food of the Egbas, as well as of all the
tribes between Lagos and Ilorin, is very simple,
consisting chiefly of a preparation called *eko*: corn
is macerated in water until fermentation ensues.
It is then crushed between stones, and the chaff
separated by washing. The milky liquor is then
boiled in large pots until it assumes a consistency
somewhat stiffer than cream, which, as it cools,
becomes as firm as jelly. The taste is rather un-
pleasant at first, but one seldom fails to like it after
persisting in its use. A portion of it nearly as
large as a penny-roll, wrapped in leaves, is sold for
five cowries, or about a mill. An adult native
consumes from four to eight at a meal, taking with
it as a relish a few spoonful of *obé*, or 'palaver-
sauce,' as the Sierra Leone folks call it. Palaver-
sauce is made by cooking together palm-oil, pep-
per, ocros, locust-seed, ogiri and several esculent

* This order is accessible to persons of any age or sex,
but not to slaves.

dined with Robert Randolph, who was not a member of the religious Society of Friends. Feeling concerned to have a sitting in the family, he was led to exhort them to beware of a connexion with evil-doers, and to adduce, in illustration of the evil consequences of such connexions, the danger which Jehosaphat, king of Judah, was brought into by joining with Ahab, king of Israel.

On the 20th, he was at Plainfield Monthly Meeting, and was largely engaged both in the meeting for worship and discipline. On the 21st, in company with David Lane, he rode to the house of Edmund Williams, at Shrewsbury, and, on the 22d, attended a meeting at Squankam. Here, he recommended the people to a diligent waiting to hear the voice of the Lord. He spoke of Samuel, whom the Lord called though a child, and of the disposition of mind in which this call was to be heard and understood. He pressed on them the necessity of knowing the work of regeneration effected in them, that thereby they might be truly partakers of the benefits of Christ's coming. The stream of gospel love flowed freely, and the meeting closed in prayer and praise, Joshua feeling bound to supplicate for the continuation of the Lord's mercies, to his family and that of his companion, earnestly entreating that they might be made partakers in the favour, which, from time to time, was meted out to them, in their labours of gospel love. On the 24th, which was the first day of the week, they attended meeting at Shrewsbury. In this meeting, the necessity of obedience to all the Lord's requirings was fervently urged. The case related of the effect of blowing the rams' horns at the siege of Jericho, was stated. Joshua, with the men of war, surrounded the town, and on a certain occasion he was commanded to have the rams' horns blown; a very inadequate mode of making a breach in the walls, human reason might exclaim: but as he was obedient to the Divine requisition, at the sound of these feeble instruments, the stony defences of the city fell to the ground. These things were applied spiritually, and the people were exhorted to obey the Lord in all things, that they might know the enemies of their own hearts overthrown. Thus they would, if obedient, in the day of visitation which was lengthened out to them, know a being brought out of Egypt spiritually, witness preservation through the dangers of a desert journey, and know an entrance into the land of promise.

That afternoon they rode to Squan, to the house of Thomas Tilton, and, on the 25th, had a meeting. The way was open for labour, in which Joshua and companion were both engaged, but he notes it was "not to much satisfaction." On the 26th, they rode to the house of the widow Ridgway at Barnegat, where, on the 27th, a meeting was held, which was an open time, in which both the Friends ministered. Joshua was led to treat on the insufficiency of the application of outward water, or of any mere external performance, rite or ceremony, making any one a child of God and heir of eternal life. He pressed on his hearers the necessity of knowing the baptism of Christ, which is that of the Holy Ghost and fire, and which alone can cleanse the heart, and produce a real change therein. Riding to Little Egg-harbour, they lodged that night at the house of Ananiah Gant, where, on the 28th, a meeting was held. Here, Joshua had to warn against formality, and a dependence on anything short of the new birth wrought in them by the Spirit of the Lord Jesus. Notwithstanding some freedom for close labour, Joshua thought it a low time. A meeting was held on the 29th, at Joseph Showry's, twenty miles up Little Egg-harbour river, which was a favoured season;

the stream of gospel ministry flowed freely, and those present were shown the necessity of true living faith, and were exhorted to seek to have it in possession, and to know it working in them by love, to the purifying their hearts. After this, they rode to the house of Ivy Smith, on the upper end of Great Egg-harbour. Here a meeting was held on the 30th, in which Friends were exhorted to give up to the heavenly vision; that, surrendering the whole heart to the operation of the Lord's redeeming grace, they might know a real and saving change. Joshua says, "I was enabled to labour earnestly for their good, I hope, to the benefit of some—at least to the obtaining peace for my labour." Dining at the house of Japhet Leeds, he accompanied them to the house of Gideon Seull, at the lower end of Great Egg-harbour, where, on First-day, the 31st, they attended meeting. In this meeting, Joshua was largely opened on the peculiar trials which beset Friends at that time. He commented on the passage of the children of Israel out of Egypt, and the difficulties which beset them, and particularly cited the case of the Amorites refusing them permission to pass through their land, though they promised, not to turn into fields or vineyards, nor to drink of the waters of their wells, but to pass by on the king's highway, without disturbing anything. Then he spoke of the trials of Friends of that day, of political commotions; although, as faithful followers of the Prince of peace, they wished not to meddle with the fierce dissensions around them nor to take sides with either of the parties, yet the people were not willing to allow them to be neutral, but were determined to wage war against them. He pressed Friends to examine the foundation on which they stood, to see if they were built upon that rock, which cannot be moved. The faithful amongst them he exhorted to hold on their way in faithful confidence and cheerful obedience, assuring them that the Lord who delivered Israel, and wrought mightily for their deliverance, would, as these abode in his counsel, deliver them from all who might rise up against them. He closed with exhorting them, not to fear them, who, though they could kill the body, could do no more, but to fear Him, who, after he had killed, had power to cast into hell.

(To be continued.)

Population of Spain.—An enumeration of the population of Spain has just been completed. It makes the number of inhabitants 15,464,000. In 1850, there were 12,012,000. There are 194,782 square miles in the kingdom, which gives a population of nearly 79 to a mile, a density of about one-third that of Great Britain. Four cities of Spain contain over one hundred thousand inhabitants. Madrid has 281,170; Barcelona, 183,787; Seville, 112,529; and Valencia, 106,535.

A City Set upon a Hill.—Such who walk most up to what they profess, are in most esteem among the more thinking and religious people; and the unfaithful, loose, libertine professors of the Truth are slighted, and, I believe, will be more and more east out as the unsavoury salt, which is good for nought in religion, and is indeed trodden under the feet of men; for a great part of the men in the world have such an understanding as to know what we profess, and also what we should do and be in many things: let us therefore walk wisely before all, and not be an occasion of stumbling, nor give offence either to Jew or Gentile, nor to the Church of God, that so we may indeed be as a city set upon a hill which cannot be hid.—*John Richardson.*

The Slave Trade and Liberia.

"The fixed and well-established policy of the Government of the United States since the year 1808," remarks the late Secretary of the Interior, in his recent annual report, "has been the suppression of the African slave-trade." The employment of small armed steamers in the neighbourhood of Cuba, and the removal of the African naval depot to St. Paul de Loando, the substitution of steamers for sailing vessels, and the restriction of their cruising limits to the Congo coast and vicinity, have proved that our authorities are alive to its "policy."

Quite a number of vessels using the flag of the United States, have been lately seized and sent to this country, on the charge of being engaged in this traffic. Seven undoubted slavers, mostly hailing originally from New York, have been taken, and their living freight deposited in Liberia. The following is the name of each, with the number of survivors, and the date and port landed at, in the young African Republic:

Storm King,	616,	August 21,	Monrovia.
Erie,	867,	August 22,	"
Wildfire,	308,	August 26,	Cape Mount.
William,	240,	Sept. 4,	Buchanan.
Bagota,	343,	Sept. 4,	Sinou.
Cora,	691,	Oct. 15,	Monrovia.
Bonita,	613,	Oct. 29,	"

Total, 3,678

Thus showing the transfer to the United States agent in Liberia for recaptured Africans, within the space of some two months, of nearly thirty-seven hundred liberated slaves. Eight hundred and ninety-one of these are survivors of fourteen hundred and thirty-two landed at Key West from the Wildfire, William and Bagota, taken off Cuba. The others were seized near the Congo river, and proceeded with direct to Monrovia—with an attendant mortality of less than fifty persons! Those by the Storm King are represented to be under fourteen, and many not over eight years old.

About one thousand of these recaptives will be placed in charge of such Liberians as are competent to have their care and control, and in the several missionary schools which abound in the Republic. The others will be put in industrial farming establishments scattered over the country, under charge of suitable officers and teachers, where they will be taught English, christianity, and generally brought up in such a manner as to insure the greatest development of their physical and moral faculties, as that in the course of time they will be valuable citizens and good members of society.

President Benson, in a recent communication, after expressing some fears that so large an element of population, thrown upon the Liberians so suddenly and unexpectedly, may cause perplexity to find sufficient food and clothing for them, thus concludes:—"I close this sheet by stating that our public affairs are moving on as usual. Some seem to apprehend considerable scarcity of domestic provisions within a few months, owing to the great influx of recaptives; for, at this rate, by the close of December we shall have from eight to ten thousand of these unfortunate, helpless people in our midst—an addition within a fraction of the Americo-Liberian population. This scarcity may take place with respect to cassada, potatoes, &c., until the new crops mature; but such has been the abundance of rice produced this and last year, as that, with means to purchase, enough can be bought to feed twenty thousand. And if this government should be placed in possession of sufficient means, it can receive and properly train as many as

twenty thousand, with our present civilized population."

Congress should liberally aid in providing for the employment, comfort and instruction of these people. England deposits the like class of expatriated sons of Africa on the soil of Sierra Leone; aids, civilizes and educates them, and then encourages them to go forth as civilians, teachers and missionaries among their own people. Several of these native merchants have acquired more than one hundred thousand dollars. Some own vessels of large tonnage, and even navigate themselves; others are engaged in preaching the gospel hundreds of miles inland from the coast, and far up the banks of the Niger.—*Colonization Herald*.

Selected for "The Friend."

Covetousness.

Covetousness is so nearly akin to *pride*, that they are seldom apart; liberality being almost as hateful to the proud as to the covetous. I shall define it thus: Covetousness is the *love* of money, or riches, which, the Apostle says, "is the root of all evil." It brancheth itself into these three parts. First, desiring of unlawful things. Secondly, unlawfully desiring of lawful things. And lastly, hoarding up or unprofitably withholding the benefit of them from the relief of private persons, or the public. And the working of the love of riches out of the hearts of people, is as much the business of the cross of Christ, as the rooting out of any one sin that man has fallen into. It is expressly forbidden by God himself, in the law he delivered to Moses for a rule to his people to walk by:—"Thou shalt not covet." And Christ bade his followers to "take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." Truly, it is a reproach to a man, especially the religious man, that he knows not when he hath enough, or when to leave off and be satisfied. That notwithstanding God sends him one plentiful season of gain after another, he is so far from making that the cause of withdrawing from the traffic of the world, that he makes it a reason of launching farther into it; as if the more he hath, the more he may have. As if *cumber* not retirement, and *gain* not content, were the duty and comfort of a christian. Oh! that this thing was better considered: for by not being so observable nor obnoxious to the law as other vices are, there is the more danger, for want of that check. It is plain, that many people strive not for substance, but wealth. Some there be who love it strongly, and spend it liberally when they have got. Though this be sinful, yet more commendable than to love money for money's sake. This is one of the basest passions the mind of man can be captivated with: a perfect lust; and a greater and more soul-defiling one, there is not in the whole catalogue of evils. This considered, should quicken people into a serious examination, how far this temptation of love of money hath entered them; and the rather, because the steps it maketh into the mind, are almost insensible, which render the danger greater.

Thousands think themselves unconcerned in the caution, who yet are perfectly guilty of the evil. How can it be otherwise, when those that have, from a low condition, acquired thousands, labour yet to advance, yea double and treble those thousands; and that with the same care and contrivance by which they got them. Is this to live comfortably, or to be rich? Do we not see how early they rise; how late they go to bed? how full of the exchange, the shop, the ware-house, the custom-house; of bills, bonds, charter-parties, &c., they are? running up and down, as if it were to

save the life of a condemned innocent. An insatiable lust, and therein ungrateful to God, as well as hurtful to men; who giveth it to them for use, and not to love: this is the abuse. And if this care, contrivance and industry, and that continually, be not from the love of money, in those who have ten times more than they began with, and much more than they need, I know not what testimony a man can give of his love to anything.

The Apostle chargeth Timothy in the sight of God, and before Jesus Christ, "that he fail not to charge them that are rich in this world, that they trust not in uncertain riches, but in the living God who giveth liberally;" and that they do good with them, that they may be rich in good works. Oh! that people would use the light that Christ hath given them, to search and see how far they are under the power of this iniquity! For if they would watch against the love of the world, and be less in bondage to the things that are seen, which are temporal, they would set their hearts upon things above, that are of an eternal nature. Their life would be hid with Christ in God, out of the reach of all the uncertainties of time, and troubles and changes of mortality.

Nay, if people would but consider how hardly riches are got, how uncertainly they are kept, the envy they bring; that they can neither make a man wise, nor cure diseases, nor add to life, much less give peace in death: no, nor hardly yield any solid benefit above food and raiment, which may be had without them, and that if there be any good use for them, it is to relieve others in distress; being but stewards of the plentiful providences of God, and consequently accountable for our stewardship; if, I say, these considerations had any room in our minds, we should not thus haste to get, nor care to hide such a mean and impotent thing. Oh! that the cross of Christ, which is the spirit and power of God in man, might have more place in the soul, that it might crucify us more and more to the world and the world to us; that, like the days of paradise, the earth might again be the footstool; and the treasures of the earth a servant, and not a god, to man!

1724. It is earnestly desired that all Friends everywhere be very careful to avoid all inordinate pursuit after the things of this world, by such ways and means as depend too much on the uncertain probabilities of hazardous enterprises; but rather labour to content themselves with such a plain way and manner of living, as is most agreeable to the self-denying principle of Truth, which we profess, and which is most conducive to that tranquillity of mind that is requisite to a religious conduct through this troublesome world.

CIRCULAR OF THE BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

In again calling the attention of Auxiliaries to the Annual Queries to be answered previous to the general meeting of the Association in the Fourth month, the Corresponding Committee would press upon Friends, who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answers to *all* the Queries and of forwarding their reports *seasonably* to the Depository.

It may be recollected, that in making donations to Auxiliaries, the board are guided in deciding what number of Bibles and Testaments shall be sent to each, by the information given in its report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every case, how boxes should be marked and forwarded; and

their receipt should always be promptly acknowledged.

Address John Richardson, No. 116 N. Fourth street, Philadelphia.

THOMAS KIMBER,
CHARLES YARNALL,
SAMUEL BETTLE, JR.
Committee of Correspondence.

Philad., Second mo., 1861.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliary during the past year?
2. What number of Bibles and Testaments have been sold by the Auxiliary within the past year?
3. How many members, male and female, are there belonging to the Auxiliary?
4. What number of families of Friends reside within its limits?
5. Are there any families of Friends within your limits not supplied with a copy of the Holy Scriptures in good clear type, and on fair paper; if so, how many?
6. How many members of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?
7. How many Bibles and Testaments may probably be disposed of by sale within your limits?
8. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?
9. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?
10. What number would be required in order to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?
11. How many Bibles and Testaments are now on hand?

SUMMARY OF EVENTS.

EUROPE.—News from England to the 2d inst.

The American crisis is the leading topic of the British journals, and among the business community.—The new Indian loan has been introduced in London. It is for £3,000,000 sterling at five per cent. interest, redeemable after 1870.—The conference at Manchester, in relation to the production of cotton in India, attracts attention. Various resolutions were adopted, one of which calls on the government to afford encouragement to European traders, planters and capitalists.—Queen Victoria was to open Parliament in person, on the 5th inst.

It is rumored that the bullion in the Bank of France had been materially increased.

The bombardment of Gaeta continued suspended. The cause assigned is insufficient means for carrying it on. It is said that Francis the Second had received a letter from the French Emperor, counselling the King to cease resistance in order to save himself the humiliation of a capitulation. The fire of the besiegers had caused great devastation in Gaeta.

The great majority of the elections that have just taken place in Italy, is favourable to the policy of Cavour. The moderate party will have at least three-fourths of the votes in the new Parliament.

It is said that the Emperor of Austria has decided to grant a Constitution to Venetia.

Denmark has been urged by the great powers to grant concessions to Schleswig.

The National Gazette of Berlin complains, that of late years the government has been labouring to transform Prussia into an almost exclusively military state. In 1851, the expenses of the War department were 43 per cent. of the total expenditure; in 1858, 47 per cent.; and in 1861, 52½ per cent.

The Liverpool cotton market was rather inactive. Sales of the week, 33,000 bales. The quotations as follows, Uplands, fair, 7½d.; Mobile, 7½d.; New Orleans, 7½d. Broadstuffs were steady, at former quotations. Consols, 93½.

The Indian mail of Twelfth mo. 22d had been received in London. There appears to be much discontent in India. The Times' correspondent at Calcutta says, the presidency of Bengal is in a very angry state. There is not a contented mind, or a tranquil tongue in all the province.

UNITED STATES.—Congress.—The debates in both houses present no new features. Many petitions numerous, signed, are presented from day to day, urging

Congress to adopt some measures of conciliation, and many others objecting to any compromise, and calling on the government to sustain the laws.—The Tariff bill which passed the house, has been materially modified in the Senate. The warehousing system, as at present, has been restored. The investigating committee of the House of Representatives reported unanimously that they found no evidence of a secret organization hostile to the government that has for its object, upon its own responsibility, an attack upon the capitol, or any of the public property here, or an interruption of any of the functions of the government. On the 13th, the formality of counting the electoral votes was gone into in the House of Representatives, the Vice President and Senate of the United States being present. The tellers reported the result:

For Abraham Lincoln, of Illinois	180 votes.
" John C. Breckinridge, of Kentucky	72 "
" John Bell, of Tennessee	39 "
" Stephen A. Douglas, of Illinois	12 "

Whereupon the Vice President announced, that Abraham Lincoln had been duly elected President of the United States for the four years commencing on the 4th of Third month, 1861. He made a similar announcement as to Hannibal Hamlin, of Maine, for Vice President. On the 18th, Stanton, of Ohio, from the Military Committee, reported a bill supplemental to the acts of 1795 and 1807, providing for the calling forth of the militia for the execution of the laws of the Union, the suppression of insurrection, and repelling invasion, so as to extend their provisions to the case of insurrection against the authority of the United States, and to authorize the President, in cases where it may be lawful, to use the militia in addition to the army and navy, to accept the services of volunteers as cavalry, infantry and artillery, and to officer the same. The bill was opposed as a force measure, and likely to prevent a peaceable settlement of the present difficulties. It was passed to a second reading, by a vote of 110 to 57.

The Southern Congress.—This body has passed an act relative to the customs. It continues the U. S. officers in office, with the same salaries and powers as heretofore. The collectors are required, within two weeks after the passage of the act, to execute the same bonds as heretofore required by the U. S. government, and their subordinates to give bonds within one week after their appointment—these officers are required to take oath to discharge their duties, and support the Constitution of the provisional government. The following resolution was adopted in secret session: Resolved, That this government takes under its charge the questions of the difficulties now existing between the sovereign States of this confederacy and the government of the United States relating to the occupation of forts, arsenals, navy yards and other public establishments. And the President of this Congress is directed to communicate this resolution to the Governors of the several States.—Private letters from Montgomery, Ala., state that, with the exception of the delegates from South Carolina, the members of the Southern Congress generally anticipate a re-union to the old United States.

Louisiana.—The State convention has resolved to "permit" the United States to carry the mails for Louisiana, until the Southern confederacy shall be able to make some arrangement whereby it can perform its own mail service.

Georgia.—The Governor of Georgia has accepted the mediation of Virginia, and given assurance that Georgia will abstain, during the period contemplated, from all acts calculated to produce a collision of arms between that State and the general government.

Virginia.—The State convention assembled on the 13th inst. John Janney, of Loudon county, was chosen President. On taking the chair, he made a speech, expressing devotedness to the Union, but also said that Virginia would insist on her rights, as the condition of her remaining in the confederacy. It is believed that a highly conservative feeling prevails in the convention, and that no hasty or inconsiderate action need be anticipated. Returns from 103 counties in Virginia show a majority of 39,408 for a reference of the question of secession to a vote of the people, in case of the State convention passing an ordinance of secession.

North Carolina.—Advices from North Carolina convey the assurance that North Carolina is averse to secession. The State convention will contain a majority of Union men, all of whom favour the Crittenden amendment, or something akin to it.

Tennessee.—No convention will be called in this State, the people having voted against it. The Union candidates had an aggregate majority of more than 50,000.

Florida.—The Legislature has passed a stay law, and a bill authorizing the issue of treasury notes.

Philadelphia.—Mortality last week, 301. Small-pox,

18; scarlet fever, 24; diphtheria, 11; convulsions, 20; consumption, 49. Adults, 130; children, 171. The amount of gas made at the several gas works during the year 1860, was 639,578,000 cubic feet, of which 119,994,818 was used for the public lights. Within the last three years, the extent of street mains added has amounted to 168 miles, and the increase of consumers to nearly 12,000.

New York.—Mortality last week, 409.

Affairs at Washington.—The Secretary of the Treasury has advertised to receive proposals till the 23d inst. for a loan of \$8,000,000 under the late act, the successful bidders to deposit the amount accepted, on or before the 1st proximo.—The President elect was expected to arrive in Washington on the 23d inst.—The President has issued a proclamation declaring that an extraordinary occasion requires the Senate to convene, for the transaction of business, on the 4th of Third month, at noon, namely, to receive and act upon such communications as may be made to it on the part of the Executive. This proclamation is in accordance with usage, and to enable the incoming President to nominate, for confirmation, the members of his cabinet.—The report of the House Committee on the Indian Bond Abstractions has been made public. From it, it appears that Ex-secretary Floyd was disgracefully implicated in the robbery; that the President was notified of the theft a year ago; that the clerk, Bailey, was made the tool of the conspirators; that Russell is fearfully involved in the transaction, and that the government loses over six millions of dollars.—The peace conference, which has continued to conduct its deliberations with closed doors, was engaged on the 16th and 18th, in the consideration of a plan of settlement prepared and adopted by a committee of one commissioner from each State, to which the subject had been referred. The committee propose several amendments to the Constitution. The first prohibits slavery north of 36 degrees, 30 minutes north latitude in all the territories; south of that line it is not to be interfered with, and when any territory shall contain a population required for a member of Congress, it shall be admitted as a State, with or without slavery as the Constitution of such new State may provide. The second says, territory shall not be acquired by the United States unless by treaty, nor, except for naval and commercial stations and depots, unless such treaty shall be ratified by four-fifths of all the members of the Senate. The third prohibits Congress from abolishing slavery in the District of Columbia, without the consent of Maryland, and without the consent of the owners, and also from preventing the removal or transportation of slaves from one State or territory of the United States to any other State or territory, in which slavery is recognized by law or usage. The rest are as follow: "Art. 4. The third paragraph of the second section of the fourth article of the Constitution shall not be construed to prevent any of the States, by appropriate legislation, and through the action of their judicial and ministerial officers, from enforcing the delivery of fugitives from labour to the person to whom such service or labour is due. Art. 5. The foreign slave trade, and the importation of slaves into the United States and their territories, from places beyond the present limits thereof, are forever prohibited. Art. 6. The first, second, third and fifth articles, together with this article of these amendments, and the third paragraph of the second section of the first article of the Constitution, and the third paragraph of the second section of the fourth article thereof, shall not be amended or abolished without the consent of all the States. Art. 7. Congress shall provide by law that the United States shall pay to the owner the full value of his fugitive from labour in all cases where the marshal or other officer, whose duty it was to arrest such fugitive, was prevented from so doing by violence or intimidation, or when, after arrest, such fugitive was rescued by force, and the owner thereby prevented and obstructed in the pursuit of his remedy for the recovery of such fugitive." The proposed amendments met with a strong opposition from some of the Northern members.

The Markets.—*New York.*—Business continues depressed, and there is very little demand for money on the part of good borrowers. The rate for call loans is 5 a 7 per cent., and for best short paper, 6 a 7. Specie has accumulated in the New York banks, to the unprecedented amount of thirty-eight millions. The following were the quotations on the 18th instant. Chicago spring wheat, \$1.17 a \$1.20; red winter, \$1.30 a \$1.32; white Michigan, \$1.45; oats, 36 cts. a 37 cts.; new corn, 62 cts. a 63 cts.; old, 65 cts. a 66 cts. *Philadelphia.*—Red wheat, \$1.25 a \$1.27; white, \$1.33 a \$1.40; oats, 31 cts. a 33 cts.; new corn, 58 cts.; old, 65 cts. *Baltimore.*—Red wheat, \$1.25 a \$1.30; white, \$1.40 a \$1.60; yellow corn, 53 cts. a 57 cts.; white, 60 cts. a 63 cts.

The Mississippi Lead Mines.—The amount of lead ship-

ped last year from Galena, was 147,837 pigs, weighing 18,348,590 pounds, beside which over six millions of pounds was sent from other shipping points. The market value of the whole was about \$1,284,000.

U. S. Mint.—The operations of the mint at Philadelphia, during the last (First) month, were quite large. The number of pieces coined was 1,583,106, valued at \$8,148,421.

RECEIPTS.

Received from Dr. H. Tyson, Pa., per T. E. Lee, \$4 vols. 33 and 34; from Andrew Moore, Pa., \$6, vols. 32, 33, and 34.

FRIENDS' INDIAN INSTITUTE, TUNESSASSAH.

A man and a woman Friend are wanted to aid in conducting this Institution. A man and his wife would be preferred, one of whom should be qualified to teach in the school. Apply to

EBENEZER WORTH,
Marshallton, Chester Co., Pa.

THOS. WISTAR,
Fox Chase, Philadelphia Co., Pa.

JOEL EVANS,
Oakdnle P. O., Delaware Co., Pa.

Philad., Second mo. 5th, 1861.

WEST-TOWN SCHOOL.

A Friend and his wife are wanted to fill the station of Superintendent and Matron at West-town Boarding-School.

Application to be made to either of the following Friends: NATHAN SHARPLESS, Concord; JAMES EMLIN West Chester; SAMUEL HILLES, Wilmington; HENRY COPE or WILLIAM EVANS, Philadelphia.
Twelfth mo. 10th, 1860.

DIED, on the 13th of First month last, at his residence in Philadelphia, FOTHERGILL OGBORN, in the 66th year of his age. He bore a long and severe illness with remarkable patience and christian resignation, at one time remarking, "My Saviour suffered much more; and nothing for himself, but all for the sins of the world. I ought to rejoice to be counted worthy to partake of his sufferings." As the solemn hour of dissolution approached, he spoke of the great comfort it was to him, then, to feel that he had endeavoured to walk acceptably before the Lord, saying, that it had been his concern to train up his children in His fear, and instruct them in His ways; "but," he added, impressively, "none of these things save me; it is all mercy, the pure, unmerited mercy of God through Christ Jesus, that gains for me an admittance into the abode of never-ending peace and purity." There was granted him a clear view of acceptance, and he exclaimed, "Oh! the way is so clear—nothing in the way." After taking an affectionate leave of each one, he turned to a daughter, and with a look and accent, inexpressibly sweet, said, "Passing away, passing away, my dear, to realms of bliss." His last words were, "Lord, take me—going home, going home—Saviour—Glory—Glory,"—and so calm and still was his departure, that those present were scarcely sensible when he ceased to breathe.

—, on the 3rd inst., in Utica, New York, at the residence of his nephew C. C. Kellogg, ABRAHAM M. UNDERHILL, of Ledyard, Cayuga Co., N. Y. He was suddenly taken ill, on his return from Philadelphia, where he had witnessed the last moments and peaceful departure of his father-in-law, F. Ogborn. He had long and acceptably filled the station of elder, and his loss will be deeply felt. He was of a meek and quiet spirit, and unobtrusive manners, which much endeared him to his friends. His daily life evidenced his concern to walk with Jesus, yet his hope of salvation rested upon no works of his own, but upon the merits and mercy of a crucified and risen Lord. When the Bridegroom came, he was found with his lamp trimmed and burning, having an assurance that his "robes had been washed and made white in the blood of the Lamb." Many consoling expressions fell from his lips. He said to his wife, "I see my Saviour; my time is come," and nearly his last intelligible words were, "Over the river; I am ready." He then quietly passed away as one falling into a sweet sleep.

—, in this city, on the 29th of First month, after a protracted illness, which she bore with christian patience, ABI W., wife of Francis Lightfoot, aged thirty-six years; a member of the Northern District Monthly Meeting.

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Henry Hull.

For "The Friend."

(Continued from page 194.)

There are those in the present day who, like H. Hull, mourn over the weakness and declension in our religious Society; whose sorrow is not a mere fruitless emotion, but incites them, as Nehemiah's did him when he surveyed the desolations of Jerusalem, to arise and build against their own houses, and to animate others in the same good work. These are the true mourners, on whom the blessing rests. Such have no cause for dismay, or to distrust Him who has ever been the helper of the poor and the afflicted, "the Healer of the breach, and the Restorer of paths to dwell in." We believe His love and mercy are still toward the society; which he raised up as by his own right arm, protected, preserved, and prospered it, amid cruel persecutions and bitter suffering, and made it the instrument of great good to thousands.

And why should any distrust Him, or doubt that he will do the same for it in the present day, if he but faithfully sought unto? "I am the Lord," says he, "I change not." "His arm is not shortened that it cannot save, neither is his ear heavy that it cannot hear." "The mercy of the Lord is from everlasting to everlasting upon them that fear him; and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them." His is all that is wanting. Many as are the burdens and the trials of the upright; and much as they are struck at, if they hold on in their integrity, patiently and quietly pursuing the path of duty, help equal to their need will be granted, they will have their reward from Him, who knows their sincerity, and a brighter and better day will yet dawn upon the church.

We sometimes hear it said that the society has fulfilled its mission; that its service is closed, and there is no longer occasion to hold up conspicuously these christian testimonies, which were peculiar to

We entertain a very different view. Never, in our apprehension, was it more important that the free and independent work of the Holy Spirit, the manifestations of the light of the Lord Jesus Christ, should be faithfully maintained as the foundation of all vital religion; as that, without the practical experience of which, all profession of religion is an empty form, as "sounding brass and a tinkling cymbal." The other testimonies

and principles held by Friends, are also necessary to be supported, if they exist as a distinct body of christian professors. And we believe they will so exist; and that however some may swerve to the right hand, or others to the left; there will be those raised up and preserved, from one generation to another, who will be religiously bound to maintain these principles in their fullness and integrity; and to commend them to others, not by precept only, but by a godly and consistent example.

While listening to the presumptuous assertions that the service of Friends is over, and their testimonies obsolete, it is sometimes forcibly presented, that the wish is author of the thought. That the restraints of the cross, the mortification of human pride attendant on plainness of dress, language, behaviour and living, and the disuse of outward ceremonies, and the contemptuous sneer with which the wise and great of the world treat those christian practices, induce the lukewarm professor to wish they were out of the way; and that he could be esteemed a good Friend without them, or that the whole society was merged into some more fashionable sect. But, however agreeable this might be to such cross-shunning Quakers, we think they are not likely soon to be accommodated. He who laid upon the first Friends the obligation firmly to uphold these christian principles and practices, as intimately connected with true religion, we believe, will not leave himself without witnesses, constrained, by the power of his Spirit, firmly to maintain them, not in the dry formality of mere traditional authority, but in the newness of a spiritual life, flowing from Christ their Head. May none, then, yield to unprofitable discouragement; or indulge a disposition to lay the degeneracy at the door of others, while neglecting their own work; but all labour in the proffered ability, which can only come from on high, to "be built" up themselves "on our most holy faith," and to encourage others in the same blessed work.

Returning to England, after the Yearly Meeting in Dublin, H. Hull proceeded in his visit to Friends in that land. Having attended two Monthly Meetings, he makes the following remarks, viz:

"I had to reflect upon the disposition there is in men to adhere to old customs; as well from the preference I had for the method of managing the concerns of the society in my native land, as from the attachment I discovered in Friends here to their own mode; and also, the easy way in which they did their business, in some cases, without waiting to feel their minds impressed with religious concern, manifesting little more seriousness than if met to consider any interesting matter relating to the business of this life. Yet I found they were no strangers to the baptizing power of Truth, which, in considering the proposal to recommend as a minister, a precious sweet-spirited woman, seemed to prevail amongst them, and she was acknowledged as such. I thought I saw, that my recommending them to weightiness of spirit, was considered by some as "stamping things too high;" they seemed not to understand me, and I was grieved at the want of a right understanding among the

knowing, who certainly had correct views of the letter of the discipline—but where this alone is relied upon, it renders insensible to the Divine life, so that a resurrection through the power of Christ Jesus, the blessed Head of the church, is necessary, in order to do his work. I am fully of the belief, that it would be better for our Society, if there was more generally a dependence upon the Spirit that quickeneth—the humble and sincere labourers would be more comforted, by seeing an advancement in the work of reformation, and our meetings would be more to edification than they now are."

"I went to Ipswich, and attended the Quarterly Meeting held there for the county of Suffolk. The want of more devotedness to the Lord's cause, occasioned the meeting to be dull and heavy; it held long, and I hope ended well at last, through the continued mercy and forgiveness of our heavenly Father. Next day I attended the usual meeting at Ipswich, where the word preached, was in declaring the controversy of the Lord against negligent parents, who, while careful of their children, and anxiously seeking to provide for them an abundance of the good things of this life, neglect to cultivate the mind, and to train their offspring up in a religious life and conversation. The care necessary to provide comfortable accommodations in this life, certainly should not be omitted—parents would undoubtedly fall under condemnation for this; but how much soever this may be attended to, or whatever abundance of riches parents may have to leave their children, they neglect the highest and truest interest of their offspring, who do not endeavour to bring them up in the fear and admonition of the Lord, and place themselves in a situation, wherein they are not likely to receive as much consolation from their children, as if they were walking in the Truth. Oh! that those who have much wealth to leave, would lay these things deeply to heart, and improve by the renewed visitations which are extended, in order to gather them from the barren mountains of an empty profession, and from the thorny wilderness of the world, into the peaceful enclosure of the heavenly Jerusalem. In the evening we had a public meeting, which was attended by many of the principal inhabitants, and the doctrines of Truth flowed with clearness and the force of gospel authority; praised be Israel's Helper, who enabled a feeble instrument to labour.

"Finding that Ann Burgess [afterward Ann Jones] and Elizabeth Robson, had a prospect similar to my own, of attending the meetings of Friends in Suffolk and Norfolk, we concluded to proceed in company. Ann proposing a meeting with the town's people at —, it was accordingly held in a building formerly used as a theatre. A large company assembled, who have behaved solidly, and many interesting Gospel Truths were delivered, which appeared to afford satisfaction. The women Friends having supplied themselves with a number of religious tracts, they were distributed at the close of the meeting, and were respectfully received. The next day being the first of the week, we sat with Friends of Yarmouth, and in the evening had a meeting with the inhabitants generally, who assembled in such numbers, that Friends' house was not

near large enough to hold them; several hundred standing about the house, and in the yard. A very solemn quiet prevailed over the meeting, both during the time of silence, and while the doctrines of the gospel were preached to them."

"We found many young people under Divine visitation as we passed along, confirming us in the belief of the continuation of the heavenly Father's love toward the children of believing parents, for which we bless his holy name. But, alas! other instances are to be observed, which give occasion for mourning and lamentation, as when the prophet said, 'Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!' Great, indeed, must have been the prophet's bitterness of spirit, as his expressions evince; yet, in the Lord's time his sorrows were mitigated. And the baptisms of the servants of Christ in our day, are known to be somewhat similar; yet at seasons they are favoured as with a brook by the way. From Norwich we proceeded, and had meetings at Lammas, North Walsingham and Wells, which was formerly the residence of Edmund Peckover; now, but very few Friends reside here, and some of these are almost totally ignorant of what our religious principles are. We visited them in their families, and left some books amongst them, and also distributed a number among those who were not of our Society. They received them thankfully, and I had a secret belief that our visit to this place would be blest to some of them. One young man, a Friend, seemed to be much tendered, and I trust will give up to the renewed visitation mercifully extended to him; but Oh! the want of fathers and mothers in Israel."

"On our way to Lynn, we had a meeting at Swaffham—attended Lynn meeting in the morning, and had one appointed for the town's people generally, at six o'clock in the evening. This was a comfortable season, the precious uniting love of our heavenly Father was witnessed among us, filling our hearts with desires for the welfare of the people. The house belonging to Friends being small, notice of the meeting was not widely spread, and dear Anu Burgess proposed our having another meeting the day following, which was accordingly held in the meeting-house belonging to the Independents. A very large number of persons assembled, many more than could get into the house, and the preacher of the congregation was very active in endeavouring to settle the meeting, by procuring seats for the people as they came in. The meeting ended comfortably, and I was thankful it had been held. The minister appeared well satisfied, expressing his desire that the good advice which had been delivered amongst them might be treasured up and improved by. Much tenderness was evident among some of the people."

(To be continued.)

Most to be Coveted.—How desirable it is to live each day as though it were the last; to be in truth, a dedicated disciple of the blessed and holy Jesus; however stripped and tried; however cast into the furnace, heated seven times more than ordinary. Oh, to be a purified spirit, a saint clothed in white raiment; how it is to be coveted, though all things else vanish, or become as a scroll.—*Sarah Cresson.*

Periodical Literature in California.—There are 9 English, 2 French, 1 Spanish, and 4 German daily papers in San Francisco, Cal. There are 22 weeklies, whereof 18 are English, 3 French, and 1 Italian. There are 7 monthlies, one of which is medical, and another religious.

From the Quarterly Review.

A National Suicide.

We have now to describe one of the most remarkable political movements originating in ambition and priestcraft, and working on ignorance and fanaticism, that is to be found in the history of any people. The paramount sovereign of the Kafir race, encouraged by the doubtful result of some of the conflicts of the last war, and alarmed probably at the gradual consolidation of the British power, resolved, in 1857, to strike another blow for supremacy, the success of which he hoped, by working upon the superstition of his people, to make decisive and complete. For this purpose, he availed himself of a traditional belief, that a species of millenium would some day dawn upon the Kafir race. He employed in carrying out his designs a prophet, who possessed much influence in the country. This man boldly predicted that on a certain day when the sun rose in the morning, it would wander for a time in the heavens, and then set in the east, when a hurricane immediately coming on, would immediately sweep all who had not believed in him, and obeyed his mandates, whether Europeans or Kaffirs, from the earth; or as the prophecy sometimes varied, that two suns would rise at the time the great event was to happen, when the English were to walk into the sea, which was to open a road for them, until they arrived at Illonga, where Satan was to dispose of them all; that the ancestors of the Kaffirs were then to rise from the dead, with countless herds of cattle of an improved breed, to be distributed amongst their followers, who thenceforth restored to youth, and endowed with immortal beauty, were to reside for countless ages in a Kafir paradise. The fulfilment of these predictions was however contingent upon the Kaffirs having first destroyed all their cattle and corn, and having refrained from cultivating the ground, so as to leave them wholly without the means of subsistence. This extraordinary belief spread rapidly through the country, and the singular spectacle was presented of a people exerting themselves energetically to destroy their whole property, and reduce themselves to a state of absolute want.

For a considerable time before and up to the very day appointed for the fulfilment of the prophecy, the followers of the prophet, (and they composed the greater part of the nation,) slaughtered the whole of their cattle, and destroyed whatever of their subsistence was left. They rethatched their huts in the strongest manner, that they might be able to resist the expected hurricane; and finally on the appointed day they shut themselves up in their habitations, waiting in terror and hope, the wonderful events that were to take place. There were three things, however, that were significantly exempted from the command of universal destruction that had gone forth from the prophet, namely, horses, arms, and ammunition, these were not even to be disposed of, but sedulously increased by purchase, theft, or any other means. The object of this cruel deception, planned by the paramount sovereign of the Kafir tribes, and generally fostered by his subordinate chiefs, was to create such an amount of distress, that the Kaffirs, desperate from want, and frantic from disappointment and despair, might immediately engage in another British war, and sweep the white intruders from the land. A plan had accordingly been organized for invading the eastern frontier, at several points simultaneously, along a line of over a hundred miles in length.

On the afternoon of the day fixed for the great miracle, no signs or wonders having been observed, tens of thousands of poor and ignorant victims of

this atrocious political conspiracy, emerged from their huts downcast, ruined and destitute. Only one-third of the people had refused to obey the mandates of the prophet, preserved their cattle and corn, and cultivated their land. The country had been divided into believers and unbelievers, and fierce dissensions raged between them. The now destitute believers formed themselves into bands of robbers, and pillaged their unbelieving countrymen and Europeans. The country was covered by crowds of women and children digging for wild roots, as the only subsistence they could procure. In the district of Kaffraria proper, where the movement commenced, several influential chiefs committed suicide, from despair at the state of destitution to which their families were reduced, and one of the leading chiefs begged to be allowed to work for wages on the roads.

The movement, so far from having fulfilled the expectations of its originators, had a completely opposite result. The power of the chiefs who had fostered the delusion, was completely broken. The people, in thousands and ten of thousands, renounced their allegiance, crowded in multitudes to beg employment on the British public works, or migrated with their wives and children into the colonial territory, in search of employment. In an official report for the year 1857, it is stated, that of the Kafir population, 30,000 had become hire servants in the colony; that many thousands had fled beyond the borders, probably only to perish; that vast numbers were supported by charitable aid, and that 68,034 souls had disappeared from British Kaffraria alone, in the first seven months of that year. A similar disappearance took place in the population in Kaffraria proper, but at least to double the extent. The colony of the Cape and the other British possessions in South Africa sustained no injury. The crisis passed, leaving the country infinitely more prosperous and secure than it had ever been before. A restless nation, thus for years harassed the frontier, was suddenly converted into useful labourers. Those who had formerly done their best to destroy the resources of the colony, are now by their industry, giving them a greater development; and so satisfied is the capitalist and landed proprietor with the quality of the labour supplied, that the government has found it difficult to meet the increasing demand.

The difficulty of the Cape government may be said to have been thus solved; and considering the manner in which the solution has been brought about, it is impossible not to be struck with the solemn fact that presents itself. A people presenting a formidable obstacle to the advance of civilization, and the spread of christianity in South Africa, may be said to have committed political suicide under the influence of its political delusions. No exterminating sword was needed by the great Disposer of events, to put an end to a confederation of barbarians, but it was suddenly broken up and scattered by the effect of the gross infatuation which they had themselves encouraged.

"The influence hitherto possessed by the chiefs," wrote the Governor of the Cape, in 1858, "continues in the present state of destitution rapidly to decline, and I hope that this will be so effectually the case, that they can never hereafter exercise an influence over their race, which they have hitherto almost always employed for evil; and it is impossible to reflect on the sufferings of the aged females and the children, without feeling the utmost indignation against those chiefs who, for their own selfish and ambitious projects, have brought such severe distress on their nation; and I feel quite satisfied that their late conduct has irretrievably destroyed that portion of their influence, which we

still left to them, that henceforth we may govern the country ourselves, the chiefs being mere dependents upon us."

The crisis through which the Kaffir nation has recently passed, involves changes far more important than the destruction of the power of the chiefs. It necessitates, and is leading to, a complete alteration in the habits of the entire race. After exterminating their horned stock, the milk of which had from time immemorial formed their chief support, they are necessarily compelled to become cultivators of the soil. Voluntarily to destroy their cattle was voluntarily to destroy their entire polity, and to abolish all their national habits and customs. In the impressive words of Sir George Gray, when addressing the colonial legislature, "These events are likely to secure for us the blessings of a lasting peace, and of a prosperity surpassing any expectations which could, a short time since, have been reasonably formed, and having been brought about by means so novel and unexpected, and so entirely beyond man's control, they teach us to turn with thankful gratitude to that overruling Providence, which has so wonderfully worked out its own designs."

The following abstract of the population returns of British Kaffria on the 1st of June, 1858, shows the immense decrease of population, consequent on the destruction of food.

	Kaffir Population.		
	June 1st, 1857.	June 1st, 1858.	Decrease.
Number of Kraals	3,942	1,291	2,651
Adults	50,045	27,320	22,725
Children	54,676	24,866	29,810
Total	104,721	52,186	52,535

For "The Friend."

Afflictions for the Gospel's Sake.

(Continued from page 196.)

A citizen of Bristol, writing to his friend in London, under date of 19th of April, 1682, says: "Yesterday the Quakers' meeting was again disturbed by our new Sir John and his men. The constables came not with him, they by agreement having placed themselves in the meeting-room, and had for their company several fiddlers, a drummer with a drum, also a flag and arms. For this company victuals and liquor were provided, to carry on the designed revel and riot. Just as the sheriff came, the doors of the meeting-house were thrown open, and the fiddlers began to play. The sheriff smiling, asked what was the meaning of this. One of his brother informers answered, they meant to be merry and came there to dance. They attempted to lay hold of several young women to take them in, [having probably met outside the house,] who, fearful of being abused by so vile a company, held fast by the ancient women; upon which two of the girls, with the women who sheltered them, were committed by the sheriff to Bridewell, and with them two more for reproving them. The manner of the Quaker woman's reproof was thus: 'Well, Sheriff Knight, I see that though we cannot be suffered to serve God, these shall, to serve the devil. Our peaceable meetings you seek to make riots, and here you yourselves are rioting and revelling to a great excess. Oh, these doings are a shame to Bristol, which was once reputed a sober and well-governed city. Now it is altered, for the profane, the drunkards, revellers, &c., are countenanced, but those that fear God, are made a prey of; surely God will visit heavily with his judgments for these crying sins.'"

Great havoc was made on Friends' goods and stock and furniture for their religious meetings,

even when held in silence. When their persecutors enter a shop, though there is abundance of goods in view, yet they break open chests, counters, &c., and thence take their money. If no money is found, they take shop or household goods, and of them generally double the value. If any speak to them in reproof for their unjust proceedings, they threaten them with a prison. All this has to be endured by innocent men and women from wicked, cruel persons, who rob and abuse them at their will. At one time, several of these notorious informers, as they are often called, came to one of the meetings, took out seven men and sent them to Newgate, and then nailed up the doors upon fourteen men and eighty-seven women, and kept them there nearly six hours. While these were locked up, the afternoon meeting began at the other meeting-house, which those who attended were not suffered to enter, but were obliged to meet in an open court, where Tilly and his accomplices fastened them in till between four and five o'clock in the evening. The Sheriff came to their next meeting, and commanded the king's peace to be kept; a serious woman present answered, "We do keep the king's peace, and we came here to keep our peace with the King of kings." Upon this, he sent her and three more to Newgate. Several youth under sixteen years old, were put in the stocks, which was contrary to law. On the 7th of the month termed July, the meeting consisting chiefly of children, was dispersed. It was remarkable to see the gravity and manly courage with which some of the boys conducted, keeping close to their religious meetings in the absence of their parents, and undergoing, on that account, many abuses with patience. There were then about one hundred and sixty in jail. On the 23d, eight boys were put in the stocks two hours and a half. On the 30th, in the afternoon, about fifty-five were at the meeting, when Helliard beat many of them in a cruel manner over their heads with a twisted whalebone stick; few of them escaping without some marks of his fury on their heads, necks or faces.

On the 3d of the next month, Tilly, another informer, beat many of the children with a small faggot stick, but they bore it patiently. Others were beaten on the 11th, and several sent to Bridewell. Helliard beat Joseph Kippon, a young lad, about the head, till he was ready to swoon, and sent eleven boys and four girls to Bridewell, till a friend engaged for their appearance next day before the deputy-mayor, who endeavoured by persuasions and threats to make them promise to come no more to meetings, but in that respect, the children were unmovable. Wherefore they were again sent to prison, Helliard to terrify them, charging the keeper to provide a new cat-o'-nine-tails against next morning, and he urged the justices next day to have them corrected, but could not effect his cruel design. The boys and girls were mostly from ten to twelve years old. In this year, there were confined in the two jails one hundred and thirty-six Friends, very much crowded, and some of them were thrust into a dark dungeon, where they were obliged to burn a candle constantly.

The fearlessness and constancy of those men and women, in persisting in the discharge of what they believed to be their religious duty, leads us to believe, that they were favoured with the presence and support of their Lord and Saviour, giving them the knowledge of his will, and enabling them to endure hardship as good soldiers of Jesus Christ. The innocent boldness and fortitude of children and the young people, in following the example of their parents and older friends, by keeping up their meetings for the public worship of God in the face of cruel persecution, shows the

sense they had of the importance of this religious duty, and the obligation they felt to perform it, whatever might be the consequences, even while debarred of the company of their fathers and mothers, who were locked up in filthy dungeons. It would be well for our young friends to make themselves acquainted with the history of the rise of their Society, the doctrines and testimonies which their forefathers held, and their firmness in maintaining them. Follow them as they followed Christ, and he will make you pillars in his church, and reward you with the white stone and the new name upon it.

In the year 1683, one hundred and ninety-one Friends in Bristol were returned into the exchequer on the statute of £20 per month for absence from the national worship, and their fines within that period amounted to £16,440, or about eighty thousand dollars. The prisoners in Newgate drew up an account of the outrages committed by the keeper, and his bad language to them. In the account they say, "At length it pleased the Lord to visit this keeper with his judgments, which were dreadful, that he could not eat, nor sleep, but very little. By day he would strive against it, and by drinking and keeping vain company, endeavoured to get ease for his troubled conscience, and while the effect of the liquor was upon him in the day-time, he would seem as if nothing was amiss. At night he was in agony; then he would desire us to pray for him, and wish he had never seen the inside of the jail, saying it had undone him. He desired several of us to forgive what he had done; to which we replied, he should ask forgiveness of God, for we did forgive him. Doctors were sent for, and he was bled; but he told them no physic would do him good, his distemper was another thing, and no man could do him good; his day was over, and there was no hope of mercy from God for him. Seeing him in this woful condition, our hearts did pity him, and desired if the will of the Lord was so, he might find a place of repentance. Some of us had opportunities to speak with him, and found that he had his senses and understanding well, and we used such arguments as in christian tenderness we thought best, to persuade him out of his hardness and unbelief. One of us said to him, we hoped his day was not over, because he had a sense of his condition. To which he answered, I thank you for your good hope, but I have no faith to believe; and further said, Faith is the gift of God; so nothing would enter him, but that his day was over, and there was no mercy for him. In this miserable state he continued until the last of the Ninth month, and in the morning ended this miserable life." They say, "this is not made public, the Lord knows, out of any revenge to the persons concerned, but as a warning to all. Neither is it of any self-boasting, as though by our own ability we had undergone all the cruelties inflicted on us; but to Him that lives for evermore, do we ascribe the glory; by his power alone, we have been supported. And if this example of God's judgments on this man, shall stop any from their evil courses, we have our end."

(To be concluded.)

Mere Profession.—Oh! what a pity it is, so many up and down, satisfy themselves with a mere profession of Truth; only having a name to live, when they are really dead, as to the quickenings of heavenly virtue.—*John Griffith.*

The London *Chemical News* states that hundreds of barrels of the clarified fat of horses are imported from Ostend, a seaport of Belgium, to England, and sold in London for genuine butter.

For "The Friend."
A Pilgrimage to my Mother-Land.
(Continued from page 197.)

"The people are not nude, as many suppose Africans to be generally. Of course we except children, and even they are not always so. The apparel of a man consists of a shoeoto, cloth and cap. The shoeoto is a sort of loose trousers, fastened with a string directly above the hips. He dispenses with the cloth when at labour. Instead of this cloth, the wealthy wear a tobe, a loose, large garment, worn over the shoulders, and falling below the knees: they are generally handsomely embroidered. Sometimes, however, a cloth of velvet, silk or some other expensive material is substituted. Instead of the shoeoto, men and boys are sometimes seen with garments made exactly like the kilts of the Scotch Highlanders; the cloth too is worn in much the same way as the Highlander's plaid. The attire of the women is even more simple, consisting of one or two cloths passed round the body. They wear besides a sort of turban, and in a few instances, another cloth over the breast and shoulders. The costume of some Africans costs as much as that of many of the most extravagant dandies of civilized countries.

"We met several of those individuals who, though entirely of Negro parentage, are white, from the absence of pigmentum or colouring matter from the skin, hair and eyes; both in features and texture of hair, however, they still resemble the Negro. But little is known of this phenomenon, notwithstanding the fact that it is common to all races of men, and even to inferior animals, white horses, birds, mice, etc., being often seen. A fact which we observed, is perhaps not yet known, namely, that between the albino proper, and those in whom there is a normal development of pigmentum, there are individuals possessing more or less colour, so that if a series were formed embracing both extremes, the difference between any consecutive two would be hardly perceptible. The first digressions are characterized by a reddish tinge of hair, and complexion in harmony, but difficult to describe. These characteristics are observed still more prominent in other individuals, and thus on, till some are found with complexions as light as mulattoes, although not otherwise like them. From these the deviation still continues, till at length the perfect albino is found. Albinos, whether of the Indian, Negro or white race, are not uncommon in America, but they seldom attract attention, as without particular observation they seem like ordinary white men. For instance, one of the most prominent editors of a daily newspaper in New York, is an albino. The term was first applied by the Portuguese towards these people. They cannot well endure exposure to bright daylight, their eyes lacking the protection which is afforded to others by the colour in the iris, etc.

"Not long since, and even now, there are not a few who regard the African to be like the snake or alligator, a lazy creature, whose life is spent basking in the sunshine, and subsisting on roots and herbs or whatever else of food within reach of his arm. A Negro friend of mine mentioned to no less a personage than a professor in a medical school in America, that he had read in the work of Denham and Clapperton, that women are commonly seen in Africa spinning by the road-side, and selling boiled potatoes, roast-meats, etc. 'Nonsense,' said he, 'that is all English romance: can you believe such folly?' Nevertheless I assert, and appeal to every one who has visited this section of Africa to verify my assertion, that there is not a more industrious people on the face of the

earth. Rise as early as you please, and enter a native compound, and you will there find the women engaged at their varied occupations. Go at night as late as you please, and there by the feeble light of her lamp she is seen in the act of labour, spinning, weaving or preparing food for the ensuing day. There is not a child among the Akus—I say nothing of other African tribes—who is not instructed in some means of realizing a living. The men are builders, blacksmiths, iron-smelters, tanners and leather-workers, tailors, carpenters, calabash-carvers, weavers, basket, hat and mat-makers, farmers: the women weave, spin, dye, cook, brew, make pots, oils, soap and I know not what else.

"Not many years since, much attention was excited among practical chemists by the invention of the percolator, an apparatus for extracting in a very short time the virtues of medicinal herbs, etc. Essentially the same contrivance is used, and has been used from time immemorial by the native Africans, in making lye from ashes for the manufacture of soap, and for dyeing. A small aperture is made in the bottom of a large earthen vessel, which is covered with straw and then filled with ashes. This is placed over a similar vessel, so as slightly to enter it. Water is then suffered to percolate slowly through the first vessel into the second, which, as it does so, extracts all the soluble matter from the ashes.

"Although the native blacksmiths frequently execute very fine productions of their art, yet their apparatus is very rude. They work sitting on the ground. Their bellows is hewn out of a block of wood about three feet long, and six or seven inches deep, in the form of two cups connected by a tube, to the middle of which another tube of clay is attached, through which the current of air is propelled. The two cavities are each covered with a sack of untanned hide, and a stick of wood about three feet long, is fastened to each sack. A little boy having hold of the ends of these sticks, lifts and depresses them alternately, and thus secures the action. Although different in appearance, these bellows operate on the same principle as those of civilized construction. For fuel they use charcoal made from the hard shell surrounding the kernel of the palm-nut.

"I passed through two iron-smelting villages on the road between Oyo and Isehin in Yoruba, but they were not in operation, as the war had driven the inhabitants into the larger towns for protection. The furnaces, or the portion of them above the surface of the earth, are made of clay. They are in the form of cylinders, about thirty inches high; the diameter of the bases about six feet. A hole is made in the upper base, communicating both with six or seven similar holes around the convex surface, and, by a small orifice, with a large cavity underground and beneath the cylinder. In this, immediately under the orifice, I found a mass of slag. They use charcoal for fuel, which they produce in abundance in the forests, in the midst of which these villages are usually located.

"The apparatus of the weavers is very simple. There are two kinds, one used by the men, producing cloth of only a few inches in width, and another by the women, producing cloth as wide as of English manufacture. The men can make cloth of an indefinite length: the apparatus used by the women, limits the length of the cloth to about two and a half yards. I forbear a description of either of these contrivances, as such as I could make would hardly be intelligible.

"The implements of the farmers are only two, a bill-hook and hoe. The hoe is not bad in itself, but very badly mounted for use by a civilized far-

mer. The handles are short, rendering it necessary for the operator to stoop in using them. The soil is prepared by heaping the surface-earth in hills, close together and regularly in parallel lines. Cotton, yams, corn, cassava, beans, grow close together in the same field.

"The beautiful blue, almost purple dye of their cloths is not from the common indigo-plant of the East and West Indies, but from a large climbing plant. The leaves and shoots are gathered while young and tender. They are then crushed in wooden mortars, and the pulp made up in balls and dried. For dyeing, a few of these balls are placed in a strong lye made from ashes, and suffered to remain until the water becomes offensive from the decomposition of vegetable matter. The cloths are then put in, and moved about until sufficiently coloured. There are dyeing establishments in all the towns from Lagos to Ilorin.

"Palm-oil factories, as one would suppose from the quantity of the oil exported from Lagos and other parts of the West African coast, are very numerous. The process of extracting the oil is simple. The nuts are gathered by men. From one to four or five women separate them from the integuments. They are then passed on to other women, who boil them in large earthen pots. Another set crush off the fibre in mortars. This done, they are placed in large clay vats filled with water, and two or three women tread out the semi-liquid oil, which comes to the surface as disengaged from the fibre, where it is collected and again boiled to get rid of the water which mechanically adheres to it. The inner surface of these clay vats, having at first absorbed a small quantity of oil, is not afterwards affected either by the water or oil. It is said that palm-oil loses its colour by being kept for some time at the boiling temperature.

"No part of the palm-nut is wasted. The oil being extracted, the fibre, which still retains some oil, is dried and used for kindling. The kernel is used for making another oil, *adi*, excellent for burning in lamps and making native soap. The hard shell or pericarp is burnt for charcoal, and used by the native blacksmiths. They prepare several other kinds of oil, such as agusi, beni, and ori, or shea butter. The last, which possesses medicinal virtues, is now exported from Abbeokuta.

"Palm-oil, considering the profit which it brings the manufacturer, the abundant growth of the plant which yields it, and the great and increasing demand for it, is destined to become of great commercial importance."

(To be continued.)

The Attendance of Religious Meetings on Week-days.—John Hoskins was favoured in early life with a visitation of Divine love, and during his apprenticeship, his mind became impressed with an apprehension of duty to attend religious meetings held on those called week-days, in which he met with various discouragements; but continuing faithful in bearing the cross, his concern to fulfil this important duty, as he advanced in life, and was engaged in its active scenes for the support of an increasing family, became more fervent and extensive; being often heard to say, while endeavouring to impress a sense of its importance on the minds of others, that religious meetings were of little benefit to himself, if his tender offspring, or the youth placed under his care, were absent; thus evincing by example and precept, a lively sense of the solemn obligation we are under to render worship in our public assemblies to the Author and Dispenser of all our blessings.—*Memorial of John Hoskins.*

For "The Friend."

Remove not the Ancient Land-Mark, which thy Fathers have Set.

Who is there that, from "the dreadful post of observation," has carefully noted the course of things in our religious Society for the last twenty years at least, that has failed to perceive the gradual change after change, and innovation upon innovation surreptitiously attempted, and in some places made, upon our doctrines and testimonies. To such an extent has this been the case, that unless we look back through the painful retrospect of a somewhat lengthened period, we can scarcely realize to the full, the rude and ruthless spirit of aggressiveness that, disregarding the ancient, and truth-honoured land-marks which our fathers have set, has less and less covertly sought to bring in, and to fasten upon us a modern and modified Quakerism, which our early Friends would have rejected as but reprobate silver; or as the "neither hot nor cold" state, which the "faithful and true Witness" declared unto the Angel of one of the primitive churches, He would "spue out of his mouth."

So much has this been the case in London Yearly Meeting, that one of its members in the station of a minister lately said, "our testimony to plain language is gone." Now could this be, unless there was a falling away first from the precious principles and doctrines, which may be considered as the goodly tree, from whence our practices and testimonies, as living branches, legitimately proceed. Another, we have been told, has been recently acknowledged a minister, by a Monthly and Quarterly Meeting of the same Yearly Meeting, who does not conform to our testimony in relation to a plain dress. While this fails not to lay open the great defection and weakness in these meetings, it is also manifest that such examples will not be likely to remain isolated and uninfluential. This innovating, revolutionary wave must sweep on; and must likewise, in its desolating course, weaken and leave, if not testified against and come out from, till dimness of vision and the sorrows of spiritual widowhood, become the bitter portion, not only of those who connive at, and indulge in them, but, in measure, of the body also, of which such backsliding members are retained as a part. For what, in the camp of Israel of old, kept back from successfully going up against the enemies of the Lord at the siege of Ai? Was it not that Achan, a single member of a family of one of the tribes, had committed a trespass in the accursed thing, because he had disobeyed the commandment of the Lord in what was, apparently, of no greater moment than the dereliction of the faithful maintenance of our christian testimonies. Thence, in the painful record, there was no going forward in the service and journey of the Lord, until the camp was cleansed by the detection of the accursed silver, and wedge of gold, and Babylonish garment, and their destruction, with the transgressor Achan also, he and his family and all that he had. A mournful monument of disobedience and rebellion against the Lord, in whatever He requires of us.

I have long believed, that the precious testimonies given to our religious Society to uphold, are as binding upon us,—being a part of that visible and eminent ensign, which it was designed we should faithfully maintain before the world,—as were the peculiar testimonies, the statutes and the ordinances so sacredly enjoined upon the highly favoured, but unfaithful and rebellious children of Israel. We can scarcely fail to be familiar with the dealings of the Lord their God with them, in turning from them, and giving them up to the dominion of their enemies when they turned aside

from these seemingly small, but solemnly imposed rites and ceremonies. Particularly the institution of the Sabbath (see Exod. xxxi. 13—17,) which was to be for a "sign," and "a perpetual covenant throughout their generations."

Now it is no less evident, that just so fast and so far as this religious Society, either in London Yearly Meeting or any where else slight, or despise, or turn aside from the faithful maintenance of the christian testimonies given to our forefathers in the Truth and to us to cleave to, and to uphold, and for which they conscientiously suffered, in some instances, even unto death, just so surely and quickly will the Lord, who is a jealous God, withdraw himself from us either as individuals or as a people. And unless we return unto Him, will give us up to the dominion of our spiritual enemies, suffering us to wander in the wilderness in a solitary way, having no city to dwell in, till hungry and thirsty, our souls faint within us. Yea, do we not already see and feel His displeasure for these things? "Hath not the Lord covered the daughter of Zion with a cloud of his anger," even at this very time, and in this part of his heritage? Has not the love of the world, with the mixing therewith, and the consequent infusion of its spirit, lamentably drawn many visited sons and daughters of our profession away from the Truth, till through the deceitfulness of sin, with the propensity of the heart unto evil we have become blinded and estranged from the ever-precious and only saving light, grace and Spirit of our holy Redeemer? So that these practices and testimonies having become so insignificant and unmodish, or their requisitions, "so cut into proud flesh," as George Fox aptly expresses, or what is perhaps not less to be feared from the delusive and evil-inspired apprehension, that this Society has filled up the measure of its mission, have we not in a weak, unwatchful, yet Satan-triumphing hour, been induced, either wholly or in part, to compromise these testimonies of the Truth as it is in Jesus, and consequently are grown more and more ashamed of Him with our profession of him;—ashamed of self-denial and the daily cross, till we are in great danger, unless induced to return, to repent and to do the first works, of being classed with those of whom the Son of man will be ashamed, when he cometh in the glory of his Father with the holy angels.

Then if any of us have been tempted to make light of these Truth-required and time-honoured precepts and observances; if we have in any wise rejected its pointings as it is in our Holy Head, by refusing his statutes and commandments imposed, it may be, for our mortification, to try and to prove us; or if we have sought to modify or remove these "ancient land-marks, which our fathers have set." Oh! how needful that we truly repent, and seek for restoration and preservation by simple submission to Divine grace. That remains all powerful to redeem and to save. That which teaches all things, and bringeth all things to our remembrance. The anointing of Christ Jesus our Deliverer, which abideth in us, and is truth and no lie. Oh! that we may take heed thereto as for our life. Remembering the prophetic admonition: "If ye will inquire, inquire ye: return, come." For thus saith the Lord, "know that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts. Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way? And now what hast thou to do in the way of Egypt, (in following the fashions, and vanities, and customs of this world, which our fathers came out from :) to drink the (polluted) waters of Sihon?

or what hast thou to do in the way of Assyria, (the city of spiritual captivity) to drink the waters of the river?"

If we are ever again brought back to primitive zeal and holiness, with their primitive fruits and principles, it must be by returning to the Lord our God; and as was the case with Israel formerly, "with all our hearts, and with all our souls." Then will He be entreated of us, and will revive us, and return unto us with blessings. Though we have transgressed his covenants, and therein have dealt treacherously against him, yet He that hath torn us, will thereupon heal us; He that hath smitten, will bind us up. He will restore judges as at the first, and counsellors as at the beginning. The shout of a King will again be heard in our camp. And the cloud which hath so long, and so mournfully rested upon the tabernacle, even till it seemed almost withdrawn, will again be lifted, and the command given to journey forward, to the unspeakable joy and rejoicing of the upright in heart.

Population of London.—A correspondent of the *New York World* gives the following curious statistics of the general population of London: "If we were to analyze the population of London, and compare the number of individuals of each class with an ordinary sized town, with a population of say 10,000, we should find in this vast metropolis as many persons as would fill two towns with Jews, ten towns with persons who regularly work on the first day of the week, fourteen towns with habitual gin-drinkers, more than ten towns, who are every year found intoxicated in the streets, five towns with fallen women, one with children trained in crime, one with thieves and receivers of stolen goods, half a town with Italians, four towns with Germans, two towns with French, while there are as many Irish as would fill the city of Dublin, and more Roman Catholics than would fill the city of Rome."

1689. Dear Friends and brethren in Christ Jesus, whom the Lord, by his eternal arm and power, hath preserved to this day, all walk in the power and Spirit of God, that is over all, in love and unity. For love overcomes, and builds up and unites all the members of Christ to Him, the Head. Love keeps out all strife, and is of God. Love and charity never fail, but keep the mind above all outward things, or strife about outward things. It is of God, and overcomes evil, casts out all false fears, and unites all the hearts of his people together in the heaven'y joy, concord and unity. The God of peace preserve you all, and settle and establish you in Christ Jesus, your life and salvation, in whom you all have peace with God. And so all walk in Him, that you may be ordered in his peaceable, heavenly wisdom to the glory of God, and the comfort one of another. Amen.

G. F.

Curious Evidence of the Force of the Waves.—As a curious evidence of the fury of the storm, and the force with which the waves were dashed against the base of the cliffs on the exposed coast of Northern Scotland, it is mentioned in the *John O'Groat Journal*, that a person whose kitchen garden is situated about one hundred yards from the brink of the cliffs at Iresgoe, which are there upwards of one hundred feet in height, found a conger-eel among his cabbages, which had been thrown up with the spray to such a height above the cliff that the wind had carried it over one hundred yards intervening between the garden and the cliff-head, and landed it in the yard "quite convenient."

For "The Friend."
"Evil Communications Corrupt Good Manners."

When the followers of Elias Hicks were using great efforts to subvert the testimonies and good order of our religious Society, there were some Friends, who did not take more active measures with them in their work, which ended in separation, than to gratify their inclination, and manifest their sympathy with their cause by reading and circulating their printed papers and pamphlets, which promoted their final disconnection from the Society of Friends.

It was very evident, however, that most of these lost that lively interest they once enjoyed and felt for the maintenance of the various branches of our christian testimonies, much resembling that state in the Corinthian church, of which the Apostle speaking, says, "For this cause many are weak and sickly among you, and many sleep."

The late William Wood, of Smithfield, Ohio, an approved minister, and a substantial supporter of the discipline and good order established among us, on one occasion, in a meeting for discipline, in reference to the reading and circulation of pamphlets and books, published contrary to the provisions of the Discipline, relating to our religious principles and testimonies, said that "although favoured early to see the evil tendency of the dividing, separating spirit at work, yet even *now* he would not dare to trust himself in the indulgence of his curiosity in reading such documents, because 'evil communications will corrupt good manners.'"

There is no man or woman, however large may have been their experience of the work of God on their souls, who willingly and knowingly treads upon the enemy's ground, that is not fearfully liable to enter into his temptations; and to have their best feelings corroded, and their concern for the best welfare of themselves and the church much abated, or turned into a contrary direction.

It is the work of the deceiver, to keep mankind in ignorance of their own state and condition, and cause them to feel very confident in their *own* judgment and sense of things; whereby creaturely imagination is substituted for divine revelation; than which a more fatal error could scarcely befall any one. Is there not the same necessity for us at this day, if we would avoid the same result as before alluded to, to have nothing to do with pamphlets and books, put in print, contrary to the wholesome rules of our Discipline, and which relate to our religious principles and testimonies, or which tend to discord and division? for we may rest assured, "their words will eat as doth a canker."

Second month, 1861.

Pride, Gaiety and Conformity to the World.—The growth of pride, gaiety, and unbecoming conformity to the vain world in apparel, dialect and deportment seems to spread and gain ground amongst the professors of the blessed Truth at this day, to the inexpressible grief of the faithful, and great reproach of the Society in general; whereby the mouths of many of other communions, who have their eyes upon us, observing the extent of our religious principles and pretensions, make their remarks on our conduct and appearance, and are ready to say to this effect: Ye were once a plain people distinguishable in divers respects, particularly in plainness of habit and speech, from all others; but we now can scarce know you to be of the community of the Quakers, who at the first were very remarkable in their religious conduct, for their humility, plainness in apparel, and expression, simplicity, sobriety, gravity, and self-denial; but now what conformity to the fashions,

customs, grandeur and vanities of the world, are you run and running into, whilst under the profession of the guidance of the Spirit! You are coming over to us apace.—*David Hall.*

For "The Friend."
Diamonds, and the Pleasure of Possessing them.

The following curious and remarkable account, which has lately appeared in the newspapers, may we presume, be regarded as mainly correct:

"The most profound adamantologist in the world is the Duke of Brunswick. He has in his possession three millions of dollars worth of diamonds. He has just published a catalogue of them, and in the appendix there is a notice of the most celebrated diamonds in the world. This catalogue numbers 268 quarto pages, and gives with great detail, a list of his white transparent, first white, second white, steel white, blue white, light blue, light yellow, bright yellow, and various other diamonds.

"It relates how this adorned a Turkish sabre, that a royal diadem, another an Imperial collar, a third a Grand Electoral hat; this black diamond was an idol's eye, that brilliant rose diamond was taken from the Emperor Baber, at Agra, in 1526, (it weighs 41 carats, and is worth \$69,000,) those were the waistcoat buttons of the Emperor Don Pedro; this diamond ring, with the Stuart coat of arms and the cypher 'M. S.' belonged to Mary Queen of Scots; that pair of ear-rings hung once on Marie Antoinette. The Duke of Brunswick has in his possession fifteen of the ninety known diamonds, weighing thirty-six carats, but he has not a diamond worth \$200,000. He has plenty of diamonds worth \$20,000, \$30,000 and \$45,000 a-piece; he has two worth \$60,000 each, one worth \$70,000, and one worth \$80,000. He is in treaty now for two diamonds, one of which is worth \$232,000, and the other \$650,000, and which rank in the order of precedence established by adamantologists, in the sixth rank, that is, next after the Orloff diamond of Russia. In his list of celebrated diamonds, he places in the front rank a brilliant white diamond, weighing 250 carats, and belonging to some East India Prince, and worth \$2,500,000; next comes the Koh-i-noor, which weighs 186 carats, and which he sets down as worth \$1,383,840; next comes the Rajah of Matara's (Borneo) diamond; it is of the most beautiful water conceivable; the Governor of Batavia offered the Rajah \$150,000, two brigs of war, armed, equipped and provisioned for six months, and a large quantity of cannon-balls, powder and Congreve rockets; the Rajah refused them all, and preferred to keep his diamond, which passes for a talisman; it is worth \$1,339,455. Next comes the Great Mogul, which is of a beautiful rose colour, and of the shape and size of half a hen's egg. It is worth \$784,000, according to the Duke of Brunswick's valuation, though Tavernier, the traveller, sets it down as being worth \$2,344,655. The Regent's diamond of France (and which by the way belonged to Lord Chatham's father, who brought it from India, concealed in the heel of his shoe,) comes only in the fifth rank; it weighs 136½ carats—it is worth \$739,840; it is the purest diamond known; it required two years to cut it; before it was cut, it weighed 410 carats; the chippings of it were sold for \$410,000.

"The Duke of Brunswick says the Orloff diamond of Russia is worth only \$340,360, and not \$18,516,580, as some persons have pretended; and he says the Nancy diamond, which Prince Paul Demidoff purchased at the price of \$400,000, is worth only \$29,160; but then the Duke of

Brunswick reckons its historical value as nothing, although it once adorned the sword of Charles the Bold, was found after his death on the battle-field of Nancy, was sold in Switzerland, carried to Portugal, and there sold, belonging to King Antonio, to Henry III., was swallowed by a noble to whom he confided it—swallowed by the faithful noble, rather than deliver it to robbers, and was found in his body, which was disinterred for the purpose of discovering it. The Duke of Brunswick dare not leave Paris, at any period of the year; his diamonds keep him chained there. He dare not sleep from home a single night. Then, he lives in a house constructed not so much for comfort as for security. It is burglar proof, surrounded on every side by a high wall; the wall itself is surmounted by a lofty iron railing, defended by innumerable sharp spear-heads, which are so contrived, that if any person touches one of them, a chime of bells begins instantly to ring an alarm; this iron railing cost him \$14,127. He keeps his diamonds in a safe, built in a thick wall; his bed is placed against it, that no burglar may break into it without killing or at least wakening him, and that he may amuse himself with them without leaving his bed. This safe is lined with granite and iron; the locks have a secret which must be known before they can be opened; if opened by violence, a discharge of fire-arms takes place, which will inevitably kill the burglar, and at the same time a chime of bells in every room in the house are set ringing. He has but one window in his bed-room; the sash is of the stoutest iron; the shutters are of thick sheet-iron. The ceiling of his room is plated with iron, and so is the floor. The door opening into it, is of solid sheet-iron, and cannot be entered unless one be master of the secret combination of the lock."

Now, we apprehend, our readers will mostly conclude that the Duke of Brunswick, if not a monomaniac, is at best a very foolish man. They may well deem it passing strange, that a rational, immortal being should allow his faculties and powers to be thus absorbed, and his affections riveted upon objects of such a paltry nature. But let us consider whether the ease of this individual does not suggest something for profitable self-examination. Are the objects of our anxious desire, and the things we are pursuing with the most untiring industry and perseverance, really of much greater value than the Duke's glittering toys? To test the question, let us ask our hearts how we shall be likely to estimate them, when that solemn moment arrives, as it soon will, when the awful realities of the invisible world are about to open upon us, and we shall be called to give an account of our stewardship. Ah! of how little moment will all the wealth, and honours, and pleasures, of this perishing world, then seem in comparison with the blessedness of an interest in Christ our Redeemer. If then mercifully favoured with calmness and a sound mind, we shall see and feel as many thousands who have gone down before us into the dark valley, already have, that they only are truly wise, who have laboured earnestly to lay up for themselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

May we all, with full purpose of heart, be concerned to seek for grace and strength to press after the heavenly riches, and obey the injunction, "Seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."

Man would make anything his end and happiness rather than God.

The Oil Business.—In answer to many inquiries from various sources, regarding the reliability of the oil business, and the certainty of returns from investments in it, we can say that it is generally conceded hereabouts the most magnificent field for gaining wealth that has ever been opened up in any country. The process of procuring the oil has become so systematized by the use of improved machinery, and a more accurate knowledge of the geological formation of the oil region and the manner in which the oil is deposited, that each effort at procuring it seems to be more successful than preceding ones. Most of the claims on Oil Creek, and the Allegheny river between Warren and Franklin, have been taken up, yet there are plenty of opportunities offered every day for capitalists to invest, by leasing or purchasing claims or wells already sunk. The prices asked are usually seemingly enormously high, but the fact that oil is procured in such vast quantities, as from ten to one hundred barrels per day per well, which meets with ready sale at good prices for cash, has a tendency to invite men to purchase claims at almost any price.

Very few individuals are in the business alone. Companies are formed with a certain capital stock, or by a combination of effort and a payment of proportionate expenses; and when oil is procured, the companies find that they soon have business enough to demand the entire attention of each member of the firm, one company sometimes having as many as a dozen or more wells in operation. The pioneers in the business suffered from misfortune and disappointment, and many of them abandoned the field entirely ruined in fortune, but their efforts only incited others to action, and now claims which were abandoned, are being worked to advantage, paying as high as two hundred per cent. on the capital invested. The estimated value of oil property owned by men living in Erie, will exceed \$1,500,000, at the market rates. It is located in Mecca, Ohio, Canada West, and Warren, Venango, Crawford and Erie counties in this State, and its extent is being added to daily.—*Erie Dispatch.*

Imputed Righteousness.—We are not pardoned, justified, redeemed or saved, by our own righteousness, works, merits or deservings, but by the righteousness, merits and works of this our blessed Lord and Saviour Jesus Christ, being both imparted and imputed to us, as he is of God, made unto us wisdom, righteousness, sanctification and redemption. Our reconciliation, redemption, pardon, sanctification and justification, having respect both to his suffering, death, and blood, upon the cross, as the one peace-offering and sacrifice, and as our High Priest, thereby making atonement and reconciliation for us, and giving himself a ransom for all unkind; and also to the effectual saving work of his grace and good Spirit within us, bringing us to experience true repentance, regeneration, and the new birth, wherein we partake of the fellowship of Christ's sufferings and power of his resurrection. In which grace we ought to persevere in newness of life, and faithful obedience unto him, unto the end, that we may be heirs of the eternal salvation, which Christ is the author of.—*George Whitehead*

A Blessed State.—Beware lest the things of the world occupy too much place in our minds. For it is a blessed state to enjoy and use the world, in the dominion of His life and power, who has quickened us by his light and spirit. In this stands all our peace and blessedness, that God be eyed in the first place; that we set him continually before our eyes; and that our eye be directed to him in

all things; as the eye of a handmaid to her mistress; that we may be able to say in truth and righteousness, that we have none in heaven but him; nor on the earth besides him.—*W. Penn.*

India-Rubber Cloths.—It is well known that the ordinary cloths covered with India-rubber, present a great resistance when they are pulled in the direction of the fibres, but that they tear with great facility, if they are made to undergo a traction tending to separate the threads united by the weaving. This is an inconvenience which might stand in the way of some of their uses, but which is provided against by the fabrication of a species of stuff or felt manufactured by machines of peculiar layers and in variable numbers of threads crossed in different directions, constitutes a species of regular felt obtained by mechanical means and produced at a low price, and is capable of supporting a traction in any direction. By covering these stuffs, formed of three, four, and even five and six coats of entangled threads, with a thin coat of India-rubber in a pulpy state, which, penetrating into the interstices of the fibres, still further increases their adhesion, there are obtained extended surfaces of a species of resisting and water-proof paper—a real vegetable parchment—capable of being very advantageously used for covering damp walls, also as a material well adapted for printing upon, and therefore to the making of large maps for walls, likewise of the globes and celestial spheres of large dimensions, which are employed in teaching cosmography or geography. By covering with this water-proof fabric a species of woollen wadding, garments are produced at once warm and water-proof, remarkable for their lowness of price, and especially for their lightness. By covering this same stuff, rendered adhesive, with cotton fabrics, it is usefully employed in making table-covers. Made to adhere to a thick woollen down, it can be employed as a substitute for the floor coverings of oil-cloth. By covering with two layers of a felt of this description the two sides of rough canvas, the manufacturer is able to unite in this combination the advantages of impermeability with those of greater resistance to mechanical action, and thus economically to obtain cloths adapted to the manufacture of sails, and to the coverings of carriages and merchandise.—*Late Paper.*

Keep out of the Reasoning.—Let not any look out with the wrong eye, to search when shall be the end of these things (seasons of suffering;) for a thousand years with the Lord are but as one day, and his long-suffering is great. Let all whose minds are turned towards God, keep out of the reasoning, which draws back into self-safety; lest thereby the nobility of your minds be clouded, and the plants choked, whose growth is but little in the Truth; but stand in God's fear, and mind his witness in your consciences, and join not to anything against that, and it will preserve you, though your strength be small.—*John Whitehead.*

If all men were perfect, we should meet with nothing in the conduct of others to suffer for the sake of God.

THE FRIEND.

THIRD MONTH 2, 1861.

An esteemed correspondent writing from Smyrna, N. York, states that as some Friends were on their

way to the Quarterly Meeting at Butternuts, on the 12th of Second month, having to cross the Unadilla river—then greatly swollen and filled with floating ice—they drove on to the bridge, which spans that stream, a little above the village of New Berlin. When about the centre of the bridge, the whole structure suddenly gave way, and precipitated sleighs, horses, people, planks and timbers into the swift current below. The Friends, eight in number, were immediately carried down the stream, amid the ice and timbers; four of them were rescued opposite the village of New Berlin, the other four, clinging to planks, floated down about two miles, but were finally taken from their perilous situation unhurt, except from exhaustion and long immersion in the chilling water. Our informant says, "they are all likely to get along well, which we think a great favour, and a marvellous deliverance; for which many tears of gratitude to the great Preserver of men have been shed." The horses were all lost.

FRIENDS' SELECT SCHOOLS IN PHILADELPHIA.

It is gratifying to find from the Report of the Joint Committee of the four Monthly Meetings in this city, having the oversight of these schools, that they are in a satisfactory condition, and that so many of our members show a proper estimation of their value, by placing their children in them for scholastic education. We have taken occasion at different times to advert to the peculiar advantages these seminaries possess, for imparting a sound and liberal education, and we are persuaded that all Friends who give them a fair trial, find them fully equal to what may be reasonably expected of such institutions, even in this day of progress and improvement. The number on the registers of the two principal and the primary schools, at the date of the Report, was one hundred and eighty-seven.

We are glad that the committee continues to feel the importance of having the clothing of the scholars plain and consistent with the profession made by Friends. We know it has been a source of concern to them, that comparatively few of the parents and guardians having children in these schools, manifest sufficient religious care to restrain them within the bounds of true simplicity; but we trust they will not grow weary in their efforts to bring about a more general observance of this well-founded testimony of our religious Society, and that our members more universally will be willing to conform the apparel of their children to it.

The following extracts from the Report, we think, will interest our readers:

"As stated in a former report, the committee have endeavoured to conduct the schools with a due regard to economy, but they have felt it obligatory upon them at the same time, to maintain their standing as seminaries, in which our youthful members may find the requisite facilities for acquiring a good education. In order to secure this result, well qualified teachers must be employed; and if, as in our principal schools, numerous studies are taught, there must be a sufficient number of them to take charge of all the different branches, so that the pupils may receive the assistance necessary to their desired progress in learning."

"It has been very gratifying to observe a marked improvement in the boys' school, in respect to regularity of attendance, the average the past year being higher than in any former one; the pupils also much more generally attend meetings on Fifth-day."

"The lectures on chemistry, natural philosophy and other scientific subjects, which are delivered at the boys' school, and illustrated by appropriate

experiments, are also attended by most of the pupils from the girls' school. Good order and harmony have generally prevailed in the schools during the past year, and the committee commend them to the continued notice and kind support of their friends, who have children to educate. There has been no material change in the course of instruction, which, in the two principal schools, embraces most of the branches deemed essential to a solid and liberal education.

"The instruction and right training of the youth committed to their charge, has always been felt by consistent Friends to be a serious and highly responsible obligation. It was to aid them in the performance of this christian duty, that Select Schools were established by the Monthly Meetings, and we think there can be no doubt they have been a blessing to many of our children, tending to preserve them in an attachment to our religious Society, and a willingness to submit to the salutary restraints our profession requires of its members. But in order that this beneficial influence may be continued, it is important they should be conducted as '*Friends' Schools*,' the children attending them, manifesting in dress and demeanour, that they belong to our religious Society. This is a subject to which we desire again to call the attention of the parents and caretakers of pupils, it being very desirable that all of them should co-operate with the concern of the Monthly Meetings, and do their part towards restraining their children from gaiety in apparel. We believe if this duty was faithfully and affectionately performed, it would often be blessed to the youth, and the parents themselves would be rewarded by the feeling of peace, and the gratitude of their beloved offspring, when they come to riper years. We would also tenderly remind our fellow-members, that although good schools may be a great assistance in the right education of their children, the most important part of it must be accomplished *at home*, and that we should seek for Divine help to enable us by precept and example to turn their feet into the narrow path which leads to life and peace.

"First month, 1861."

SUMMARY OF EVENTS.

EUROPE.—News from England to the 10th ult.

The French Emperor opened the Legislature on the 4th ult. He gives pacific assurances, and reiterates the non-intervention policy.

Queen Victoria opened Parliament in person on the 5th ult. In her speech, she alludes to the American troubles, expressing a fervent wish for their amicable adjustment.

The underwriters at London and Liverpool had advanced the rate of insurance 1 per cent. on cargoes from the seceded States.

The House of Commons had rejected the call on the government for a Reform bill.

The bullion in the Bank of England had increased £215,000. The London money market was stringent; no discounts were made below 7 per cent.

The Liverpool cotton market was inactive, and quotations barely maintained. The breadstuffs market was in a similar condition.

The condition of the Bank of France was steadily improving, and a reduction of the rate of discount was shortly expected.

Several powder magazines at Gaeta had blown up, killing a great many men. The garrison had asked forty-eight hours' armistice to bury the dead, to which Gen. Cialdini assented, and offered to supply necessaries for the wounded. The battery of St. Antonio was greatly damaged by one of the explosions, and one side of it had been destroyed by the besiegers. It was reported that a thousand scaling ladders had been sent to the forces before Gaeta. Strong columns of Sardinian troops were marching through Umbria towards Naples. A portion of them had arrived at Perugia.

A late Constantinople despatch says, that the Porte

continues to refuse its consent to a prolonged occupation of Syria by the French.

The telegraph cable, from Atranto to Corfu, has been safely submerged.

England has been invited by France to stop Garibaldi's career, but declines on the plea that the Neapolitans ought to be left to settle their own matters themselves.

UNITED STATES.—Congress.—The House bill authorizing the Postmaster-General to discontinue the postal service in the seceding States, passed the Senate by a vote of 34 to 12. The Senate amendments to the Tariff bill were all concurred in by the House of Representatives, except those levying duties on tea and coffee. On the 25th, a message was sent to the Senate announcing the passage of the bill, but insisting on certain amendments, and asking for a Committee of Conference. The Oregon and Washington War Debt bill, appropriating several millions of dollars, to pay debts incurred in those territories, some years since, for the suppression of Indian hostilities, has passed both houses.

Affairs in Washington.—The Peace conference continued its sessions, up to the evening of the 25th, without having finally determined anything. Its slow progress is attributed to speech making, that bane of deliberative assemblies. The first and second amendments proposed by the committee, have, it is understood, been adopted by the conference. Opinions as to any good result from the labours of the conference, vary according to the bias and wishes of the parties. The Baltimore American says, that a distinguished Southern member of the Peace conference, in a letter received at its office, expressed himself, as follows: "As a matter of opinion, I can say that peace will be preserved, and the Union restored. We have reached the bottom of our troubles, and henceforth our fortunes will be brighter. The conference has met and overcome the territorial difficulties in a mode satisfactory to all the slave States represented, and we entertain no doubt that we shall overcome all other difficulties, and reach a result on all the points in controversy to the satisfaction of a large majority."—Abraham Lincoln, the President elect, arrived in Washington on the 23d, some hours before the expected time, thus avoiding the public receptions arranged for that city, and in Baltimore.

Colorado.—Both Houses of Congress have passed the bill for organizing a territorial government. Its southern line will cut off a portion of New Mexico, containing about 7000 inhabitants, chiefly Spanish and Indians. The organic act contains no provision in reference to slavery.

Captured Forts.—The Charleston Mercury gives a list of the various fortifications belonging to the United States, which have been taken possession of by the seceding States. They are 16 in number with 1262 guns, and cost the government about \$6,500,000.

California.—San Francisco dates of the 6th state, that a panic prevailed, on account of several heavy failures, in that city. Trade generally was very dull. Wheat had advanced, large sales having been made at \$1.75 a \$1.80 per 100 pounds.

Mississippi.—The Legislature has levied an additional tax of fifty per cent. upon the present State tax, and authorized the Governor to borrow two millions of dollars at ten per cent., payable in one, two and three years out of the accruing revenues of the State.

New York.—Mortality last week, 390.

Philadelphia.—Mortality last week, 286.

Georgia.—The ships Martha J. Ward, barque Adjusta and brig Harold belonging to citizens of New York, have been seized in the port of Savannah, by order of the Governor of Georgia, in consequence of the arms seized in New York, not having been all released. It is stated that these vessels will be held until the arms referred to are delivered up.

The Southern Congress.—This body has unanimously passed an act declaring the establishment of the free navigation of the Mississippi river. The Finance Committee has been instructed to inquire into the expediency of laying an export duty on cotton. Another act declares, that all laws of the United States of America, in force and in use in the Confederate States of America, on the first day of November last, and not inconsistent with the Constitution of the said Confederate States, be and the same are hereby continued in force until repealed or altered by the Congress.

The Eight Million Loan.—There were 160 bidders for this loan, and \$14,355,000 were offered at various rates from 80 to 96 and \$4,519,000 was awarded at 90 15-100, the remainder at rates ranging from 90 1/2 to 96. Some sales of the new loan were made in New York on the 25th, at 93 a 94; but it was mostly held at 94 a 95.

Missouri.—At the election held last week, a majority

of the people voted against the holding of a State convention.

Arkansas.—At the late election a strong Union vote was polled, but the majority appears to be for a convention, and most of the delegates chosen to be secessionists.

Texas.—Several thousand U. S. troops have been, for some time past, stationed in Texas, under the command of Gen. Twiggs. On the 25th, information reached the War department, that Gen. Twiggs had surrendered to the revolutionists all the government property, in his charge as commander of that military department. The federal troops will be allowed to leave the State if they desire to do so. The property thus transferred is valued at \$1,300,000. The secession of Texas has created a panic in various parts of that State. Many of the most industrious and enterprising of the inhabitants will, it is stated, seek new homes in California and elsewhere.

The Seceding States.—Three commissioners have been appointed, who will be accredited from the "Confederated States," to the new administration; it is supposed that in the mean while no attempts will be made to dislodge the federal forces from the forts still held by them. Duties on imports continue to be collected as heretofore in these States, but the collectors assume to perform their duties under the authority of the States in which they reside, and hold and receive the duties, subject to the same authority. Some of the officers of customs in these States have resigned their commissions, before assuming new duties, but an equal number have entered into the service of the States, without doing so. The mail contractors in the seceded States are continually asking whether they will be paid as heretofore, to which the Post-office department responds affirmatively, stating that drafts will be issued to them on the postmasters to be paid from the postal revenue collected within those States. The Secretary of the Treasury, in a communication to Congress, speaking of the lawless proceedings in the seceding States, justly observes, that, throughout the whole course of encroachment, the federal government has borne itself with a spirit of paternal forbearance, of which there is no example in history—of a republic waiting in the patient hope that the empire of reason would resume its sway over those whom the excitement of passion has thus blinded, and trusting that the friends of good order, wearied with submission to proceedings which they disapprove, would at no distant day rally under the banner of the Union, and exert themselves with vigour and success against the prevailing recklessness and violence.

RECEIPTS.

Received from H. Knowles, agt., N. Y., for Benj. R. Knowles and Geo. W. Brown, \$2 each, vol. 34, for Jos. Collins, \$2, vol. 33; from M. Thistlewaite, N. Y., \$2, to 17 vol. 35.

NOTICE.

We have been requested to state that the little work, "My Mother-Land," from which we are publishing some extracts, may be procured from the author, No. 661 N. Thirteenth street, Philadelphia.

FRIENDS' INDIAN INSTITUTE, TUNESSASSAH.

A man and a woman Friend are wanted to aid in conducting this Institution. A man and his wife would be preferred, one of whom should be qualified to teach in the school. Apply to

EBENEZER WORTH,
Marshallton, Chester Co., Pa.
THOS. WISTAR,
Fox Chase, Philadelphia Co., Pa.
JOEL EVANS,
Oakdale P. O., Delaware Co., Pa.

Philad., Second mo. 5th, 1861.

WEST-TOWN SCHOOL.

A Friend and his wife are wanted to fill the stations of Superintendent and Matron at West-town Boarding-School.

Application to be made to either of the following Friends: NATHAN SHARPLESS, Concord; JAMES EMLEN, West Chester; SAMUEL HILLES, Wilmington; HENRY COPE or WILLIAM EVANS, Philadelphia.

Twelfth mo. 10th, 1860.

DIED, on the 15th of First month, in the seventy-fifth year of his age, JOHN RUARDS; a member of Springfield Meeting, Delaware county, Pa.

PILE & MELROY, PRINTERS,
Lodge street, opposite the Pennsylvania Bank.

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Henry Hull.

For "The Friend."

(Continued from page 202.)

He and his female companions appear to have been closely united in the fellowship of the gospel; and, through the power of Divine love, to have been made one another's helpers, and joy in the Lord. He makes the following memoranda respecting their remaining services, viz:

"On the morning previous to the meeting, my companions having proposed visiting the families of Friends in Lynn, we sat with the family where we lodged. I was much depressed, and my bodily strength being but feeble, I informed my dear friends while we were together, that I believed it best for me not to join in the family visit. A little rest seemed to be necessary for me; yet I made his proposition in some fear, lest it should discourage the dear Friends who believed themselves called to enter upon the visit; but from their reply, I was induced to believe it would not. My mind was much affected with tenderness, and filled with humble acknowledgments to the great and good Master, whom we were endeavouring to serve, who had sweetly united our spirits in the labour, and made us willing to be one another's helpers in his blessed cause and service. After the completion of the visit, which occupied only two days, we rode to Downham, and had a good meeting with a number of professors, and in the afternoon another at Wearham. The danger of trusting in the name of being worshippers, without coming to the experience of true spiritual worship, and fulfilling the duties of a religious life, was plainly held forth amongst them. Next day we were at Brandon, where only one family of Friends reside, and these were absent from home. Some of the neighbours attended, and we were not sorry for the pains which were taken to procure the meeting, as it proved a solid good time, and ended well.

"We then went to Thetford, and had a favoured meeting with a number of the town's people. There is only one member of society left in this place, and here my labours in the county of Norfolk closed. Oh! what shall I say for you, the posterity of a people once highly favoured and zealous for the Truth! You have lost the lustre which made them shine as lights in the world, during the days of persecution. 'The gold has become dim, and the most fine gold is changed.' The dust of the earth has marred thy beauty—thy sons and thy daughters,

in many instances, have swooned in thy streets, because those who stood as fathers and mothers, and who ought to have been such indeed, have not broken bread—spiritual bread, unto them. Many of thy goodly sons and precious daughters, have strayed in the paths of folly, and been lost as in the wilderness of the world. Strangers inhabit your dwellings, and the sons of aliens have taken your possessions, so that the houses which were erected for the purpose of performing that worship which is due to Zion's King, are left as habitations for the owls and the bats, where naught but dismal solitude reigns, instead of prayers and praises proceeding from the lips of grateful mortals, aspiring after the blissful habitations of the righteous. Oh! what a contrast between the seventeenth and the nineteenth century! Mournful indeed, as respects the decay of zeal in the professors of the ever blessed Truth, as it is in Jesus. But thy King, O Zion, reigneth—his mercies are still known and enjoyed, by those whose allegiance is true unto Him, and he is still graciously disposed to lengthen thy cords, and strengthen thy stakes.

"In the course of this visit, we were generally led in our gospel services, to serious inquiring persons of other religious denominations, many of whom appeared to be acquainted with pure spiritual worship; and humble, fervent desires were frequently raised, that these might experience their strength renewed, by feeding on that bread which comes down from heaven. Yet we did not forget the professors with us; and amid all the sorrow we had to endure, on account of the manifest departures from the simplicity and purity of our holy profession, we rejoiced in finding those who seemed sensible of a renewed visitation of good extended to them, with the offers of Divine assistance, upon the terms of repentance for past deviations and a more entire dedication of themselves to the Lord's service, following him in all his requirings. But the number of these is small in this country; may the visit we have made be a means of strengthening them.

"At Mildenhall we had a meeting with a few Friends and a number of other societies, to good satisfaction. The baptizing power of Truth united our spirits, and strengthened us to labour in the gospel, to the humbling of our minds in thankful acknowledgment to Israel's Shepherd, for his continued goodness to poor dependent man, whose greatest efforts, even in the best of causes, cannot produce the precious effects that are witnessed, when the Lord is pleased to vouchsafe his Divine power, and spread a covering of solemnity over the mind. When he thus condescends to favour his creatures, both the visitors and visited are encouraged to look unto Him, the source of all true consolation, as the comforter and helper in the time of need.

"At Bury we had a pretty large meeting, though the house was undergoing some repairs, and our friends had but a few hours to take down the scaffolds, and prepare it for the occasion. The meeting ended solidly. Next morning we set out for Needham, and as we rode out of the town, Ann Burgess asked me if I felt clear of Bury? by which

I perceived that she did not; and as we had travelled together in much unity, I felt free to go back.

"Next day being the first day of the week, we sat the morning meeting with Friends, and had a large and favoured meeting with the town's people in the afternoon. We then had meetings at Sudbury, and at a small town in the vicinity, after which we went home with our friend, Samuel Alexander; and having been travelling pretty constantly for several weeks, we rested a few days at his house. Here we parted; the women Friends going to Ipswich, and I to Norwich to attend a funeral."

"Feeling my mind turned toward York, I bent my course that way. Since I left Uxbridge, I felt much depressed, in reflecting on my long separation from my family and business, and was more discouraged than at any time since I left home. But He who knows the desires of my heart to serve, and follow him, caused his precious love and life to break in upon my soul, so that I was enabled again to commend myself and mine to his holy care and keeping, and become resigned to my situation, without feeling any reluctance to encounter the toils and fatigues necessarily attendant on the prosecution of this arduous journey.

"Our next meeting was at Leicester, where there are but few Friends; on the following day, at Nottingham, I saw the widow of our late friend, John Storer, who appeared in a loving disposition toward her friends, and comforted in the remembrance of her beloved husband, though deprived by death of his company. After having meetings at Nottingham, Mansfield and Chesterfield, we reached Sheffield, where we staid two or three days; attended their meeting on Fifth-day and on First-day morning, and in the evening had a public meeting, where a large number of persons assembled, many more than could get into their large house. They behaved very solidly, and were attentive to the doctrines of Truth which were delivered. That devoted and valued servant of Christ, Thomas Colley, sat with us in the morning meeting, for the first time after having had an attack of illness, in which he was given over by his physician. In a visit to his house, Divine goodness was pleased to cement our spirits by the holy influence of his love, which sweetly spread over a number of Friends who were present; blessed be his name for the favour!

"On Second-day, we proceeded to Doncaster, where the power of Truth was eminently vouchsafed for our help, in a meeting we had with Friends and the town's people. We then had meetings at Ackworth, Wakefield, Leeds and Darlington; at the last two of which I was largely opened to declare to the professors of christianity, the necessity of doing, as well as hearing, the sayings of Christ. The servants of our Lord Jesus Christ have need of patience in this day, as well as in the times of persecution; for although their sufferings are not now of the same kind as they were then, yet they are many and great; and none more discouraging, than to behold the careless and unconcerned state of some of the professors of Truth, evidenced by

the dullness and almost lifelessness of some of their meetings; while those held with persons who are not members with us, are precious seasons, by reason of the renewed extension of heavenly love and the call to come unto Christ Jesus, who is the way, the truth, and the life. Truth is truth, though all men forsake it—it still remains unchangeably the same, and its own excellence will recommend it, even though the conduct of its professors does not.

"But while we have to mourn the sorrowful dejection of some under our name, there are others closely engaged in religious exercise, desiring to keep their ranks in righteousness, so that no cause may be given to its enemies to speak ill of the ways thereof. Were it not for the precious unity I feel with these, through the love of our heavenly Father shed abroad in our hearts, I should feel discouraged; but my cup is at seasons made to overflow, and I am desirous to persevere in the path allotted me, until a release is proclaimed from the exercises and labours in which I am engaged. This precious love sustains and bears up my spirit, amid all the trials of mind I experience, as well as those of the body, which increase upon me, and I often feel great weakness, especially after long meetings: good is the will of the Lord."

(To be continued.)

From "The Leisure Hour."

The Garden.

(Continued from page 195.)

Crossing the green valley, and ascending the opposite slope, the way led again through a wilderness of immemorial trees, and up a continually rising ground. Suddenly, on reaching an open spot, we stood in front of an old round tower, solid as the masonry of a feudal castle. We entered and climbed the stone staircase, round and round the central pillar, and but dimly lighted by a few arrow-slits pierced at intervals in the granite wall. Breathless with the ascent, we emerged at length upon a narrow gallery. Was it a delusion? Had we really climbed a hundred feet into the air? or had we taken all that trouble and wasted all that breath in ascending fifteen or twenty? So it seemed at the first glance; for we had come out on the gallery not twenty feet above the summits of the tall trees that grew around the tower, and there they lay, those tree-tops, just beneath us, their close, compact mass of densest foliage showing like one vast bed of green damask cushions stretching away into the far distance, and large enough for the repose of all the Titans of ancient fable, and temptingly inviting them to slumber. Or, you might imagine the exquisite undulating surface, solid as the ground you had lately quitted, save at intervals when a fitful gust would stir a portion of the mass, when you instinctively recoiled from the sight as though the earth were heaving beneath you. The view from the tower, beyond this foreground of tree-tops, embraced the area of some half-score counties, and on a clear day enclosed landmarks known to be sixty miles asunder. There, looking down, we recognized, showing like a white thread, the three-mile road along which we had driven, and at three other points of the compass three other roads of like extent, traversing the same demesne, and all converging towards the ducal park and mansion.

We had descended from the tower, and found the means of refreshment in a lone hermitage in the wood; we had started again, and wandered through endless labyrinths of shady walks—through groves of graceful beech—by the margin of babbling streams, through glass conservatories where the ripe limes were nodding on the branch, and myriads of rare flowers dazzled the eye and

delighted the sense—through avenues of noble trees, and through realms of odorous roses; we had lost our guide, and strayed we knew not whither, when we found ourselves fronting a neat little gothic church, flanked by magnificent cypresses and a grove of ancient yews. Was the church a garden-church—a mere decoration? or was it a temple for the worship of God, reared in this earthly paradise? The latter, we found on inquiry, was the case. The Duke's chaplain was the incumbent, and his cure of souls lay among the Duke's family and retainers, who amounted to a considerable number, and formed a congregation regular in their attendance. The church was the household.

It is probable that in the course of our day's ramble, we did not see half of this modern garden; the evening began to close in before we were satiated with the view, and we had to leave much unexplored. We saw enough, however, to impress us with an idea of a garden, preferable, we think, even to that of Lord Bacon. Here, instead of thirty acres, was something like four hundred, and there was no necessity for carpenter's work to fabricate variety and create the illusion of distance. The aspect of the ground, though rich in the elements of the picturesque beyond comparison, was such that it was impossible to draw the line between the artificial and the natural. Everywhere nature had been indulged, instead of thwarted—beautified, instead of distorted. The garden-buildings were not only picturesque in effect, but each was the centre of its own appropriate locality; the Grecian temple did not contrast either with the ducal mansion or the feudal tower, but was out of sight of both, in a vale which might have bordered the groves of Academe; the solid tower rose amidst ancient trees, older than itself, perhaps; and where the farm-house and the labours of the husbandman were open to view from the garden, there was neither classic antiquity nor modern artificiality in the garden itself, to offend the eye of taste by unseemly contrast. Herein lies much of the secret of the science of gardening, or at least of that part of the science in which art and not nature is called into operation. We often see in gardens, both public and private, where much expense has been lavished, the most absurd effects produced by the incongruous mixture or juxtaposition of objects which do not harmonize with each other. In our public gardens we have Grecian statues, the Apollo Belvidere or the Autious, for instance, stuck up for martyrdom in a smoking saloon—or the group of the Laocoon agonizing in the grasp of the terrible serpent, by way of set-off to a ginger-beer stall! Suburban publicans are still less discriminating in their notions of harmony; we have seen Milton enthroned in a skittle-alley, and Queen Victoria swaying her sceptre where the policeman should have been swaying his truncheon. The retired cit, who not unfrequently takes to ornamental gardening after a life of money-making, is equally open to misadversion. He is fond of collecting all sorts of oddities in his grounds, if he can but get them a bargain—such as plaster casts, pieces of old armor or ordnance, a cashiered weather-vane mounted on a flag-staff, the figure-head of a ship, or an old rusty anchor, though he was never at sea (till he took to gardening) in his life; nay, we have seen him mount a sundial projected for one aspect, upon another, fronting a different part of the heavens.

All such absurdities point to ignorance of the true principles of gardening. It is one thing to be fond of a garden, as most men are now-a-days; it is another thing to know how to make the most and the best of a piece of garden-ground. A

garden, however small, may be laid out on true principles; and however large, and whatever natural advantages the ground may offer, it may be spoiled by ignoring or neglecting them. Fortunately, no man need be at a loss for information if he will condescend to seek it; he may find his vade-mecum in every bookseller's shop, and carry an able instructor in his pocket, at a cost little more than nominal.

A traveller in Russia, writing twenty years ago, describes with enthusiasm the ingenious arrangements by which the Russian gentry secure for themselves the pleasures of a garden within the walls of their own dwelling. The gardens out of doors in that country are for the most part magnificent failures; nearly all the flowers they exhibit, are grown in pots, and most of them are importations from a southern soil. The climate, indeed, will hardly allow of anything else; it is only during the few short months of summer that garden plants would bear exposure, and they must be preserved in hot-houses during the long winter, if they are to survive for another season. But within-doors the case is different; there, an approach to a medium temperature may be maintained the whole year through, and plants and flowers preserved in a flourishing state. The usual practice is to fence off a portion of the drawing-room or saloon, near the light, with a neat, almost invisible trellis work, over which ivy is carefully trained and allowed to luxuriate. The inclosure thus formed becomes a kind of leafy boudoir; it is large enough for the reception of the stands containing the flowering plants and shrubs, which are of the rarest and most beautiful sorts that can be obtained; and further, it will hold a sofa, a table, and a few seats. During the violent heats of summer, when the days are so long that an hour of twilight stands in the place of night, such a place must be a blissful retreat, and at all seasons it must add immensely to the comforts and amenities of a dwelling which has no garden attached out of doors. The Russians are, further, in the habit of peopling these in-door gardens with singing birds in cages. The songsters are, the majority of them, canaries bred for this especial purpose in Germany, and annually exported to St. Petersburg. They form a regular article of merchandise, and are sometimes the sole freight of a Dutch vessel, a prodigious number of them being wanted to meet the annual demand. Not one in a hundred of them survives through a Russian winter, whatever amount of care be bestowed upon them. The poor little exiles sing gaily for two or three months, sicken at the first fall of snow, and pining under the gloom of that sunless sky, die by tens of thousands before Christmas—a cruel destiny, it seems to us, but badly compensated by the impetus it gives to the trade of the German breeders.

The traveller who made the above report, expressed a wish to see the example set by the Russians, followed by other nations. Since his work was published, the practice has been largely taken up both by the Germans and the French, and a saloon or drawing-room garden, differing only in details from the above description, is now not uncommon among the upper classes of both these nations. With us the feeling that gave rise to such an arrangement is centuries old; from time immemorial we have had our in-door gardens in one shape or other, though never in the shape peculiar to Russia. Our usual plan is to connect a conservatory with the drawing-room, from which it may be divided by glass-doors, or, as is sometimes the case, by an invisible wall of solid crystal. The most exquisite example of this kind we ever saw, was to be found at the seat of the Earl of

Jersey, at Middleton. There the visitor was shown into a handsomely furnished sitting-room, one wall of which was formed of a single plate of glass, so clear and spotless that, unless he were warned of its existence, he would be likely to walk through it: on the other side of the glass wall the rarest plants and flowers were ranged round a central fountain, by the side of which, and reflected in the water, was placed the original, in purest marble, of Bailey's celebrated statue of Eve bending over the flood. It is some years since we saw this startling vision of beauty, but we believe it yet remains undisturbed.

(To be concluded.)

For "The Friend."

Afflictions for the Gospel's Sake.

(Concluded from page 203.)

In this year, Richard Vickers was prosecuted on the statute of 35 of Queen Elizabeth, for absenting himself from the national worship; by which, any person convicted of absenting himself from his parish church one month, without lawful occasion, is required to abjure the realm, or be adjudged a felon without benefit of clergy. His counsel learnedly plead his cause, assigned errors in the indictment, but his unprincipled persecutors, Knight and Telliard, procured a jury who brought him in guilty, and sentence was passed, "that he should conform or abjure the realm in three months, or suffer death without benefit of clergy." The Recorder admonished him to conform; but R. Vickers answered, he presumed he would not desire his conformity against his conscience, and to play the hypocrite with man was hateful, much more with God. He was remanded to prison, where he continued under the sentence until next year, liable to its execution; for in point of conscience being deterred from swearing, he could not renounce the realm on an oath. To take off the odium of their proceedings against an innocent man, and to prevent the people from yielding their sympathy, his adversaries strove to blacken his character with the insinuation of his being disaffected to the government. But the overruling providence of God frustrated their wicked purpose of taking his life, and delivered him out of their hands. His wife, with the aid of her friends, applied to the duke of York for his relief, who, on hearing his case, declared that neither his royal brother, nor himself, desired that any of his subjects should suffer for the exercise of their consciences, who were of peaceable conduct under his government; and he gave such directions as soon procured his discharge. Being removed to London by a writ of habeas corpus, and brought to the king's bench bar, upon the errors assigned by his counsellor, he was cleared of the sentence by the lord chief justice, and legally discharged, to the great joy of his aged father, his distressed wife and family, and many friends. What a state of darkness must have prevailed over professed christian legislators, to enact a law inflicting the penalty of renouncing his country on oath, or losing his life, for an absence of one month from their worship, when he could not attend the worship-house with a clear conscience, or take an oath consistently with the command of his Saviour. And how dark and hardened must those wicked informers have been to plot to take his life on this plea. Such was the affliction his family was thrown into by the prospect of his execution, and the effect upon his aged father, who lived to see him discharged, that he died within three days after his return home, and left to him, his only son, the inheritance of a good estate in Somersetshire, where he afterwards dwelt, a man very serviceable to his friends and neighbours, and an ornament to his place and station.

A large number of Friends being still confined in Newgate, in Bristol, felt their minds drawn to address an epistle to their brethren at their approaching Yearly Meeting in London, from which the following is taken, dated 17th of the Third month, 1684: "The time being near when Friends may be together, we thought it might not be unwellcome to you to hear from us. The Friends who have been long prisoners at Bridewell, the keeper removed hither on the 2d inst., so that the number in this jail is above one hundred, crowded in dark, damp, dungeon-like holes, many in a place called Paul's, where never any before were put to lodge that we heard of. These things cry aloud, but many hearts are hard, and those who might remedy, will not regard, but impute it wholly to our fault. We mention these things to inform how we are, rather than to complain. Indeed God hath been so good to us, and still is so, that it doth outbalance all these light afflictions. He hath given health, and preserved it in several appearances of very great danger, which mercy is even to a wonder. He hath given comfort, content, unity, peace and love amongst us greatly, and, by his fatherly care, hath so provided always for us, that we have had no want. For all which mercies we desire you with us to praise the Lord, and to pray unto Him for us here, that God would forever keep us in faithfulness to Him, that we may become even as monuments of his mercy, that He who alone is worthy, who is all and doth all, may have all the honour, praise, and renown, now, henceforth, and forevermore.

"Within this week we are pulled and haled out, and not suffered to meet together, the keeper saying he has orders for it from his masters, and so are thrust and locked in several places in heaps. But in this is our rejoicing, that they cannot keep God from us, by whose power we are kept in patience to suffer these things from the hands of men to whom we never did any harm, to whom God grant repentance, before his anger break forth in an overflowing scourge, and there be no remedy. Blessed be God, we are well, and our love is to all our dear friends in the holy truth of God, whose lives, liberty, and peace, we pray God preserve. In your approaches to the throne of Grace, forget us not; that is the greatest good we can do one another, who have none in heaven but the Lord, nor desire any on earth but Him only. Our wives' love is to you all, and that of many more here, in whose names we salute you, and shall rejoice to hear from you of the glory of the Lord, and the prosperity of his holy, innocent, peaceable and everlasting truth! Amen.

"We remain your friends, Charles Harford, Richard Snead, Charles Jones."

These Friends were kept prisoners in Bristol another year, and when the Yearly Meeting in London was drawing on, they again addressed them in the Fourth month, 1685. "Dear friends and brethren. This being the season wherein you may be glad to hear from one another as fellow members of that living body of which Christ Jesus is Head, we thought you might hear from us, who, though still in bonds, yet in good satisfaction, knowing affliction is that in which all the righteous in all ages ever past to God's heavenly kingdom. And those who are faithful, walking in the right way to the end, may thereby have a token from the Lord that they are sons, because every son whom he loveth, he doth rebuke and chasten, which God intends for our good, that we may learn never to stray from Him, who is the Rock of ages, and the foundation of the righteous in every age, the Fountain of all goodness, without whom we can do nothing, and by whom we may be able to do all

things. This is our God, and as we have waited on Him, he hath suffered us to want no good thing, neither hath anything seemed hard to us, insomuch that we can truly say to God's glory only, it is manifold better to suffer with the people of God, than to enjoy the pleasures of the sinful world. These endure but for a season, but suffering worketh to the faithful, an eternal weight of glory, which eye hath not seen, nor ear heard, nor can man's heart think, what God hath laid up in his Son Christ Jesus, for those who, in patience, continue through the day of trial, which God bringeth on the earth, to try all the inhabitants thereof, that all works may be known of what sort they are.

"Dear friends, in your approaches to the Lord, pray to Him for us. Oh, let us watch and pray, and that continually, one for another, that God would keep us faithful by his Divine grace, to serve Him in meekness, holy fear and innocency, unto our life's end. This has been the hope and end of our calling from the dark ways in the world, to the marvellous light of Christ Jesus, which hath shined in our hearts, through which we have seen the way of life, and know Him who is the Truth, and there is not another. God enable us to love Him above all, and to cleave to Him through the loss of all. We are but worms, and of no weight, and have none in heaven but Him alone, nor can desire any, no not in all the earth, nor earthly things, but Him only. He hath helped us, and doth, and so ever must do, or else we shall fail; but God will never fail those who truly rely and depend upon Him to the end.

"Praise God with us for his wonderful goodness in preserving our health, a work to a wonder. Oh, that we may ever be thankful for it; and also that he has thus made us worthy to suffer for his Name's sake only. We are not quite a hundred; are well and in good content, peace and love, and want nothing. We pray God keep you, and crown your assemblies with his ancient glory. Amen. We and our wives have our dear love remembered to you all, with the rest here. We subscribe ourselves and the rest, your faithful friends and brethren, Richard Snead, Charles Jones, Charles Harford, Paul Moore."

After this manner they continued in christian patience and meekness, enduring the different hardships inflicted upon them, until they were liberated with other protestants, by a proclamation of king James, upon which persecution in the city of Bristol ceased. Thus it pleased the Lord in his merciful providence to work deliverance for his persecuted people; and being thus delivered from the hands of those who sought their destruction, they enjoyed the exercise of their religious duty in assembling for the public worship of God, and an enlargement of heart therein, to praise the name of the Lord for his mercy manifested in their deliverance. A peculiar trait in the character of those Friends, was their freedom from all enmity and resentment, even towards their unfeeling persecutors, and the proof that they fulfilled the command of their Saviour to love their enemies. As a consequence of living under the influence of his Spirit, who came to seek and to save that which was lost, they could do no otherwise than testify against all wars and fightings, and refuse to enlist with others in any military organization. Among themselves the precious badge of discipleship prevailed, uniting them in the bond of gospel brotherhood, and leading them to spread the kingdom of their Lord and Master, and to strengthen one another in serving Him, and working out their souls' salvation. May this invaluable characteristic of love and unity never be lost among their professed successors,

Selected for "The Friend."

The Cultivation of the Cinchona.

The great consumption and the high price of the valuable cinchona barks, and their alkaloids,—quinia and cinchonina, have prompted many efforts during the last twenty years to obtain a satisfactory substitute for them—particularly in the treatment of intermittent fevers—but as yet without success. Various substances have been proposed, however, from time to time, to take their place, among which may be mentioned—Salicin, a crystallizable principle obtained from the bark of the willow and poplar; phloridzin from the bark of the apple, pear, and wild cherry-tree; impure piperin from black pepper; dogwood bark; roasted coffee; and beeberin extracted from the bark of a tree found in British Guiana; none of which, though possessing valuable febrifuge properties, have been found to equal the renowned Peruvian bark, in certainty and rapidity of action.

Meanwhile the rapid destruction of the Cinchona in its native forests in New Grenada, Peru, and Bolivia, scattered along the eastern sides of the Andes, betokened the almost entire extinction of this beautiful tree from those parts of its habitat adjacent the shipping ports, and demanded prompt measures to insure an adequate supply for future demand. It is true the Bolivian Government has sought to interpose obstacles to the wasteful destruction of the Calisaya variety (growing almost exclusively within its jurisdiction) and yielding the yellow or most esteemed bark, by forbidding, in 1851, any attempt to collect it during the succeeding three years; but the great extent of country—extending nearly 30° in latitude, in which the Cinchona occurs, being very thinly inhabited and useless for agricultural purposes, and skirting the seaboard at no great distance, has been considered open for the exertions of any who might wish to undertake the task of reaching the trees and transporting their bark to a market.

The French Government appears to have taken the first step towards providing a supply for future generations, by engaging, a few years since, an experienced botanist and traveller, Dr. Weddell to proceed to the Cinchona district, to collect the requisite knowledge and material with a view of introducing its culture into Algeria. Dr. Weddell succeeded, with great hardships and uncommon energy, in penetrating to the mountain fastnesses where large specimens of this much prized genus can now only be found, and in acquiring minute information in relation to the most desirable species; the manner of collecting and preparing the bark, and in securing a number of seeds, with which he returned to Paris in 1848. From these seeds young plants were raised, but it does not appear that any have as yet been naturalized in the French colony.

But to the Dutch Government belongs the credit of having first established its growth on a large scale. In 1846, its attention was directed to the expediency of introducing it into the mountainous district of Java, and an expedition was fitted out for the purpose of obtaining seeds and young plants, and committed to the charge of Hasskael, a very intelligent gardener, who, after a residence of two years and a half in Peru, succeeded in obtaining 400 young plants of the most valuable species, and arriving safely with them in Java in 1853. These plants, by recent accounts, have grown luxuriantly in their new location, near Bangdong, have attained the height of sixteen and a half feet, and produced abundance of seeds. The seed has also germinated and produced shoots, so that the prospect appears encouraging for its

successful and extensive cultivation on this island. Some experiments which have been made by Dr. De Vry, Chemical Inspector at Bangdong, on the bark obtained from these trees, indicate a favourable yield of the cinchona alkaloids. He has already obtained as much as four per cent., an amount fully equal to that usually extracted from the finest commercial bark, and confirms the belief hitherto entertained that the bark yields a larger per centage while green than in its dried state.

Stimulated by the success of the French and Dutch, the English Government has lately encouraged its introduction into India, where an area comprising hundreds of square miles, is believed to be suited to its growth. In 1860, Clement Markham, a clerk in the India office, acquainted with the country and the language of its natives, was selected for the difficult task of procuring young plants and seeds. Owing to the jealous care of the Bolivian Government and its people, the effort to obtain them was attended with great personal fatigue, involving a journey of considerable length among the high mountains of the Andes. He returned, however, with some two hundred plants to England, and has since started for India to superintend the planting of them on the Neilgherry Hills in the lower part of Hindostan.

In its native forests, the favourite locality of this tree is in a sheltered depression on high table-land, or a valley surrounded by mountains, on the eastern slope of the Andes, at an elevation of four to six thousand feet above the level of the sea. The higher the elevation at which the bark is matured, the greater appears to be the yield of its valuable alkaloids.

In providing, therefore, a new home for this fragrant and beautiful stranger, an intra-tropical country, or one at least with an uniform and congenial climate combining the requisites above alluded to, should be selected: and we may hope, since public attention has been directed to the successful experiment in Java, that other fields more accessible to the merchants and manufacturers of our own country, will be discovered, where the Cinchona may be acclimated, and grown in perfection, to produce for future generations, a steady supply of its, at present, almost indispensable contribution to our materia medica. Measures have been taken, we believe, at the Agricultural Department of the Patent Office in Washington, for distributing seeds of its species in this country.

L.

For "The Friend."

A Word for the Weary.

It is a precious Scripture, "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his." And what an unspeakable mercy it is, that He remains to be a sure foundation when the floods and tempests beat; "a rock, and a refuge from the storm, and a shadow from the heat, even when the blast of the terrible ones is as a storm against the wall." And I humbly believe that those who have entered into covenant with their dear Redeemer, and have truly given up their hearts to love and serve him, striving not to look back, but taking up similar language with the apostle in the day of temptation and trial, "Lord, to whom shall we go? Thou hast the words of eternal life," such being engaged to hold out to the end in submission, faith, and obedience, will more and more know Him to be the eternal God of refuge, even in days of outward trouble and gloom, while "underneath are the everlasting arms."

It has often been foretold, as pointing to this time, that a day was coming, which would perhaps

more try the faith and foundation of the professors of Truth, than any which had preceded it. A day for the removing of those things that *may be shaken*, that the things that *cannot be shaken* may remain. The Lord Jehovah is sorely afflicting us as a people for our backslidings and transgressions. But "He will not always chide; neither will He keep his anger forever." Too many of us have chosen this present world for our portion, and been unmindful, and have forsaken the covenant of the Lord God of our fathers. So that a day of wrath for continued disobedience, seems fast overtaking some portions of our Society. In the words of the prophet, "a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers." Oh! may it have the effect to awaken and arrest those who have wandered, and bring them back to the true fold, where the Shepherd of Israel still feedeth and maketh His flock to rest at noon. For why should any of us be as one that turneth aside by the flocks of thy companions. But notwithstanding the lapses and deviations, on this hand or on that, the living God is still among this people. He who is unchangeable yet remains to be the sufficiency of his heritage and little ones. The day of his coming may burn as an oven against the high and lifted up, wherein all the proud, and all that do wickedly shall be stubble. But His blessed assurance concerning rebellious Jerusalem is continued to this very age: "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Moreover "the remnant of Israel shall feed and lie down, and none shall make them afraid." "Unto you that fear my name shall the sun of Righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall."

The apostle tells us, "all things work together for good to them that love God." May we not then hope that these distresses, perplexities, and sore troubles so closely besetting and surrounding the seed of Jacob in this day, may thus prove helpful, as we are engaged to look to the chastening Hand, and to the rock whence we are hewn. Then may the Lord's righteous will be done in and by His afflicted remnant, whoever and wherever they are, by their turning inward to Him, and His saving light of life. "Get ye to your strong hold, ye prisoners of hope." And thus as ye are truly prostrated, being humbled and grieved for the afflictions of Joseph, as ye are concerned "to sigh and to cry" for the desolations which abound, He, who ever regardeth the prayer of the destitute, will set His mark upon you, give you your lives for a prey, and in His own time more manifestly bless the provisions of Zion, and satisfy her poor with bread. Great is His faithfulness, who hath declared, "They that trust in the Lord, shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." Then let His wrestling seed be animated to "sanctify the Lord of hosts himself," and in His fear and in His dread to stay themselves upon the Preserver of Israel, remembering the precept, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God."

Every generation hath its peculiar besetments and tribulations. But the unconquered Captain of salvation sitteth upon the flood; yea, the Lord sitteth King forever. Whatever may be "the cup

of trembling," and "the wine of astonishment" given to any to drink of, it is good for such to recall the moving language of the dear Son and sent of God:—"The cup which my Father hath given me, shall I not drink it?" "Then, O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundation with sapphires." As these continue faithful in the humiliating, fasting, suffering process, and stripping wintry season, keeping chaste to the Beloved of their souls, He, who hath called them as a woman forsaken and grieved in spirit, will, with great mercies, gather them, and, with everlasting kindness, will have mercy upon them. Realizing further His precious assurance, "the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

May we all strive to get to the watch-tower, the place of inward retirement and true waiting. For, saith the Lord, "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors." These He will set as workmen to rebuild, and as watchmen to stand upon His walls. And thought he work may seem great, and they may feel much separated, one far from another, and may even experience much weakness and fear at times, as well as what it is to work as with one hand, while with the other they hold a defensive weapon, yet He, who is mighty for the help of those, who have no might of their own, will, as He is solely looked to, qualify, commission, and enable to remove the rubbish, and to build even in troublous times. For "He is the healer and restorer," and "there is no restraint to the Lord to save by many or by few."

Selected.

THE AMBITION OF VIRTUE.

Our hearts ne'er bow but to superior worth;
Nor ever fail of their allegiance there.
Fools, indeed, drop the man in their account,
And vote the mantle into majesty.

* * * *

Can place or lessen us, or aggrandize?
Pygmies are pygmies still, though perched on Alps;
And pyramids are pyramids in vales.
Each man makes his own stature, builds himself.
Virtue alone outbuilds the pyramids:
Her monuments shall last, when Egypt's fall.

* * * *

A Nero quitting his imperial throne,
And courting glory from the tinkling string,
But faintly shadows an immortal soul,
With empire's self, to pride or rapture fired.
If nobler motives minister no cure,
Even vanity forbids thee to be vain.

High worth is elevated place. 'Tis more:
It makes the post stand candidate for thee:
Makes more than monarchs, makes an honest man.
Though no exchequer it commands, 'tis wealth;
And though it wears no ribbon, 'tis renown:
Renown that would not quit thee though disgraced,
Nor leave thee pendent on a master's smile.
Other ambition nature interdicts:
Nature proclaims it most absurd in man,
By pointing at his origin and end:
Milk, and a swathe, at first, his whole demand;
His whole domain, at last, a turf, or stone.

Young's Night Thoughts.

Selected.

It is an evil, incident to man,
And of the worst, that unexplored he leaves
Truths useful and attainable with ease,
To search forbidden deeps, where mystery lies
Not to be solved, and useless, if it might.
Mysteries are food for angels; they digest
With ease, and find them nutriment; but man,
While yet he dwells below, must stoop to glean
His manna from the ground—or starve—and die!

Cowper.

For "The Friend."

A Pilgrimage to my Mother-Land.

(Continued from page 204.)

The native women all through the country prepare from the juice of the sugar-cane, by boiling, a sort of 'taffi.' The cane is cut in short bits, crushed in a large wooden mortar, and the juice wrung out, filtered and boiled to the consistence of candy. While at Ilorin and without sugar, we often used this preparation to sweeten our coffee. The reader who knows anything of the process of sugar-making, will perceive from this, that all the knowledge necessary to make these people sugar-makers, is that a small quantity of lime must be added to the juice in order to correct the acidity which begins to generate as soon as it is expressed. In this way many of the peasantry of the West Indies prepare their own sugar, and often also for sale.

"The Akus are great traders. Such a thing as overreaching them in a bargain, is unknown. In no instance do they ever charge for an article what they expect to get for it. 'How much for this?' says the purchaser. 'One head,' replies the vendor. 'Won't you take forty strings?' 'Bring on your cowries,' is the reply. 'Won't you take thirty strings?' 'Bring on your money!' and thus on until the minimum is attained, when he replies: 'Not a cowrie less.' If the price suits the purchaser, well; if not, he passes on to another trader, when much the same dialogue ensues.

"Several of the personal habits of the natives are remarkable. The men universally shave, not only the beard, but the eye-brows, within the nostrils, (the native razors are adapted to this,) and frequently the entire head. Many leave a strip of hair from the forehead, over the crown of the head, down to the back of the neck. The Mohammedans leave also a little tuft of hair on the chin. We met two or three men at Ilorin with whiskers. The margin of the eye-lids is blackened with pulverized sulphuret of antimony, which every native carries about with him for the purpose. The women dye the palms of the hands, finger-nails and feet with ground camwood. Sometimes when about to participate in religious observances, their entire person is coloured in this way. They pay great attention to the teeth, using the chewed ends of certain roots for the purpose of brushes, as do the people of the West Indies, where the custom was doubtless introduced by Africans. Except some little children, we met nobody who did not use tobacco. It is used in the form of snuff, not taken into the nostrils, but on the tongue. A small quantity of benin-seed and of *lubi*, a native impure carbonate of soda, is ground with the snuff. They use the Brazilian roll-tobacco, about twenty per cent. of the weight of which is treacle. There are a few who smoke, principally emigrants from Sierra Leone, Cuba and the Brazils.

"As might be expected, the use of ardent spirits is very common; yet the natives are seldom seen drunk, the regulations of their Ogboni lodges forbidding it.

"Cola-nuts, (*cola acuminata*), a bitter and slightly astringent vegetable, are used by all, although in some places expensive. It probably counteracts the effects of the laxative character of their food. Whenever any one wishes to show particular mark of respect to his guest, he presents him, with great formality, a few cola-nuts. A little boy or girl brings a covered vessel, the best in the house, and prostrating, presents it. Abundant thanks and salutations follow. They have a proverb which says; 'Anger draws arrows from the quiver: good words draw cola-nuts from the bag.'

"There is not a more affable people found any where than are the Akus. Not even Frenchmen are more scrupulous in their attention to politeness than they. Two persons, even utter strangers, hardly ever pass each other without exchanging salutations, and the greatest attention is paid to the relative social position of each in their salutations. Equals meeting will simply say, *acu*; but one addressing a superior, affixes some word to *acu*, thus, *acabo*, (*acu abo*), *acuni*, etc. The superior usually salutes first, and when the disparity of position is great, the inferior prostrates. The young always prostrate to the aged. Women kneel, but never prostrate. Sons, without reference to age or rank, prostrate to their mothers or senior female relatives. They never suffer anything to interfere with the observance of these courtesies. There is an appropriate salutation for every occasion, for instance: *acuaro*, good morning; *acuale*, good evening; *acushe*, for being industrious; *acabo* or *acuabo*, (*ua* as diphthong,) for returning from a journey; *acatijo*, for long absence; *acujoco*, for sitting or resting; *acudaro*, for standing or walking; *acuraju*, expressive of sympathy, in distress or sickness; *acueru*, for bearing a burthen; *acualejo*, for entertaining a stranger. So rich is the language in salutations, that the above list could have been increased indefinitely.

"At Oyo, the capital of the Yoruba nation, there is an old man, apparently in a very humble position, for no one is more condescending and courteous than he. He is, nevertheless, no less a personage than the Onoshoko, or "Father of the King," an officer of state so called. In the event of the king's demise, the privilege of choosing a successor devolves on him; hence his position is really very exalted: besides, he is the party with whom the king is bound to advise on all important affairs. It is customary for men in high positions, the king's relatives, chief Balaguns, and so forth, to construct in front of their houses certain turret-like contrivances, called by them *akabi*. The king offered Onoshoko to construct *akabis* in front of his house, as his position and rank demanded them. 'No,' said the old man, 'Onoshoko is well enough without *akabis*. Let not any one be able to say, from my example, that he too must have *akabis*: honour belongs to the king only.' He is the only man in the kingdom, who is privileged to approach the king without prostrating, nevertheless he insists on doing so, explaining his conduct always by the remark that he, in his respect to the king, would ever be an example for others to copy. The king himself, determining not to be outdone, whenever Onoshoko enters the palace-yard, prostrates to the old man; and it is common for those about the palace to see one of them stealthily approaching the other, in order first to assume this position of respect.

"Except with the few Africans who have been brought under the influence of christianity, polygamy is universal. A man's position in society is estimated either by his bravery in war, or his wealth; and he can only manifest the latter by the number of his wives, children and slaves. From this circumstance men are frequently reported wealthy, and yet in emergencies cannot raise ten bags of cowries, (about \$40.) Wives are commonly engaged at an early age, frequently before six or seven years old. This is done by paying to the parents a stipulated sum, and occasionally making presents both to them and the betrothed. When the engagement is concluded, a bracelet is placed about the wrist to signify the new relation she sustains. She remains with the parents until of proper age to be taken home to her husband. If she comes with honour, two or three days after,

adorned with costly cloths and jewels, and with music, she marches with a large company of maidens through the city, to receive the congratulations and presents of her friends, which are generally on such an occasion very liberally bestowed. Otherwise, the parents are made to refund the whole amount advanced in engaging her, and the guilty partner to her infidelity, if known, is prosecuted for adultery. If the intended husband is a youth, never before married, his mother, or less frequently his father, makes the engagement for him; and the parties are respectively kept in ignorance of each other until they are both of suitable age to live together.

"A less troublesome way of procuring a wife, with many, is to resort to the slave-marts of Ilorin at once, money in hand, and make their choice. The latter, of course, are slaves, as well as their children, between whom, however, and other slaves, there is some distinction. Wives procured according to the first of these methods, although not regarded as slaves, are practically as much so as the others, for like them, at the death of their lord, they become nominally, and often really, the wives of his eldest son, except, of course, his own mother. They have, however, the privilege of choosing the next elder son, or of observing ever after a state of celibacy, which but few women would choose, as it is regarded reproachfully.

"According to their means of procuring them, men possess from a single wife to two or three hundred. Except the chiefs, there are few, however, who have more than about twenty. The Yoruba king at Oyo, Adelu, who is reputed the wealthiest man of the Akus, maintains about three hundred wives. They are never suffered to leave the palace-yards, except on certain days, when they march in procession through the town in charge of eunuchs, of whom the king has a large number. Men are not suffered to approach them in these excursions. The king of Ilorin and other great personages of his court also keep their wives always confined. In this case, however, they are supported. In Abbeokuta, where even the wives of the king must support themselves, they are permitted to go abroad, and are generally among the most industrious traders of the place.

"Inquiry is sometimes made as to whether wives agree among themselves. I answer, they do, as well as a number of women living in the same house can under other circumstances: at any rate, their disputes do not arise from the fact that they are all the wives of the same husband. There is always one, only one, who is intrusted with the domestic affairs of her lord, and to her all the others pay the greatest deference, and they expect the recently married to receive more favour than others: making this philosophic calculation, they are saved much of what, under a different and purer system of morals, would be highly irritating and disgusting."

(To be continued.)

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 198.)

JOSHUA BROWN.

On the first day of the First month, 1776, Joshua Brown and companion attended the Monthly Meeting of Egg Harbour and Cape May, in which Joshua was silent. Passing over Great Egg Harbour that afternoon, they went to the house of Isaac Townsend, and on the 2d, had a meeting at Cape May. Joshua had little to say, but at the last meeting his companion was much

enlarged in service. On the 3d, they rode up to the Cohansey to the house of Mark Reeve, and on the 4th, were at Greenwich Meeting. In this meeting, Joshua was much exercised that Friends should be found faithful in supporting their testimony against war and fighting, as obedient followers of the Lord Jesus Christ, proving themselves under the government and influenced by the Spirit of Him who was the Prince of Peace, and who, when he was reviled, reviled not again. He had to quote the case of the Amalakites who made war against Israel in the wilderness, and showed how the Lord wrought for his people, and gave them deliverance. Joshua also exhorted Friends to be very watchful in all they did and said, that those who were watching over them for evil, might have no occasion of complaint against them, except for their faithfulness to the law of their God. He illustrated the providential preservations extended by the Most High to his true-hearted servants, by the cases of the three children who were cast into the fiery furnace and suffered no harm, and of Daniel who came up uninjured from the den of famished lions. This meeting was a good meeting, and Joshua's companion was also largely opened therein. Joshua notes that there was a large number of good Friends belonging to it.

Going to dine with Richard Wood, a religious opportunity was had in the family, and then, accompanied by their host and John Reeve, they rode to the house of James Daniel. On the 5th, they attended Alloway's Creek Meeting, in which Joshua was led to comment on the passage in which our Saviour compares the kingdom of heaven to a little leaven, which a woman took and hid in three measures of meal till the whole was leavened. He was earnestly engaged that the people might witness the leaven of the kingdom to produce a real change in their hearts.

Dining with Samuel Test, they afterwards rode eighteen miles to the Glass-Works. Here as he lay in bed at Walpole Gregory's, his mind was dipped into the situation of a poor woman he had visited near Alloway's Creek. She was in a very tried and afflicted condition of mind, partly, perhaps, owing to the state of her husband, who was suffering much by reason of a cancer in his eyes. The whole family seemed distressed, and although Joshua, and John Reeve who accompanied him, had some encouragement to offer the woman, yet Joshua felt a fear that it had little entrance, and would prove to little purpose. But now as he lay in bed, his mind being turned towards her, some strong and clear expressions rose in his mind, and he was led to believe it right to pen them, that they might be read to her. The import of the language was, that the cause of her despair was that she had suffered herself to be deceived by the whisperings of Satan. A Friend took his letter, promising to read it to the woman.

On the 6th, Joshua had a meeting at the head of Alloway's Creek, near the Glass-house, in which the subject of war was treated on. He quoted the passage wherein it is recorded that Peter drew his sword and smote off the ear of the servant of the high priest,—"Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?" He also mentioned the Lord's merciful extension of power in healing the wounded man. He laboured affectionately, being earnestly concerned that they might witness a real change of heart, and be redeemed from the spirit of war, through the power of the Lord Jesus Christ, which is able even to destroy all enmity in us, and to take away all occasion of war, by removing all harshness of feeling, and in place thereof giving the spirit of love which still breathes the holy an-

them, "Glory to God in the highest, peace on earth, and good-will to men." Dining at David Allen's, he that afternoon rode to Ebenezer Miller's at Salem, where, on the 7th, he attended meeting. In this opportunity, Joshua found his mind engaged to draw the attention of Friends to the class of bees called drones, who did not work for themselves, but loved to live on the labours of others. He exhorted them when they went to meeting, to labour industriously in spirit, that they might know the Lord himself to feed them, and not to spend their time in looking to the servants, and depending on them for spiritual instruction. The servants can give only as it is furnished them, but those who are industrious in waiting on the Lord renew their spiritual strength, whether there be any vocal utterance in the meeting or not. Lodging with Daniel Bassett, they had a meeting at Pilesgrove on the 8th, wherein the necessity of feeling the overshadowing of the Holy Ghost, and abiding under it, was set forth as the only way to witness the new birth, begun and perfected in us. The dangerous consequence of believing all immediate revelation, all direct communion between God and the soul of man to have ceased, was also pressed upon them. This meeting was much favoured, and Joshua's companion was largely opened in service. Riding to Upper Greenwich, they lodged that night at the house of Solomon Lippincott, and next day, the 9th, they attended meeting there. In this meeting, Joshua was concerned that those assembled might become truly christian men and christian women, through a real change from a state of nature to a state of grace. The way, through the Spirit of the Lord Jesus and his assisting power to attain this glorious condition, was treated on. That night they lodged at the house of Joshua Lord, and on the 10th, were at the meeting held at Woodbury Creek. In this meeting the necessity of Divine help in the work of regeneration, and the free gift of grace, from the Lord Jesus Christ, was plainly set forth, whereby also strength would be given to the believer, enabling him to persevere in the christian path, and to make progress in the way of holiness and peace. Believing that some present were limiting the mercy of God through Christ Jesus, Joshua was led to mention the Scripture testimonies, that the offers of Divine love and mercy were unto all; and the teachings of his Spirit were yet continued in great mercy to the children of men.

(To be continued.)

For "The Friend."

Letters of John Barclay.

Selections from the "Letters and Papers" of this humble and truly devoted servant of the Lord, have, at various times, appeared in "The Friend," yet in reverting to some portions of the instructive volume, and recollecting that there are probably many of our readers to whom it is not accessible, I have been induced to make a few more extracts, hoping they may tend to "stir up the pure mind by way of remembrance."

This dear Friend was concerned to live very near to the Fountain of life and Source of true wisdom, and to abide steadfastly under the power of the cross of Christ, hence his religion was not an empty profession, but a living, heartfelt reality. The principles of our religious Society in their original simplicity and integrity were very precious to him, as they certainly will be to every one of us, who comes under the transforming, renewing power of Divine grace, and is faithful to its teaching and guidance. It pleased Divine Providence to call J. B. early from the trials of time, and from labour and suffering in the church militant,

to be a partaker of the unspeakable joy and glory of the church triumphant. He died in the year 1838, aged 41 years. When the solemn close of life was very near, he testified, "We *must* be faithful to what is made known, to the smallest discoveries of the light of Truth. I trust we shall be animated and strengthened to go through our day's work; then we shall find mercy at the hands of the Lord." His purified spirit, cheered and supported in the last dread conflict by the felt presence of his Saviour, afterwards breathed these fervent words, "Dear Lord! come." "I bless the name of the Lord." "*I am the Lord's for ever.*"

The following letter is dated Second mo. 8th, 1836:—

"I will show him how great things he must suffer for my name's sake;" and great tribulation must be passed through, in order to have our garments washed and kept clean, in and by the blood of the Lamb: and these have often the sentence of death in themselves, that they should not trust themselves, nor in any other, but in the Lord Jesus Christ. Bonds and afflictions may, and must await them; yet none of these things move them, for they know they are appointed thereunto, even as it was appointed unto their Captain to be made perfect through suffering. Indeed, it is by these dispensations they live; that is through their submission and faithfulness under them; and in all these things, the spiritual life is exercised, maintained, and even raised, though they, as poor worms, may be trampled upon and be very low in their own estimation, and may be ready often to say, "Surely, I shall go softly all my days, in the meekness of my spirit." Well, I long greatly for thee, as for my own soul, and for every one that is raised up, to stand as a monument of mercy, truth and righteousness, in and unto the church; that neither heights, nor depths, principalities, nor powers, things present, nor things to come, may ever be able to separate us from that clear manifestation of Divine love, in which we have felt near to him who has visited our souls, and one to another. Say we, my dear friend, and all that are near and dear to each of us in the covenant of light and life, go onward in that faith which gives the victory; laying aside every weight, every hindering thing, every discouragement; enduring and holding out to the end of all these bonds, trials, temptations, humiliations, fastings, or occasions of discipline, that may attend, esteeming nothing strange, which may may prove even as a fiery trial; but rather counting it all joy, that we are allowed worthy to suffer in any wise for His cause, and so suffered so much before us, and for us, that we might open us a way out of this prison-house and place of proving. Oh! my dear friend, my heart is enlarged, and my eye opened to see something of the excellency of that quiet habitation, where none can make afraid; where the Lord is our peace," having ordained peace for us, and filling the portion of our cup: though the earth be moved, and the mountains carried away, our hearts are then fixed and stayed. Though a host camp against us,—though thou thyself slay me, yet will I trust in thee;—"though I walk in the midst of trouble, thou wilt revive me;"—"though I pass through the valley of the shadow of death, I will fear no evil," for even there shall thy right hand lead me, and help me, and save me. It is in my best moments, when such considerations as these weigh duly and fully upon my weak spirit, that I feel that the present afflictions are comparatively light indeed. However dark may appear to be the heavens above,—however inclement the elements around,—though the

proud waters may seem to come in unto our own souls as individuals,—and the church labouring and tossing like a little vessel in the mighty deep; yet the Governor being on board—the Controller of winds and waves, He is engaged to conduct her safely through all that he permits or appoints; and not one of those who commit themselves to Him, is made desolate. Doubtless many will fall on the right hand, and on the left; for it seems a time of sifting and shaking, and but only just begun. But I must not distress thee,—no, no,—cheer up; for if Jerusalem become as heaps, our holy, invincible Head can raise up the stones of the street to be children, can comfort all her waste places, and make the streets thereof full of boys and girls playing, as the prophet says;—"therefore," adds he, "love the Truth and peace;"—so will I save you, and ye shall be a blessing: "fear not, but let your hands be strong."

Cotton Manufacture in Sweden.—Sweden contains 80 cotton-mills, running 180,000 spindles, which produce every year about 12,000,000 pounds of cotton-thread, being three-fourths of the entire national consumption. The tariff on the cotton-thread is 15 per cent., affording adequate protection to the native manufacturer.

A solid cake of gold, worth nearly \$50,000, has been sold to the Bank of New South Wales, and the quartz reef from which it was obtained, will produce \$150,000 a year for many years to come.

THE FRIEND.

THIRD MONTH 9, 1861.

The present is a day of extraordinary commotion in both Church and State. Whether the struggles and upheavings going on among the peoples under different governments, and the changes and divisions taking place within most of the various religious denominations, are the forerunners of a speedy restoration to the former of those rights from which they have long been shut out by ruling and privileged classes, and the recurrence of the latter to the pure and simple principles and requisitions of the gospel, from which most of them have widely departed, human wisdom cannot predict. In our own country, where a sectional strife is going on, involving great and multiform interests, with much bitterness of feeling manifested by many on both sides, it is affectingly apparent, that the people at large are yet too generally influenced by party attachments or supposed material advantages, to give their assent and support to opinions or measures merely because they are true or just. Hence we witness continued vicissitudes of feeling among them, as intelligence of the success or discomfiture of favourite expedients is received, and the marked discrepancy and insufficiency of the many schemes proposed for removing the national difficulties, and closing up the gulf which now yawns between the contending factions.

Patriotism, much as the term is abused and degraded, is yet a christian virtue, acting in accordance with the commandment—"Thou shalt love thy neighbour as thyself," and prompting every right-minded citizen to seek the good of his country, by such measures only as are in accordance with the Divine will, and consequently will not inflict injury upon, or diminish the welfare of others. This kind of patriotism is not to be looked for among selfish politicians, who, however they may boast of their love of country and their willingness to sacrifice their lives to promote this or resist the other mea-

sure, for its good, are incapable, or at least altogether unwilling, to bring their counsels or their appliances to the test of that wisdom which is peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy, and consequently are unworthy of confidence as legislators for a great people, who have been highly blessed, and are resting under the gravest responsibility as professed christians.

Amid the sadness and fearful anticipations induced by the present distracted condition of our country, there is great relief and assurance derived from the habit of looking upon the conflicting occurrences affecting the community, with constant reference to a Supreme, Omniscient and merciful Controller. We may recollect that the things which befall us, are not to be estimated as good or evil, only in themselves, but also with reference to their effects or future consequences; and that the very events which in our short-sightedness we deprecate or deplore as bringing suffering and distress, may, under the superintendence of Infinite Wisdom and Strength, be the means for effecting the abiding triumph of justice and truth.

The contemplation of the visible creation around us, affords consoling evidence of the power and care of its great Author to sustain, preserve and continue its various orders, species and varieties. Amid all the variations of climate and soil, amid all the vicissitudes of cold and heat, sunshine and storm, we see that provision is made, not only for the preservation of life, but for the final perfection of the designs of creative wisdom. Why, then, may we not believe, although sin has marred the moral world, and man's free agency is too generally so abused as to bring self-imposed misery, yet that He who created him for a purpose of his own glory, and hath declared that all nations shall be brought under the government of his dear Son, is constantly working for the fulfilment of this determination, and will overrule even the machinations of bad men so as to further his own purposes? The mere assent to the truth of this as a verbal proposition, may be barren and ineffective, but where this higher conception of a Divine providence educating good out of evil, becomes a fixed heart-felt conviction, though it humbles under a sense of entire dependence, it relieves the feeling of utter helplessness through a consciousness of a capacity to work in conformity with the Divine will, and awakens a consoling hope that by so doing, we may be instrumental in furthering his blessed designs.

Instead then of letting the heart sink under discouragement in view of the changes and overturnings going on among the nations of the earth, and the apparently impending trials in our own land, the christian should cherish confidence in the wonder-working power of that Almighty Being, who sees the end from the beginning; and comfort himself with the belief that He will so control and adapt each event, as to cause all things to work together for the good of his church, and the final triumph of Christ's kingdom upon the earth. This steadfastness of faith will preserve from being unduly troubled or over-anxious about the political transactions of the day. The inspired prophet hath made known the decree of Omnipotence that, in these last days, "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and *all nations shall flow unto it*;" and we may feel a confident assurance that all passing agitations or revolutions, under His watch and guidance, are working for this glorious consummation. The people may rage and imagine a vain thing; the kings of the earth may set themselves, and the

rulers take counsel together against the Lord, and against his anointed; saying, Let us break their bands asunder, and cast away their cords from us; but He that sitteth in the heavens, shall laugh; and the Lord shall have them in derision. Whatever confusion and distress may be permitted to come upon the inhabitants of the earth, there must be a curtailment of the sway of the prince of darkness; and it will be found by the Powers that be, that their stability depends upon their acting in harmony with the immutable principles of the blessed and only Potentate, who has had given him the heathen for an inheritance and the uttermost parts of the earth for a possession.

SUMMARY OF EVENTS.

EUROPE.—Liverpool dates to Second mo. 15th.

The stock of cotton in port was accumulating, and the consumption rapidly declining; prices had fallen $\frac{1}{4}$ d. The Manchester advices were unfavourable, with a decline for all qualities of goods. Breadstuffs unchanged. Consols, 91 $\frac{1}{4}$ a 92. The Bank of England had advanced the rate of interest to 8 per cent. On the 9th ult., a furious gale occurred on the English coast, causing a number of wrecks and great loss of life. It is said that a number of British merchants are about to present an address to the Queen, praying that negotiations may be entered into with France for a mutual reduction of their existing armaments.

The Neapolitan forces at Gaeta have capitulated. The Royal family are to be permitted to leave in a French steamer. The garrison are to remain prisoners of war until Messina and other places held by the Royalists are surrendered.

UNITED STATES.—*The New Administration.*—On the 4th instant, Abraham Lincoln was inaugurated, with the usual ceremonies, as President for the next four years. An immense concourse of persons assembled in Washington on this occasion; no disturbance was attempted, and all passed off peaceably. In his inaugural address, the President gave an exposition of the principles which are to guide him, in conducting the government at this critical period in its history. His language was mild and peaceful, and evidenced that he appreciated the serious difficulties of his position. He declared that there was no cause whatever for the alleged apprehension in the Southern States, that their peace and security would be imperilled by the accession of a Republican administration. He held "that the maintenance inviolate of the rights of the States, and especially the right of each State to order and control its own domestic institutions according to its own judgment exclusively, is essential to that balance of power, on which the perfection and endurance of our political fabric depends." He thought there should be no controversy about the rendition of fugitive slaves; the right of reclamation was plainly given in the Constitution, and the duties arising under it should be faithfully performed. In reference to the attempted or actual dismemberment of the Union, he says: "I hold that, in contemplation of the universal law and of the Constitution, the Union of these States is perpetual. Perpetuity is implied if not expressed, in the fundamental law of all national governments. It is safe to assert that the government proper never had a provision in its organic law for its own termination. I shall continue to execute all the express provisions of our national Constitution, and the Union will endure forever, it being impossible to destroy it, except by some action not provided for in the instrument itself. Again, if the United States be not a government proper, but an association of States, in the nature of a contract merely, can it be peaceably unmade by less than all the parties who made it? One party to the contract may violate it—break it, so to speak—does it not require all to lawfully rescind it? I therefore consider that, in view of the Constitution and laws, the Union is unbroken, and to the extent of my ability, I shall take care, as the Constitution expressly enjoins on me, that the laws of the Union be faithfully executed in all the States. Doing this I deem to be only a simple duty on my part, and I shall perform it so far as practicable, unless my rightful masters, the American people, shall withhold the requisite means, or in some authoritative manner, direct the contrary. I trust this will not be regarded as a menace, but only as the declared purpose of the Union, that I will constitutionally defend and maintain it. In doing this there need be no bloodshed or violence, and there shall be none, unless it be forced upon the national authority. The power confided to me will be used to hold, occupy

and possess the property and places belonging to the government, and to collect the duties on imports; but beyond what may be necessary for these objects, there will be no invasion, no using of force against or among the people anywhere. Where hostility in any interior locality shall be so great and so universal as to prevent competent resident citizens from holding federal offices, there will be no attempt to force obnoxious strangers among the people for that object. The mails, unless repelled, will continue to be furnished in all parts of the Union, so far as possible. The people everywhere shall have that sense of perfect security which the most favourable and calm thought and reflection on the part of the government can give them. The course here indicated will be followed, unless current events and experience shall show a modification or change to be proper, and in every case and exigency my best discretion will be exercised according to circumstances actually existing, and with a view and a hope of a peaceful solution of the national troubles, and the restoration of fraternal sympathies and affections." A separation between the North and South is, he contends, not merely unwise and uncalled for, but an impracticable thing. He says: "Physically speaking, we cannot separate. We cannot remove our respective sections from each other, nor build an impassable wall between them. A husband and wife may be divorced, and go out of the presence and beyond the reach of each other, but the different parts of our country cannot do this. They cannot but remain face to face, and an intercourse, either amicable or hostile, must continue between them. Is it possible, then, to make that intercourse more advantageous or more satisfactory after separating than before? Can aliens make treaties easier than friends can make laws? Can treaties be more faithfully enforced between aliens than laws among friends? Suppose you go to war, you cannot fight always, and when, after much loss on both sides, and no gain on either, you cease fighting, the identical old questions as to terms of intercourse are again upon you." He declared himself in favour of holding a national convention of all the States, for the purpose of considering whether any amendments of the Constitution of the United States were now needed, and closed with a forcible and earnest appeal to his dissatisfied countrymen, entreating them to think calmly and well upon the whole subject, and suggesting that even if it were admitted they hold the right side of the dispute, there is still no reason for precipitate action. Intelligence, patriotism, christianity, and a firm reliance on Divine providence are, he asserts, still competent to adjust in the best way all our present difficulties.

"*The Southern Confederacy.*"—The Southern Congress has passed an act to raise money for the support of the government. It authorizes the President to borrow \$15,000,000, payable in ten years, with interest at 8 per cent., and directs the levying of an export duty of $\frac{1}{2}$ cent per pound on cotton exported after Eighth month 1st, to create a fund to liquidate the principal and interest of the loan. The act to raise military forces for the confederacy directs that the President shall take charge of all military operations between the confederacy and other powers. The Charleston (S. C.) papers announce that all ports in States north of South Carolina are now considered foreign ports, and goods arriving from such ports, must be entered at the custom-houses of the "Confederate States of America."—The people of Texas have confirmed the ordinance of secession, and their delegates have been admitted to the Southern Congress.—Captain Hill, who is in command of fort Brown, Texas, has refused to evacuate the fort, or to surrender the U. S. property.

North Carolina.—Returns from forty-seven counties give a majority of eight thousand against holding a convention. The result in the entire State is doubtful. A majority of the delegates elected are called Union men, but, probably like those of Virginia, will go with the South if all the plans of conciliation fail.

The Peace Conference.—This body adjourned on the 27th, having previously adopted, by a bare majority, the plan of settlement recommended by the committee, in a somewhat modified form. It was strongly opposed by some of the Northern delegations, as well as by part of those from the South. The plan proposed amendments to the Constitution—to effect which two-thirds of both houses of Congress must agree to lay the proposed amendments before the State Legislatures for ratification, and three-fourths of the several States must adopt them. The subject was promptly brought before Congress, but that body adjourned without taking the requisite action, hence the whole matter falls to the ground.

New York.—Mortality last week, 403.

Philadelphia.—Mortality last week, 287.

The New Tariff.—The Senate assented to the House amendment in relation to duties on tea and coffee, the bill finally passed, and was signed by the President.

Congress.—So much business was, as usual, crowded into the last few days of the session, that our space will permit notice of only a small part of the proceedings. The bill authorizing the President to employ the militia for the purpose of enforcing the laws, was strongly opposed in the House of Representatives as a measure leading to war on the seceding States. It was postponed by a decided vote. A resolution proposing an amendment to the Constitution, was passed by a vote of 133 to 65, as follows—"That no amendment shall be made to the Constitution, which will authorize or give Congress power to abolish or interfere within any State with the domestic institutions therein, including that of persons held to labour or servitude by the laws of said State." On the 1st inst., the House voted on the propositions of the Committee of Thirty-three. The clause providing for the admission of New Mexico into the Union, with or without slavery, as the people may elect, was laid on the table, by a vote of 114 to 71. The amendment to the act for the rendition of fugitive slaves was passed; 92 to 85. The amendment to the act for the rendition of fugitives from justice, was rejected by a vote of 47 to 162. The House of Representatives did not take up the propositions of the Peace convention. They were largely debated in the Senate, but failed to get its sanction, being unacceptable to the Republicans generally, as well as to the more ultra Southern members. The Crittenden resolutions were negatived—yeas, 19; nays, 20. The joint resolution from the House of Representatives proposing an amendment to the Constitution passed the Senate, by the requisite two-thirds vote. The session terminated on the 4th inst., at noon. The proclamation for an extra session of the Senate was read; Vice President Breckinridge retired, and his place was taken by his successor, Hannibal Hamlin.

WEST-TOWN BOARDING-SCHOOL.

The Summer session of the school will commence on Second-day, the 6th of Fifth month next. Friends who intend to enter their children as pupils, will please make early application to DAVID ROBERTS, Superintendent at the school, or JOSEPH SCATTERGOOD, Treasurer, No. 304 Arch street, Philadelphia.

Third mo. 4th, 1861.

ANNUAL MEETING OF THE CONTRIBUTORS TO THE ASYLUM.

A Stated Annual Meeting of the "Contributors to the Asylum for the Relief of Persons Deprived of the Use of their Reason," will be held on Fourth-day, the 13th of Third month, 1861, at 3 o'clock, P. M., at Arch Street Meeting-house, Philadelphia.

WILLIAM BETTLE, Clerk.

FRIENDS' INDIAN INSTITUTE, TUNESSASSAH.

A man and a woman Friend are wanted to aid in conducting this institution. A man and his wife would be preferred, one of whom should be qualified to teach in the school. Apply to

EBENEZER WORTH,
Marshallton, Chester Co., Pa.
THOS. WISTAR,
Fox Chase, Philadelphia Co., Pa.
JOEL EVANS,
Oakdale P. O., Delaware Co., Pa.

Philad., Second mo. 5th, 1861.

WEST-TOWN SCHOOL.

A Friend and his wife are wanted to fill the station of Superintendent and Matron at West-town Boarding School.

Application to be made to either of the following Friends: NATHAN SHARPLESS, Concord; JAMES EMLER, West Chester; SAMUEL HILLES, Wilmington; HENRY COPE or WILLIAM EVANS, Philadelphia.

Twelfth mo. 10th, 1860.

DIED early, on First-day morning, the 10th of Second month last, after a short illness, JAMES STARR, in the seventieth year of his age; a member of the Northern District Monthly Meeting.

—, on First-day, the 17th of Second month last, after a short illness, ISAAC HARVEY, Sr., in the ninetyeth year of his age; a member of the Western District Monthly Meeting.

PILE & McELROY, PRINTERS,
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Henry Hull.

For "The Friend."

(Continued from page 210.)

"After attending the meetings of Friends in the county of Durham, some of which were solid good reasons, we crossed the Tyne, accompanied by Solomon Chapman, and had a public meeting, and so one with Friends at Shields, from whence we rode to George Richardson's, at New Castle. I had seen George and Solomon in Ireland, and our meeting again was mutually pleasant, we being comforted in each other's company.

"They related a remarkable instance of the interposition of Divine help, by counsel inwardly communicated, whereby they were preserved from being buried in the ruins of a house, which fell two days after they were to have held a meeting in it, and which probably would have fallen on the assembly, had they collected in it. George felt his mind strongly impressed with the belief, that it could not be best to have a meeting in the house, and to go to the houses of Friends and visit them that way, although he then knew nothing of the situation of the house. This mode did not appear satisfactory to Solomon, who thought that other persons who often attended Friends' meetings, could thus be passed by. But George appeared clear in the judgment, that it was best to have no meeting, that Solomon yielded; and it is believed, that had a meeting been held, the house could have given way with the people in it, the roof being very heavy, and the timbers much decayed. It fell in the evening of Seventh-day, when there was no unusual wind or other exciting cause—and next day Friends expected to hold their usual meeting in it. I had a meeting in the house while I was in Ireland, and the account of the occurrence led me to consider it a merciful interference of Divine Providence, that it fell at a time when there was no one in it."

Entering Scotland, he proceeded to visit the small meetings of Friends in that nation, some of which appear to have been seasons of the renewed extension of Divine favour. Of one at Aberdeen, he thus writes, viz:—

"In the meeting on First-day morning, the love of our heavenly Father united our spirits: and at five o'clock, P. M., we had a crowded meeting, when the condescending goodness of Israel's Shepherd was conspicuously manifest, enabling me to set forth

his great love to mankind, from the words of the apostle, 'It is by grace ye are saved, through faith, and that not of yourselves, it is the gift of God.' A holy solemnity covered us—the people were very still, and we united in humble petitions to the Lord on high, that his light might break forth upon mankind, as when he said, 'Let there be light, and there was light,' acknowledging our renewed conviction, that his power was undiminished, the work his, and that the praise belongs unto Him, with his dear Son, our Lord Jesus Christ, the Lamb Immaculate, now and forever more, Amen. Dear old John Wigham said he thought it, through Divine favour, the best meeting he had ever attended in that place. I write not these remarks to exalt the labour of the poor servant, but in humble acknowledgment to our holy Helper, and to bear testimony of his goodness to the people. I believe it was a season that will not soon be forgotten by some who were there, and in which the good Shepherd of the sheep was pleased to invite those who are athirst, 'to come buy wine and milk, without money and without price.'

"At Aberdeen I received letters from my dear family, giving accounts of their health—they are almost constantly in my remembrance, and but few hours pass without deep thoughtfulness respecting them; yet I do not find myself under condemnation for leaving them. I settled my outward concerns as far as I could, as if I was never to return, and commended them to the keeping of the heavenly Caretaker. I love them tenderly, but left them in the belief, that it was at the command of Him to whom I owe my all. He has supported me in humble confidence, that he will do right with me and mine—that it is my business to visit the churches in this land, and that in so doing I shall be blessed with the support of his love, which, at times so fills my heart, that tears of joy flow from my eyes. When I think of my beloved family and friends in America—of many with whom I am acquainted in this country and in Ireland—of the poor French prisoners in England, and the English prisoners in France—of the many widows and fatherless children, made such by the calamities of war—of how many are trained up to butcher one another in the field and on the ocean, and remember the poor slaves remaining in cruel bondage to gratify avaricious men, my heart is moved within me. The love of my heavenly Father is my support in heights and in depths. Oh! may I never know a separation from it; for it is this which enables me to say, Thy will, O Lord! be done, as respects myself; and if unrighteous men still continue to dishonour thy holy name by their evil works, and the Gospel of peace and salvation by their cruelties, yet verily, there is a reward for the righteous—verily, thou art a God that judgeth in the earth. I know that my Redeemer liveth—O Lord, keep my soul as thou hast graciously kept it hitherto, and make use of me as thou in thy wisdom may see meet, if I may be instrumental in spreading the knowledge of thee amongst the inhabitants of the earth. I murmur not at the privation of the society of my dear connexions at home; but once more, O righteous Father, com-

mit them to thy holy keeping—blessed be thy name—Amen.

"After writing the foregoing, I attended a large meeting held in the evening at Edinburgh, where many Gospel truths were delivered; but not so much to the relief of my mind as at some of the preceding meetings. On the following day I sat with Friends, and a holy solemnity spreading over us, I was opened upon the situation of the meeting, from those words of the apostle: 'Behold how great a fire a little matter kindleth,' relating what had been brought to my remembrance while sitting among them. I observed that one man was so nettled, that he was not able to sit still; but Truth was in dominion, and its testimony was set over every opposing spirit,—the humble were comforted, and the great name of Israel's Helper blessed. Seldom have I known a time, when the followers of the Lamb had a more complete victory; but all through his power which enableth to bear testimony to the peaceable spirit of the Gospel. Oh that all may guard against the destroying spirit, as against the destructive element!

"We again took the mail-coach, and reached Hawick about ten o'clock at night. There are only two families of Friends here, who appear glad to see their Friends, and, I trust, will continue to increase in their love to the precious Truth. A number of the French prisoners passing along under a strong guard of soldiers, when we were about leaving Edinburgh, my mind was affected in beholding their emaciated looks, from long confinement; and the reflections occasioned by the sight, caused me to feel sorrowful as we rode along in the coach. O professing christians! great are the inconsistencies of your conduct with the religion you profess, when engaged in the cruel business of war, and inflicting sufferings one upon another.

"On Second-day had a comfortable meeting at Hesketh New-market, [England,] and the day following sat with Friends at Setmarthy, where John Phillips met us, whose company was pleasant. He had spent a part of his life in the English navy, and was rapidly promoted in consequence of his bravery, and was on the eve of further advancement when he forsook the service of the king, and enlisted under the banner of the Prince of peace, and is now a humble disciple of the cross, and mighty in the Scriptures.

"We rode to Cockermouth, and put up at the house of Deborah Robertson, whose husband had deceased only a few weeks before. I had seen them together in Dublin, and received from him a kind invitation to make his house my home, when I came here, and now finding his widow in deep affliction in consequence of his sudden removal, I was led into tender sympathy with her, in contemplating the uncertainty of all earthly enjoyments. In the evening I sat with the ministers and elders of Cumberland, who had assembled to attend their Quarterly Meeting, which was held the following day; after which there was one for worship, in all of which the Master of our assemblies was graciously pleased to assist in advocating the cause of Truth, as supported by the humble, faithful followers of the Lord Jesus, and in bearing testi-

mony against a sluggish disposition, in which some of its professors were found. There was a large number of fine-looking and promising young people present, who were encouraged to a faithful dedication of themselves in the cause of Truth and righteousness. We then attended meetings at Broughton, Graysouthen and Pardshaw, where the collection of people was very great. Notice having been given at the close of the Quarterly Meeting, of our intention of being at this place on First-day, and the weather proving fine, companies of people were to be seen coming over the moors from the neighbouring town and villages, as though they had been going to a great fair. Some of the aged Friends said, they had never before seen so large a meeting at that place. It was remarkably solid, and the people dispersed in a quiet and orderly manner. We dined with James Graham, an aged minister, who seemed to rejoice in thankfulness for the favour, and said he believed an increase in the Truth would be witnessed, and the minds of some be brought nearer, through the mercy of the Lord thus continued to them. He rode to Whitehaven with us, where we had a crowded meeting the same evening; several hundreds of the people not being able to get into the house.

"On Second-day I set out to attend a meeting appointed to be held at Wearsdale, at two o'clock, but our guide missing the way, and it raining and blowing very heavily, and our road bad and laying over a moor, it appeared doubtful whether we could reach it in time. A young man of whom we inquired the road, perceiving our tried situation, kindly offered to conduct us, which we gladly accepted, and by his assistance reached the meeting in time; a considerable number of persons were assembled, and although we got no dinner, we were thankful that we had been enabled to reach the meeting. After a meeting at Wray, where there are but few Friends, we rode to Bentham, and put up at Charles Parker's, who is concerned in a manufactory. Here more regard is paid to the welfare of the children employed, than in some other places; they are careful to preserve good order among them, and employ a man to instruct them in reading, &c., during certain hours, for which no deduction is made from their wages. I have often been affected with tenderness and pity, when I have beheld large numbers of poor little children, put to labour at so early an age, and left to grow up in ignorance and a prey to immoral examples and conduct; and it was a satisfaction to see some of them cared for as these are; indeed, there seems a growing concern for the education of the children of the poor, and many benevolent persons of both sexes devote a few hours on the First-day of the week for this laudable purpose.

"We had two meetings at Bentham, one for Friends, and another for the town's-people. The children of the factory being discharged an hour earlier for the purpose, many of them came to the meeting, looking very clean and neat, and in good clothing, which is often not the case with the poor in this country. If men of wealth, who are concerned in manufactories, had the good of those they employ more in view, than mere profit, there would not be so much cause for complaint that those establishments are nurseries of vice; but so long as pecuniary gain is a primary object, this must continue to be the case. How excellent is the precept laid down by our blessed Lord, 'Whatsoever ye would that men should do unto you, do ye even so unto them.' When looking over the children in these manufactories, I have often been brought to consider them as my own, or to place

my own in their situation; and oh! how consoling it must be to parents who wish well to their dear children to see them cared for in best things by their employers. And on the other hand, how pleasant must be the reflections of the employers, when they endeavour to do justly and act with christian kindness towards those who are in their service;—if their profits should not be so great, yet there is more satisfaction in seeing the employed happy and comfortable, than there can be in the increase of riches and living in sumptuousness and grandeur, whilst those who labour for them, and the poor generally around them, are miserable and destitute. O ye professing christians! go ye and consider what this meaneth, 'I will have mercy and not sacrifice!'"

(To be continued.)

For "The Friend."

A Pilgrimage to my Mother-Land.

(Continued from page 214.)

"After polygamy it may be appropriate to make a few remarks respecting its sister evil, slavery, which exists all through this section of Africa. Although the term 'slavery' is the only word by which the institution can be properly designated, it is certainly not of the same character as the American institution, there being but little disparity between the condition of the master and that of his slave, since the one possesses almost every advantage accessible to the other. Slaves are often found filling the most exalted positions: thus at Abbeokuta all the king's chief officers are his slaves, and they are among his most confidential advisers. On certain state occasions, one or other of these slaves is often permitted to assume in public the position of the king, and command and receive in his own person the homage and respect due to his master. So in Ilorin, Dungari, the prime minister of the king, daily sits in the marketplace to receive the homage of the populace intended for the king, and yet Dungari, really the most important personage of the kingdom, and in rank even above the king's own sons, is a slave. Instances of this kind might be afforded almost indefinitely.

"Slaves are procured chiefly by conquest, sometimes in warfare as justifiable and even more so than the wars waged among civilized nations; at other times predatory, and undertaken solely for their capture. Not a few incur slavery as a penalty for crime. Some are sold to defray either their own debts, or it may be the debts of others for which they have become liable; and frequently children are kidnapped and sold away into distant parts.

"Although but a few years since every heathen town in this region abounded with slave-markets, there is now, doubtless through the influence of christian civilization, nothing of the kind seen; and although it would be unsafe to say that slaves are not sometimes sold, yet if so, it is done secretly. The first and only marts we met for 'this description of property,' were at Ilorin, a Mohammedan kingdom. There was there, besides several small numbers exposed in different places throughout the town, a large market, the Gambari, almost exclusively devoted to their sale, and in which there were certainly not less than from five to six hundred. Christian America and Mohammedan Ilorin do with complacency what the heathens of Yoruba and Egba feel it a disgrace to practise.

"At Ilorin we sojourned with Nasamo, the king's sheriff, in whose company only we were permitted to walk about the city. On arriving at the Gambari market in one of our excursions, he pointed to the slaves, and jocularly asked whether I wished

to purchase. I embraced the opportunity to show him the wrong of making slaves of our fellows, and the great injury which it inflicted not only upon those who suffer, but also on those who practise it. Nasamo fills a high position in the state, and is the master of a large number of slaves; nevertheless he is himself a slave, and doubtless thought of his youthful home and dear parents from whom he was stolen. He admitted all I said, and observed that he wished there was no such thing; but while it existed, it was better that they be exposed in the markets than that they should be sold privately, 'for then bad men would seize the defenceless and our children, and we would not know where to find them.'

"The Mohammedans do not sell their co-religionists into slavery: they sometimes hold them as slaves, but only when they were bought as heathens and converted after coming into their possession; but these are never after sold. Here is a vast difference from that class of christians, so called, who buy and sell the members of their own church, the partakers of the same communion with themselves. How much better are such than the heathens, or even these benighted Mussulmans?

"Although, as I have before shown, slavery in Africa is not like slavery in America, or even as it is in Cuba, yet it is still a fact which must not be disregarded, that, more or less, it is slavery—such, it is true, as the teachings and example of good men might quietly but certainly in time overthrow, but which might also by an obverse course assume most of the abhorrent phases of the American institution. My own opposition to slavery does not arise simply from the suffering and ill-treatment which the bondman endures, for in that case I would have to acquit perhaps the majority of American masters. I oppose it because a human being is by it reduced to the condition of a thing, a mere chattel, to be bought or sold at the option of his fellow-man, whose only right to do so is the accidental circumstance of superior power—a power which the good should use to protect rather than oppress the weak. I oppose it, because I feel the common instinct that man has an inalienable right to 'life, liberty and the pursuit of happiness.' Hence I do not regard a slave-owner, even when he makes his slave as comfortable and happy as a slave can be—in all other respects, it may be, as well off as himself—I do not, I say, regard such a person as therefore less guilty: indeed, if there is one class of them whom I detest more heartily than another, it is that class whose course is to render the slave, if possible, contented with his condition.

"From this view, therefore, I place my opposition to African slavery on the same ground as to American slavery, and God helping me, shall labour as earnestly for the overthrow of one as for the other.

"—Townsend has a small fund at his disposal for assisting slaves to redeem themselves. He has helped by this means several to obtain liberty. The money is usually paid for them without any other condition than a promise to repay it when able to do so. I was told of one instance where a party so helped had not been heard of for two or three years: when he was almost forgotten, he one day appeared and refunded gratefully the whole amount, pleading bad health for not doing so before.

"One of the most marked characteristics of the Africans, not only in this section, but all along the Western coast, is the grace and symmetry of their forms, so well yet so unostentatiously displayed by their ordinary costume. Nor can there be any wonder on this account, considering their freedom

from all those habits of civilized life so contrary to nature, and which tend so much to the physical deformity that so often offends good taste.

"One never passes a group of boys at play without witnessing some of the most dexterous performances of tumbling, wrestling and other exercises tending to the development of the muscular powers of the system. In their dances, too, they exhibit evolutions, throwing at once every muscle into action, which would almost be regarded as impossible, except witnessed.

"In the towns further interior than Abbeokuta, in which the use of fire-arms has not yet become general, one frequently sees groups of boys contesting in feats of archery, with great skill. In Ilo, bets are only permitted in these exercises. There are several fine games of skill practised by the Akus. A favorite one is the 'wari.' The apparatus consists of twelve cups arranged in two rows, hewn out of a single block of wood. Four bean-like seeds are placed in each cup, and the game is begun by each party alternately taking the contents of one cup of the row next himself, and distributing them, one by one, beginning at the cup next to that from which he took them. When one party can throw the last three or four of his beans into the cups of his antagonist, containing not more than one or two beans each, he seizes the contents as his prize, and thus they continue until the beans are all taken, when each counts what he possesses, the victory being of course accorded to him who has most. There is, perhaps, not a house in which one or more of these apparatus is not kept, for the entertainment of the inmates. They are found too, at all the 'beer-hops,' if the reader will permit the application of that term to the places at which the native *oti*, or corn-beer, is sold. I never made a more acceptable present to any one, than of four dozen pretty glass-balls, or glass-marbles, if you please, to the Alake of Abbeokuta, to use in his game of wari. Another game, in which they are frequently seen engaging with much interest, is the *dili*, a kind of te-ta-too, more complicated, however, and certainly more interesting than that memorable game of our school-days. A large square, divided into thirty-six smaller squares, is traced on the ground, on the opposite sides of which the contestants sit. Each is prepared with twelve 'men,' differently coloured. The parties put down one piece alternately, until all are disposed of, when the game is continued by each moving his men from place to place, until he can arrange three of his own on successive squares on a line, which feat entitles him to one of his adversary's men. The effort of each then is, first to procure this arrangement of his own, and next to prevent his adversary from doing likewise. Of course, the party capturing most men, wins the game."

(To be continued.)

The Imperfections of others to be borne in Love.
—To be content with even the best of people, we must be content with little, and bear a great deal. Those who are most perfect, have many imperfections, and we have great faults, so that between the two, mutual toleration becomes very difficult. We must bear one another's burdens, and so fulfil the law of Christ, (Gal. vi. 2,) thus setting off one against the other in love. Peace and unanimity will be much aided by frequent silence, habitual recollection, prayer, self-abandonment, renunciation of all vain criticisms, and a faithful departure from the vain reflections of a jealous and difficult self-love. To how much trouble would this simplicity put an end! Happy he who neither listens to self nor the tales of others! —*Fénelon.*

For "The Friend."

George Fox showed a warm affection for Friends everywhere, that they might live in unity and love, and show forth the fruits of the Holy Spirit wherever they came, in their words and actions. When some of his countrymen were about to settle in New Jersey, he wrote them a short address, in which he says, "My desire is, that you may all be kept in the fear of God, and have the Lord in your eye in all your undertakings; for many eyes will be upon you, to see how you order your lives and conversations; and let them be as becomes the gospel, that you may adorn the truth, and honour the Lord in all your undertakings. Let that only be in your eye, and then you will have the Lord's blessing and increase, in basket, field, and store-house; and at your lying down you will feel Him, and at your goings forth and coming in. So that you may answer the light in all people, by your godly lives and conversations; serving the Lord, and being valiant for his truth with a joyful heart, and the glorious Name, in whom you have salvation.

"Keep up your meetings for worship, and your men's and women's meetings for the affairs of Truth, both Monthly and Quarterly. And do not strive about outward things; but dwell in the love of God, for that will unite you together, and make you kind and gentle one towards another; and to seek one another's welfare, and to be helpful one to another. Let temperance, and patience, and kindness, and brotherly love be exercised among you, so that you may abound in virtue and the true humility; living in peace, and showing forth the nature of christianity, that you may all live as a family, and the church of God, holding Christ your heavenly Head, and he exercising his offices among you and in you. Hold him the Head, by his light, power and Spirit, and that will keep your minds over the earthly spirit, up to God; for the earth and the sea and all things therein are his, and He gives the increase thereof. Therefore be not over eager after outward things, but keep above them in the Lord's power, and seed Christ Jesus, that is over all; in whom you have all life, election and salvation.

"My desires are, that we may hear that you are a good savour to God, in those countries, so that the Lord may crown all your actions with his glory. So with my love to all." G. F.

The Great Border Coral Reef of Australia.—Starting from Sandy Cape, near Harvey Bay, the north-east coast runs up to Cape York, which is the extreme northern point of the continent of Australia on that side, south of Torres' strait. A little north of Harvey Bay appears a set of coral islands and coral reefs, and from there the whole coast is fronted with a continuous margin of coral reefs, stretching right along the face of the coast, and across Torres' strait, close up to the shore of New Guinea. The distance is not less than 1200 miles in a straight line. If we were to translate that reef to Europe, and suppose it started from the north-west coast of France, it would encircle the British Islands, including Ireland, the Orkney and Shetland Islands, and stretch away up to Drontheim on the coast of Norway. Imagine a great submarine wall, rising from an unknown depth in the bottom of the ocean, just up to the level of low water—not one continuous wall, because it was broken through by a number of tolerably deep passages, perhaps 20 or 30 fathoms deep. The coral insects had added to the bulk of the earthy mass of Australia a great slice of country, which was only a little under the sea, 1200 miles long, and from 10 to 90 miles wide, having an average breadth of 30 miles, and making, if

lifted up to the surface, a great table land appended to the eastern slope of the continent. The depth, from which this wall rose to its outer edge, was certainly not less than 2000 feet. They found in some places close up to the reef, sometimes within the general direction of the outer edge—for there are great convolutions in the line of the reef—great bays in it, and they found no bottom in these bays at a depth of 1800 feet; so that it may be safely assumed that the height of this submarine wall is 2000 feet for the greater part of its course.

For "The Friend."

Education.

The period of life in which children are of a suitable age to go to school, is very brief, and no prudent parent will suffer it to pass unimproved. William Penn says, in substance, "A good education is a good portion;" and truly it is so, when we consider the advantages it confers upon those who have it, by enlarging their opportunities for intellectual enjoyment—extending their spheres of usefulness, and consequently their influence in the community by which they are surrounded. How much more to be prized is a good, solid education, religious, moral and literary, with frugal and industrious habits, than great possessions without such training. Let parents be cautious, then, how they procrastinate on this important point, as the opportunity once lost is not likely to be recalled. When the proper season for school instruction is once gone, children need to prepare themselves for those callings in life which they are intended to pursue, and there are very few who can ever recover the loss they may have sustained by an imperfect education.

Drinking Fountains and Temperance.—The Metropolitan free drinking fountains of London are effecting much for temperance. An association has been formed for the erection of these fountains. It has often been exceedingly difficult for the poor and labouring classes to obtain a drink of pure water, and multitudes have thus been compelled to go to the public houses, and drink ale or beer, when they would not have done so if water could have been obtained. The object of the association is the erection, in suitable public thoroughfares, of neat and artistic fountains, supplied with pure water. One hundred have already been erected. Most of them are beautiful as works of art, and many of them have Scripture inscriptions, which are read by the million, and which, by God's blessing, may be a word in season to some weary souls. The inscriptions are such as the following: "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst." "If any man thirst, let him come unto me and drink." "Whosoever will, let him take of the water of life freely." These fountains are really a most admirable and benevolent device, and ought to be introduced into all our American cities without delay.

Vanity and vexation of spirit.—Oh! if the time which is, and has been, spent in making ruffles, tassels, and such like foolish and needless articles, was occupied simply in preparing needful and comfortable apparel, with the mind rightly turned to the Lord, how it would lead to the lopping off all these spurious branches, that choke the good seed of the kingdom, and a lasting comfort would be the result; such as is not changed by fashion, nor worn out by time; but would rebound to our everlasting happiness and peace; instead of which, the days of these are now spent too much in perplexity and vexations.—*Rachel C. Bartram.*

Modern Assaults on the Bible, and their Results.

J. Leslie Porter, who acted for some time as a missionary in Palestine, where he was associated with some of those eminent men who explored the ancient ruins of Nineveh, Babylon, and other places in the East, in his inaugural lecture lately delivered as professor of Biblical Criticism in the Irish Presbyterian General Assembly's Theological College, in Belfast, referred to the wonderful manner in which the discoveries at these places had completely silenced many objections which had been made to the truth of the inspired record. He said:

"Two of Germany's most profound scholars once affirmed that the Pentateuch could not be the production of Moses, because at the time Moses flourished the art of writing was unknown. In our own country and in America, the same view has been maintained by men of note. Such an assertion affected the authenticity as well as the genuineness of the Pentateuch, for frequent reference is there made to books, engraving, and writing. Christian scholars were at once on the alert, and hastened to show the fallacy of the assertion. They ransacked the whole of ancient literature, and brought forth arguments so strong that most of the German neologists themselves were forced to abandon the theory. Yet it could not but be admitted that the evidence they produced was only circumstantial, and that it lacked that definiteness and distinctness which commands immediate assent. Recent discoveries have cleared away all doubts and difficulties on this point, and have established the fact that the art of writing with ink upon papyrus was known in Egypt long before the days of Moses, and must therefore have been familiar to one 'learned in all the wisdom of the Egyptians.' A considerable number of Egyptian papyri, written in the hieratic character, are now in the British Museum, all of which are as old as the time of Moses. There is also an Egyptian papyrus in the Bibliothèque Imperiale at Paris, which appears to have been written more than 2200 years before Christ. Thus, to confute the daring infidel, scientific research enables us to produce venerable documents of the age of Moses, and of the very country in which he was educated, and to point, besides, to another some seven centuries older. But a close examination of the book of Genesis can scarcely fail to leave the impression on the mind that its connected history was compiled, under the inspiration of the Holy Spirit, from written genealogies and family documents of a far older date. The diverse styles of the narratives, the full genealogies given, and the minute and lengthened dialogues recorded, all seem at least to suggest the constant practice of writing from the very earliest ages. The keen eye of scepticism has observed this, and has attempted thereby to invalidate the authenticity of the whole book, by denying so remote an antiquity to the art of writing. But here, again, recent discoveries of a most extraordinary and unexpected character triumphantly establish the minute accuracy of Scripture. Away in the midst of a parched desert, near the banks of the Euphrates, are great shapeless mounds covered with dust and sand. So dreary and desolate is the region around them, that for long ages the Arab has not pitched his tent there, nor has the shepherd fed his flock there. These mounds mark the sight of 'Ur of the Chaldees,' where Abraham was born. Within the last few years some of them have been excavated by Sir Henry Rawlinson and Loftus, and I have myself seen bricks and cylinders which they dug up from beneath them stamped with inscriptions more than three centuries older than Abraham. These records are now in the British Museum, and it has been ascertained

that they contain the names of a long line of kings, extending from Uruk, who lived 2230 years before Christ, down to that of Nabonadius, the last monarch of Babylon.

"—Norton, the author of a learned work on the 'Genuineness of the Gospels,' ventured to affirm, only a few years ago, that 'it would be idle to argue against the supposition that alphabetical writing was known in the time of Abraham.' Yet here we have got specimens of such writing from Abraham's own native city, extending up to the period of the confusion of tongues. It is not long since a book was published, entitled 'Egypt's Place in Universal History.' Its author is one of the most learned, and, in some respects, one of the most distinguished men in Europe. But, unfortunately, the Chevalier Bunsen is only a splendid example of the utter inability of human genius, however gifted, and of human learning, however ponderous, when unaided by Divine illumination, to decide impartially upon points bearing on the history or doctrines of the Bible. Bunsen's attention has been turned to the hieroglyphic records on the monuments of Egypt. He professes to read them, and from them he has constructed long lists of kings and dynasties reaching back some twenty thousand years! Of course, in his view, the monuments of Egypt entirely demolish the authenticity of the Pentateuch. Now, I think no man will deny that, before we can read any document, we must know the letters in which it is written. Not a word can be pronounced, not an idea discovered, until its alphabet be first known. Yet, when we come to examine the researches of Bunsen, we actually find that to this day he has never discovered the true hieroglyphic alphabet. His whole system is built on a series of conjectures and assumptions, which, moreover, he varies and contorts, without rule or order, at every new sentence; and for this phantom theory he would have us to renounce the revelation of God.

"Recent discoveries have thrown a rich flood of light on some obscure points of sacred history. I can only refer to two examples. The prophet Daniel relates that king Nebuchadnezzar was afflicted with a strange and terrible malady during a succession of years. On one of the most interesting Babylonian monuments which have been brought to this country is a long inscription, well known as the 'standard inscription.' It contains a short autobiography of Nebuchadnezzar. The following is an extract from it:—'During these years (the number of years is given, but has not been yet deciphered) the seat of my sovereignty in the city did not rejoice my heart. In all my dominions I did not build fortresses. I did not accumulate treasures. I did not design or construct palaces in Babylon. I did not join in the worship of Meroach my Lord, nor did I celebrate his praises, nor furnish his altars, nor did I cleanse the canals.' Let this unique inscription be compared with the concluding verses of the fourth chapter of Daniel, and it will be admitted that we have one of the most remarkable incidental verifications of Scripture on record. Another instance is no less striking. Daniel's account of the reign of Belshazzar has long been a subject of keen controversy. He is represented as the last king of Babylon, and as having been slain when the city was captured by Darius. On the contrary, the historian Berosus states that Nabonadius was the last king of Babylon, and that he was absent at the time of its capture. Here, it was thought, was a direct contradiction between sacred and profane history. Sceptical critics did not hesitate to credit Berosus, and pronounce Daniel's account of Belshazzar, and of his feast and death, a pure fiction. A few years

ago, some inscribed cylinders were exhumed from the ruins of Mugheir, one of the oldest cities of Chaldea. In 1854, the inscriptions were deciphered by Sir Henry Rawlinson; and then the whole mystery was solved, the sceptics again confounded, and the minute accuracy of Scripture triumphantly established. Nabonadius was the last king, as Berosus states; but he had a son called Belshazzar, whom he associated with him in the government, and to whom he gave the royal title. When we turn to geographical science, and the recent discoveries made in Bible lands, the testimony borne to the truth of Scripture is no less remarkable. In the tenth chapter of Genesis, we read of the cities of 'Erech, and Accad, and Calneh, in the land of Shinar; and Caloch and Reson;' and, in the eleventh chapter, 'Ur of the Chaldees' is mentioned. After that period these cities almost entirely disappeared from the page of history—nothing was known of their story, their fate, or even their sites. 'Recently,' however, the mounds of Mesopotamia have been searched by Rawlinson and Loftus, and bricks and stones that were buried for near three thousand years have found a tongue, and have not only told us exactly where each of these cities stood but have added some most interesting details to their history.'—*Rawlinson's Bampton Lecture.*

"I remember well how, in former days, I studied the geography of Palestine; and with what intense interest I read of the great cities and warlike exploits of Og, the giant king of Bashan. I observed, with no little surprise, that a single province of his little kingdom contained 'three-score cities fenced with walls, besides unwalled towns—great many.' I remember how, on turning to my atlas, I found that the whole of Bashan was no larger than an ordinary English county. I was astonished, and though my faith in the Divine record was not shaken, yet I thought that some strange statistical mystery must hang over the passage. That one city, nourished by the commerce of a mighty empire, might grow till her people could be numbered by millions, I could well believe; that two, or even three, might spring up in favoured spots, clustered together, I could also believe; but that sixty walled cities, besides unwalled towns a great many, should exist at such remote age, far from the sea, with no rivers and little commerce, appeared altogether inexplicable. Inexplicable though it seemed, it was strictly true. On the spot, with my own eyes, I have since verified it. More than thirty of these 'great cities' I have myself visited. When standing on one occasion on the summit of the mountain range of Bashan, I could see, at one single glance, every city the sacred penman referred to. Many of them, though deserted for centuries, have their massive walls and massive old houses still perfect. The Cyclopean architecture of the aboriginal inhabitants of Palestine—of the Eurim, and Anakim, and Rephaim—still stand to bear testimony to the fact of Revelation. We have thus a venerable record more than three thousand years old, containing incidental, geographical, and statistical statements, which few would be inclined to receive on trust and not a few to cast aside as absurd fables, and yet close examination proves them to be minutely accurate.'—*Presbyterian.*

The Fire Water.—A missionary now living told a North American Indian chief, that he suspected the reason why he opposed the progress of Christianity among his people was, because he was fond of fire-water. The chief gave him a look of scorn and said, "Yes, I love the fire-water; I know it destroying me and my people, but how came it by the fire-water? Before the white man came

among us, we ate fish, deer, beaver and other animals, and drank the water of our lakes and rivers, and we suffered no harm. The white man came and told us the fire-water would make us very happy. We drank it, and at last we came to love it. If you wish us not to make use of it, tell your own people, your traders, not to bring it among us."

Furnished for "The Friend."

A testimony from our Yearly Meeting for Wales, held at New Town, in Montgomeryshire, from the 23d to the 25th of the Fourth month, inclusive, 1794, concerning Dorothy Owen, of Dewispren, near Dolgelly, in Merionethshire, who died the 12th, and was buried in Friends' burying-ground at Tytheny-Garreg, the 17th of Seventh month, 1793. This our beloved Friend was the daughter of Rowland and Lowry Owen, of Dewispren, aforesaid, and educated by them in the profession of the Truth as held by us; which however prevented not her discovering in her youth a disposition to accompany other young people in vain and unprofitable amusements; but about the sixteenth year of her age being favoured with a visitation of Divine love, she became sensible of the error of such ways, and by a strict attention to the reproofs of instruction, and entire submission to the operation of Truth, she experienced redemption from the love and spirit of the world, and about the twenty-third year of her age, she received a dispensation of the gospel to preach unto others; to which being faithful, her ministry was lively and edifying, and her conduct being consistent therewith, she was made instrumental to the conviction and gathering of divers, to the principle and profession of the Truth, in the neighbourhood where she resided, and where from removals and defection, the members of our Society were nearly extinct.

We hope we shall long retain in our remembrance the sweet savour of her zealous, humble, meek example, her dedication of time, faculties, and property to the glory of God, and the good of her fellow-creatures, consistent with the doctrines she inculcated; particularly in the attendance of meetings for worship and discipline, from which neither distance nor weather prevented her while of ability, having frequently gone near forty miles on foot, in this mountainous country, to attend her Monthly Meeting; even when the inclemency of the season increased the difficulty to danger.

She contented herself with the least expensive manner of living and dress, in order to have the more to distribute to the necessities of others, tenderly sympathising with the poor inhabitants around her, and so bright was her example, as to obtain from one *not* in profession with us, to another, with whom she had been at a meeting, and who regretted our deceased Friend's silence therein, the following testimony: "Her conduct preaches daily to me." Thus may each of us become a preacher of righteousness in our generation.

Her last illness was lingering and painful, which she bore with exemplary patience, and was eminently favoured with Divine peace so as sensibly to affect and gather the minds of those who visited her, into a participation of the same blessed influence; her prospect of future happiness was unclouded, and she experienced during the whole time of her confinement, "the work of righteousness to be peace, and the effect of righteousness, quietness and assurance forever;" saying very near her conclusion, the arms of Divine mercy were wide open to receive her.

Signed in and on behalf of this meeting, by

RICHARD REYNOLDS, Clerk.

SARAH DARBY, Clerk to the
Women's Meeting.

For "The Friend."

Religious Periodical.

One of the uses of a religious periodical is found in its being the medium of conveying instruction and encouragement from one weary traveller to another, discharging a duty, and thereby doing good to the giver and the receiver. We can bear testimony to the benefit, and have heard many speak of its cheering effect upon them. Communications from Friends residing in different parts, are often very grateful, answering in some sense the character of ministerial visits. Properly exercised members have different spheres of action, and after a subject has been pent up in the mind, relief is afforded, by committing it to paper, and sending it forth as a messenger, which reaches responding hearts who may have no knowledge of the source, but who are nevertheless often consoled by finding others are led in the same path, and bearing the same description of burdens. We should be glad to see the supply of useful original matter increase in "The Friend," a paper that rejects all new notions on religion, and spreads and defends the principles of the society as held by Fox, Barclay and Penn, and we doubt not that writers as well as the readers would reap advantages from it. There are various acts of faithfulness, by which the members of the church of Christ, from whom the whole body by joints and bands having nourishment ministered and knit together, experience an increase with the increase of God. We would not stamp anything too highly that passes from friend to friend; but as barley loaves and a few small fishes, under the Divine blessing, once fed and satisfied a multitude, so now in the Divine government, it often requires but little spiritual food from the Lord's store-house, to animate and strengthen the way-faring man, to pursue his heavenward journey, without fainting for many days.

Our religious Society, in its peculiar organization, is blessed with many opportunities for doing good, in the various offices for religious service conferred upon the members; and not only are we bound to be faithful in their discharge, but to be thankful that we belong to a society, in which the gifts and talents bestowed may be occupied to the honour of the Giver, in the work of our own salvation, and the help of others. Extremes are to be avoided both in withholding more than is meet, and in running without the true guide into creaturely activity. Timid, fearful ones sometimes rob the church of its due, by undervaluing the divine impressions made upon their minds, and the simplicity of the openings of duty, by neglect of which they also lose the peace, which would be the reward of humble submission to the pointings of Truth. A low esteem of ourselves is often brought about by an invisible hand, and is one of the preparations of heart, necessary to receive things new and old out of the treasury. When these things are received and dispensed to others at the Lord's bidding, they find their way into hearts in a manner and with an effect, of which the servant may never have any knowledge, and though seemingly small, at times baptize the members by the Spirit, which gives them, into one body, and lead to united and harmonious acknowledgment to the blessed Head, for his unfailing mercy and goodness.

All services in the church from its institution, whether preaching, praying or giving thanks, were to be performed under the power and direction of the one Holy Spirit. If any spoke, he was to speak as the oracle of God; if any man ministered, it was to be done as of the ability which God giveth, that God in all things may be glorified through Jesus Christ. "Praying always with all prayer

and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." "Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ, submitting yourselves one to another in the fear of God." These directions of the apostles indicate that nothing available for the Lord's honour, and the good of souls can be done, but by the unction and putting forth of the Holy One, and however simple that may be, it should be done, and the Lord will bless it, and the instrument would receive the reward of peace.

Sugar Duties.—To sustain the sugar interests of Louisiana a duty of thirty per cent. was formerly levied, and twenty-four per cent. now is levied upon all foreign sugars imported into the United States. Under these provisions the people have paid a tax (in the shape of duty) upon foreign sugars, imported within the past nine years, of *fifty millions of dollars*.

Viz.	Value of Sugar.	Duties paid.
1851 . . .	\$13,478,700	\$4,043,600
1852 . . .	13,977,300	4,193,200
1853 . . .	14,168,300	4,250,500
1854 . . .	11,604,600	3,481,300
1855 . . .	13,284,600	3,985,400
1856 . . .	21,295,100	6,388,500
1857 . . .	41,596,200	12,478,800
1858 . . .	18,946,600	4,547,200
1859 . . .	28,345,300	6,802,800

Nine years . \$176,696,700 \$50,171,300

Louisiana cannot produce more than one-third or two-fifths of the sugar required for our people. Hence the necessity of importing from twenty to forty millions in value of foreign sugar annually.

Five millions of dollars annually paid by the people of the United States on one article of domestic consumption, for the benefit of the people of one State only is a curious commentary upon the secession movements of the years 1860-61.—*Late Paper.*

Selected.

CREATION'S HARMONY.

The stars that deck the spacious vaulted sky,
Shine not with equal splendor from on high;
The flowers of earth, that gladly drink the dew,
Are not alike in fragrance or in hue;
And sweet musicians of the feathered throng
Are varied in their plumage and their song.

Yet all the chords of Nature's harp agree,
To form a grand, unbroken harmony,
Each creature has an office to fulfil,
While all is moulded to a higher will;
Not one is known with aught to interfere,
Nor seeks to leave its own allotted sphere.

To every man a lesson here is taught,
With deepest meaning, and with wisdom fraught;
'Tis this—Let each content with what is given,
Act well his part, and leave the rest to heaven,
So God's sublimest work would swell the song
That rises from Creation's countless throng.

Lines written on the margin of some dying expressions of Samuel Fothergill, by George Dillwyn.

Thus, weary seamen, as they ply
Through dashing waves the lab'ring oar
Should they the wish'd-for land descri
With shoutings hail the opening shore,
On hinder barks cast back an anxious eye,
And raise the animating signal high.

The good man has his clouds that intervene;
Clouds, that obscure his sublimary day,
But never conquer; even the best must own,
Patience and resignation are the pillars
Of human peace on earth.

Selected for "The Friend."

Luxury.

Immortality and eternal life were brought to light, that all the invented pleasures of mortal life in which the world lives, might be denied and relinquished; and for this reason it is, that nothing less than immense rewards and eternal mansions are promised, that all might be willing to forsake the vanity, and fleshly satisfactions of the world, and encounter with boldness the shame and sufferings they must expect to receive at the hand, it may be, of their nearest intimates or relations. If the christian religion admitted the possession of this world in any other sense, than the simple use of those things, given of God for the necessity and convenience of the whole creation; for instance, did it allow all that pride, vanity, curiosity, pomp, exchange of apparel, honours, preferments, fashions, and the customary recreations of the world, with whatever may delight and gratify the senses, then what need of a "daily cross!" a self-denying life! a "working out our salvation with fear and trembling!" of "seeking the things that are above!" of having the treasure and heart in heaven! no idle talking, no vain jesting, but fearing and meditating all the day, undergoing reproach and even scorn, and bitter mockings. What need, I say, of these things in order to gain that glorious immortality and eternal crown, if vanity, pride, expense, idleness, envy, malice, &c., were allowed by the christian religion? Certainly none! But our Lord Jesus Christ well knew in what foolish trifles and vain pleasures, (as well as grosser impieties,) the minds of men and women were engaged, and how much they were degenerated from the heavenly spirit of life into an unlawful seeking after the enjoyments of this perishing world, and the daily inventing of new satisfactions to gratify their carnal appetites; so He also did foresee the difficulty all would have in relinquishing and forsaking them at His call; wherefore to induce them to it, He did not speak to them in the language of the law, that they should have an earthly Canaan, great dignities, long life, and the like; but rather the contrary, at least, to take these things in their course. He speaks to them in a higher strain! He assures them of a kingdom and a crown that are immortal! that neither time, cruelty, death, grave nor hell, with all its instruments shall ever be able to disappoint, or take away from those that should believe and obey him. They shall be co-heirs with Him of celestial happiness, and a glorious immortality! If it be recorded that those who would not hear Moses, were to die, much more shall they who refuse to hear and obey the precepts of this great and eternal Rewarder of all who diligently seek and follow him.

And therefore it was that he was pleased to give us, in his own example, a taste of what his disciples must expect to drink; namely the cup of self-denial, trials, and deep afflictions. He came not to consecrate a way to eternal rest through gold and silver, ribbons, laces, paints, perfumes, costly clothes, curious trims, exact dresses, rich jewels, plays, balls, revels, romances, and the like pastimes of the world; no, no, but by forsaking all such things, and sometimes more lawful enjoyments too.

* * He was tempted, as are his followers, with no less bait than "all the glories of the world;" but He commanded to "seek another country," and to "lay up treasure in the heavens that fade not away."

We must not think to steer another course, or drink of another cup than the Captain of our salvation hath done before us. No; for it is the very question he asked James and John, the sons of Zebedee of old, when they desired to sit at his

right hand and left hand in his kingdom. Are ye able to drink of the cup that I shall drink of, and to be baptised with the baptism that I am baptised withal? otherwise no disciples, no christians. Whoever they are that would come to Christ, and be right christians must abandon every delight that would steal away the affections of the mind from the Divine spirit of life, and must freely write a bill of divorce for every beloved vanity. Some are ready enough to say "The kingdom of God stands not in meats, or in drinks, or in apparel," &c. Right; therefore it is that we should stand out of them. Jesus Christ was and is manifested, that by his holy, self-denying life and doctrine, he might put a baffle upon the proud minds of men, and by the immortality He brought, and daily brings to light, might stain the glory of their fading rests and pleasures; that having their minds weaned from them, and being crucified thereunto, they might seek another country, and obtain an everlasting inheritance. "For the things that are seen are temporal," and these all true christians are to be redeemed from resting in; but the things that are not seen are eternal, to which all are to be brought, and have their affections chiefly fixed upon.

A true disciple of Jesus Christ is to have his mind so conversant about heavenly things, that the things of this world may be used as if they were not. Having such things as are necessary and convenient, he is to be therewith content, without the superfluity of the world. For, unless there be an abiding in Christ, it will be impossible to bring forth that "much fruit" which he requires at the hands of his followers, and wherein his Father is glorified.

From "The Leisure Hour."

The Garden.

(Concluded from page 211.)

We have already adverted to the practice of modern builders in London, who, by adding a conservatory to all the new houses they now erect, recognize the growing predilection for the flower-garden. These conservatories are, in average houses, little larger than mere closets, but small as they are, they often serve to attach a new interest to domestic pursuits, and it is really astonishing to note how much may be done with them by good management and in good hands. The whole art and mystery of floriculture is often practised upon an area of ten feet square; the most delicate plants are raised and propagated from year to year, and specimens of rare flowers are produced only second to the finest productions of the professors of the art. On the other hand, it is to be regretted that numbers of these so-called conservatories conserve only rubbish, being used by their proprietors as mere lumber-rooms for the stowage of anything which it is convenient to cast out of sight; for the garden instinct, prevalent though it be, is not universal.

We believe that the rule would be found to hold good, that the lower classes in our great cities have more affection for the garden and its floral produce than the class immediately above them. Perhaps the money-making habit is not favourable to the cultivation of simple tastes and the love of (in a pecuniary sense) the unprofitably beautiful. However that may be, we know it is a fact that in many a trading-house of no mean pretensions the in-door garden is confined to the basement-floor, and the flowers and greenery which are ignored and banished from the parlour and the drawing-room, will take refuge in the kitchen; the conservatory may be stored with old boxes and packing-cases, but Betty has a box of

fragrant mignonette in the scullery-window, and a bouncing geranium outside the sill of her bedroom.

But if some are indifferent to the in-door garden, others are altogether as solicitous, as careful against disaster, and as proud of success. It is interesting to note the manifestation of these latter feelings in one's walks about the metropolis. There are certain districts where, although there be no garden-ground, the domestic garden not only exists but flourishes; and in these districts there are generally one or two houses more noted than the rest for the beauty of their floral display. The probability is, that they have inoculated their neighbours with a love of flowers and an innocent spirit of rivalry, and that it is to them the public are obliged for the delicious and refreshing exhibitions of the parlour-windows in those localities. We could particularize many such houses which confront us in our occasional walks, and to whose occupants we always feel grateful as we pause for a momentary look: in one there has been for years past a magnificent campanula filling the entire window, the bare sight of which is worth a day's march; in another a blossoming myrtle, framed in a solid wall of vari-coloured geraniums, fills up the space of a blind; and in a third, a graceful arum rises centrally behind a screen of delicate primulas and monthly roses. One such treat, which a dozen years ago used to greet us on our morning round, still exists; this is a garden that lasts all the year, save in the coldest winter-months, and which displays its sweets in the window-sills of a house in — Inn, the chambers of a lawyer and a magistrate. Here the sequence of flowers comes in with the crocuses in February, and only goes out with the chrysanthemums in November, and during the whole season they are the finest, the choicest, the most exquisite in colour, and invariably in healthy, thriving condition.

The garden under difficulties presents a rather curious and interesting phenomenon. There are some men who cannot live anywhere without an attempt at least at a garden. Like Silvio Pellico in his prison, if they can grow nothing else, they will grow a weed, and watch and tend that with all the interest of a man engaged in a grand undertaking. Of the garden under difficulties London presents examples manifold: the only garden-ground of a large section of the labouring population is the sill outside the window, the stone-flags of the area, or the roof of the house; all these you may see undergoing cultivation without wasting much time in the search. If the cultivator cannot raise flowers—if he want means to buy them, or proper soil to grow them—he will console himself by growing something green in their place; if, in the long box which serves instead of a row of pots, he cannot grow the sweet-pea, the convolvulus, or the mignonette, he will try mustard-and-eress, or even the scarlet runner, which latter he will allow to insinuate itself into his chamber through some crevice, and thus cheat himself, while he bends over his labour, with the illusion of an imaginary garden outside. Sometimes he brings home a root of ivy from the fields, and plants it in the crack between the flags and the bricks at his front door: sometimes it is a crop of wild hops which he raises in a superannuated tub, and which, by the time that autumn is approaching, you shall see shutting out half the daylight from his window by its super-abundant growth. Then he will make all sorts of experiments, watching the result from day to day, as he sits at his loom, or his last; he raises orange-plants and apple-trees from the pips of the fruit; he rears young oaks from acorns, and young beeches from beech-mast; he turns plants

side down in a glass bottle, and looks for the transmutation of roots into leaves, and *vice versa*; he suspends seeds in water to mark the method of germination; in short, he tries all sorts of possible and impossible things, to get a little nearer, if it may be, to the mystery that so puzzles and pleases his imagination.

The in-door garden is a very profitable institution for seedsmen and floriculturists, and they maintain a careful and constant provision for the demands it makes upon them. The capital annually invested in plants and bulbs destined to bloom in-doors, in London alone, would amount to an enormous sum. Two or three guineas the dozen is nothing extraordinary for bulbs at a West End drawing-room, and it is thither that the finest floral specimens reared by the market-gardeners in the neighbourhood of the metropolis, ultimately find their way. It is the taste of the rich and noble for these exquisite creations which is the originating cause and prime mover of the grand horticultural shows that periodically take place throughout the country. Every exhibitor hopes by the display of some new flower, or some splendid variety of plants already known, to attract the attention of the wealthy amateur, and if he can succeed in doing so, he is sure of a handsome reward.

A valuable addition has of late years been made to the in-door garden by the introduction of airtight glass-cases: these may be of any chosen shape or size, from that of a large cabinet to a single bell-glass. The air may be admitted at pleasure at any temperature, and thus plants which would otherwise fade and die in the winter-months, may be kept alive throughout the year. They are mostly used at present, so far as our observation extends, for the growing of various kinds of ferns, those of the most delicate and picturesque forms being generally selected; but there is no reason why they should not contain flowers, of which those growing wild in the fields would supply materials for an appropriate and interesting selection.

Many persons who keep in-door gardens, are in the habit of complaining that their plants die in the winter, and have to be replaced by new ones in the spring. This is the result of their own carelessness and neglect, and there ought to be no foundation for such a complaint; on the contrary, they should have plants in plenty, and to spare, as spring comes round. The herbaceous plants should be cut down in autumn, and the cuttings, after a day's soaking in water, stuck into large pots close to the edge all round: if stuck in the middle, they will be less likely to take root; sand should be freely mixed with the mould. When they have taken firm root, they should be replanted singly in very small pots, and shifted into larger as they grow strong and stout. They should not be encouraged to grow much in the winter, and may therefore be kept with little moisture and away from strong light; when watered, care should be taken not to chill them, and water slightly warmed should be used. A frequent cause of destruction to plants is rotting the roots with too much water; this often arises from the use of saucers under the pots, by which the water is prevented from draining away when too much has been applied.

Plants which pass their lives in doors, exist under conditions very different from those of their natural localities. This is the principal reason why so many of them, though they do not die, cease to be ornamental and worth preserving: sometimes they refuse to flower after a certain period, and yield nothing but leaves; the cure in this case is to distress the plant: it is leading too tight and lazy a life to be fruitful; cut it down,

therefore, in size, lop its roots as well, and give them less room to expand, and it will soon flower again. Sometimes a plant runs wild and straggles upwards in an ungainly way: this may arise from too fast a growth under stimulating manures, or from a frequent change of position in regard to the light. A plant constantly changing its position, if it flower at all, will flower but feebly. Sometimes plants which have stood the winter well, will droop and decline in the warm weather of spring; this often arises from checked perspiration; the winds and invigorating showers of the season have not reached them, and they suffer accordingly; in this case they may be restored to health by a course of shampooing; their leaves should be washed with soft water, by means of an old shaving-brush or a sponge, until they are perfectly clean and the water comes away colourless. There is no process which has so magical an effect upon a sickly plant as this; it will often restore a patient that seemed about to perish to a state of vigorous health in the course of a few days.

In concluding these short chapters on the garden, we may be allowed to revert to the garden which every man has in himself—the soil being his own heart, intellect, and affections. Of all soils this is the most prolific: it has no barren or unproductive seasons; it must and will produce something, and that constantly—if not flowers and fruit, then rank weeds and poisonous fungi. Here is a garden-ground which none of us can neglect with impunity, and which, on the other hand, is never ungrateful under careful and conscientious cultivation. May we all strive wisely to make the best of it, each according to his opportunities, leaving the result to the Giver of all good.

For "The Friend."

Letter of John Barclay.

"Thy last called forth many a fervent aspiration for our mutual preservation, support, and advancement. Ah! we must cleave to our only sure refuge, our stronghold, our very present Helper,—and then all will be well; and we shall be conducted through all our exercises and strait places, receiving the end of our faith. Oh! it is sweet to be permitted in travelling along this weary land, to give and receive a greeting in spirit,—to be refreshed together as before the Lord, and to be made to feel that we are members one of another; that we are not without companions in warfare and suffering; and cheered up by the countenance of a friend, by even a few lines, or by a hearty extension of the right hand of fellowship. It reminds me of David, and of his friend Jonathan, who 'strengthened his hand in God;' and we may instructively, and without presumption, refer to the circumstances of these individuals, with some degree of application to our own case. Oh! the trials and strait places, in which some of us are placed in the present day: and how clear does it appear, that if we flinch not, but are faithful to all that the Lord requires of us, to be, to do, and to suffer, for his cause and people, we shall be made instruments, in our measure, to carry forward his good work, to stand in the breach, and to be (whatever we may think of ourselves,) as saviours on mount Zion, to judge the mount of Esau, yea, to turn the battle to the gate.

"The Lord will assuredly, in his own time and way, send deliverance for his little ones; for the Lamb and his followers must have dominion and victory. Those who are engaged on the Lord's side, and bound to stand by and uphold his pure cause, cannot escape the peculiar notice of the all-seeing eye of the Captain of salvation; who will not fail to promote, to honour, to make use of,

and to dignify his true-hearted, firm-hearted soldiers. So look ye to it,—and Oh! my soul, look thou to it,—that we lose not any portion of that weight of glory, which the Lord designs for us,—any portion of that line of usefulness, or of suffering, which should devolve upon us. Let us not plead any excuses, whether it be trade, family, our own meanness or insignificance; nor yet like one of old say to the servant of the Lord, 'If thou wilt go with me, then I will go,' &c.,—lest it be said, 'the journey' or the proceeding 'shall not be for thine honour.' Oh! for an unreserved sacrifice, and a going on in the strength of the Lord, which is made perfect in weakness; and also, a standing still in the true faith, to see and to wait for his salvation revealed, and his arm made bare for our help.

"I may assure thee, my dear friend, that thy exercises and self-humiliating baptisms are only such as are common to us all, and no more than needful for the best of us,—to drive us home to the preserving power, to lay us low and keep us there; and are rather marks, how tenderly and closely our Holy Head and High Priest, our keeper and shade upon the right hand, bedges us about, as Satan said, was Job's favoured lot; not leaving us to ourselves, as we are ready to suppose; but constantly interposing with his fatherly chastenings and stripes; because he loves us, and bath a purpose of his own glory in our close proving and refining, as his choice jewels and gold of Ophir. Dear ———, believe it is even so, in all thy overturnings and tossings. Ah! would He have received a burnt-offering at our hands, and would He have showed us all these things, if He were displeased and ready to reject us? as Manoa's wife pleaded. Yea, though He slay thee, trust in him;—humble thyself low before him, and in due season all will work together for thy exceeding good,—for thy great enlargement in the things of God. Therefore, be patient unto the coming, and through all the dispensations, of thy wonderful Counsellor. I believe the little ones have no cause unduly to fear, or to let in discouragements and doubts. However, though we may be permitted to be trampled upon and broken to pieces, yet the blessed Truth will outlive it all.

"Third mo. 19th, 1836."

Worldly prosperity—Christian moderation.—To hear of thy welfare in those things that are of eternal consequence, is the principal desire of my heart for thee; without this, worldly prosperity will avail nothing in the great day of account. But little is enough, when our desires are bounded by moderation; and I am fully persuaded that no good and necessary thing will be withheld from them that walk uprightly. As for myself, I can truly say, that when I began business, I had no artificial wants, and my real wants were very few. I never studied to keep up appearances, and be like other people; all around me knew that I had but small means, and I made no other pretensions. I endeavoured, I think, to the best of my ability, to seek the Lord, and positively did not look beyond a sufficiency of food and raiment; and although an utter stranger to business in every shape, yet my way was made prosperous; though perhaps what I thought prosperity, would be despised by most in the present day, and probably by many in that day also.—*Daniel Wheeler.*

Set thyself in the lowest place, and the highest shall be given thee; for the more lofty the building is designed to be, the deeper must the foundations be laid. The greatest saints in the sight of God are the least in their own esteem.

Manufactures in Manchester, N. H.—Manchester, N. H., built at Amoskeag Falls, in the Merrimack river, is one of the cities of New England, which have had a marvellous growth, rising from feebleness and insignificance to places of great business and industrial importance in a few years. In 1840, Manchester had a population of 3,223; in 1850, 13,392; in 1854, 19,897, and in 1860, about 25,000. Its growth began in 1838, at which time there were, within the limits of the city proper, not more than fifty inhabitants.

We have before us a chart of the statistics of Manchester manufactures for 1860, from which we learn that the capital stock of the manufacturing companies is \$6,840,000, which run 6154 looms and 229,132 spindles. Number of female operatives, 4870; male operatives, 2490; consumption of cotton per week, 385,000 pounds; of wool, 30,000 pounds; yards made per week, 1,133,500; yards printed per annum, 17,500,000; 2,300,000 seamless bags per annum are woven here. The monthly pay roll is \$139,200.

Besides the manufacture of fabrics, steam fire-engines, locomotives, and all kinds of mill machinery are made here; all kinds of axes, adzes, hatchets, &c., book and newspaper castings, &c. Notwithstanding the large number of mills in operation, it is said that not more than half the water-power of Manchester has been brought into requisition, and that some operations will be developed ere long, which will greatly increase the population of the city.

The proud and the covetous are never at rest; but the humble and poor in spirit possess their souls in the plenitude of peace.

THE FRIEND.

THIRD MONTH 16, 1861.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 26th ult.

The market for breadstuffs was dull and declining. Cotton had advanced slightly. The London money market was unchanged. Consols, 91½ a 91¾.

The Emperor of Austria has signed the new Constitution, which, among other things, grants legislative powers to the Diet.

A bill had been introduced into the Italian Parliament, declaring Victor Emmanuel King of Italy. The number of troops taken prisoners at Gaeta is 11,000, with from 700 to 800 cannon and 60,000 muskets. Francis II. and the ex-Queen of Naples would take refuge in Bavaria.

The fortress at Messina had not yet surrendered to the Sardinians.

The suppression of the convents in Naples had given rise to disturbances. The rioters attacked several convents, but were dispersed by the National Guard.

The proclamation for the emancipation of the serfs in Russia, was to be issued by the Emperor on the 3d inst.

The French government, it is stated, has borrowed one million sterling for the Bank of France. Money was abundant in Paris, and the rate in open market 4½ per cent.

The French occupation of Syria will be prolonged two or three months beyond the time originally fixed for its termination.

The inauguration of the Italian Parliament was celebrated in several towns in Venetia.

In the British House of Commons, a motion had been made for more equality in assessing and levying the income tax, and carried by a majority against the government.

The Daily News says, that the Great Eastern will leave early this month for Norfolk, Va., where she is guaranteed a cargo, chiefly of cotton, for England, the freight on which will amount to \$75,000.

UNITED STATES.—*Congress.*—The new Senate, which convened on the 4th inst., in special session, consists of 29 Republicans and 21 Democrats, with 18 vacant seats,

fourteen of which are from the seceded States. On the 5th inst., the Senate confirmed the Cabinet appointments of the President, as follow:

Secretary of State, William H. Seward, of New York.

" the Treasury, Salmon P. Chase, of Ohio.

" War, Simon Cameron, of Pennsylvania.

" the Navy, Gideon Welles, of Connecticut.

" the Interior, Caleb Smith, of Indiana.

Attorney-General, Edward Bates, of Missouri.

Postmaster-General, Montgomery Blair, of Maryland.

The votes by which these appointments were confirmed, were unanimous for all, except Bates and Blair, who had each a few negative votes. The nomination of Norman B. Judd, as minister to Berlin, was confirmed, also a number of inferior appointments. The standing committees of the Senate have been re-organized, each being now composed of four Republicans, including the Chairman, and three Democrats.—The late Congress passed one hundred and eighteen acts and fifteen joint resolutions. The new patent law, as it passed at the very last hour of the session, makes some radical changes. Hereafter all patents granted will remain in force for seventeen years, and there are to be no extensions of patents. The salary of the commissioner of patents is increased from \$3000 to \$4500 per annum.—The President's inaugural address was denounced in the Senate by some of the Southern Senators, and defended by Douglas, of Illinois, who contended that it breathed peace and conciliation. He thought the President's patriotic efforts for the preservation or restoration of the Union ought to receive a cordial support from all.

The Secession Troubles.—The belief seems to be gaining ground that the new administration designs to pursue a very cautious policy in dealing with the embarrassments, which surround it. The seceding States cannot be released from their obligations by the President, but he will probably endeavour to show them that he has no desire to precipitate a collision, or inflict any injury upon them. Recent advices from Major Anderson at Fort Sumpter, state that the supplies of all kinds were running very low. Gen. Beauregard, the officer despatched by the government of the Confederate States to take command at Charleston, had arrived at his post, and after examination expressed perfect confidence that the fort could be taken. In view of the impracticability of reinforcing Fort Sumpter, without a sacrifice disproportioned to the importance of the object, it is said the U. S. government will probably soon order its evacuation. Two commissioners from the Southern confederacy have been some days in Washington, awaiting the arrival of the other member of the commission before proceeding to open negotiations with the government. They of course cannot be officially recognized.

The Southern Confederacy.—The following is the Cabinet of the Southern confederacy, as at present constituted:

Secretary of State, Robert Toombs, of Georgia.

" the Treasury, C. L. Memminger, of S. C.

" War, Leroy P. Walker, of Alabama.

" the Navy, Stephen M. Mallory, of Florida.

Postmaster-General, John H. Reagan, of Texas.

Attorney-General, Judah P. Benjamin, of Louisiana.

The Judiciary Committee of the Southern Congress has been instructed to inquire into the expediency of prohibiting the importation of slaves into the confederacy from the United States, except those owned by persons emigrating for settlement and residence.—An act has been passed, authorizing the issue of treasury notes to the amount of one million of dollars.

Georgia.—Governor Brown, of this State, has released the bark *Adjuster*, of New York, in consequence of representations made to him by the British Consul at Savannah, that the cargo she held belonged to the subjects of Great Britain. He subsequently attached the stock in the Macon and Western railroad belonging to Northern stockholders, amounting to about \$1,000,000.

Louisiana.—The State convention has passed an ordinance transferring to the government of the Confederate States the sum of \$536,000, the amount of customs received, and money seized by the State, the property of the United States.

Texas.—The U. S. troops in Texas having been disorganized, and left almost without supplies, by the treachery of Gen. Twiggs, their late commander, the steamer *Empire City* was despatched on the 8th inst., from New York, with army stores for their relief. She would also bring away a portion of the men.

Tennessee.—At the late election, the proposition for holding a convention was voted down. There were 54,156 votes for, and 67,860 against a convention. The Union feeling is strongest in East Tennessee.

North Carolina.—This State has voted against the holding of a convention, by a majority of about 1600.

About two-thirds of the delegates elected were opposed to secession.

Missouri.—The debates in the convention, sitting at St. Louis, have manifested a strong Union sentiment. The speakers, however, deprecate any attempt at coercing the seceded States. The preservation of the Union by peaceful means is urged.

Virginia.—The secession party in the convention at Richmond, appears to be active and able. In the great diversity of views advanced by the leading members, it is difficult to form an opinion as to its final action, other than that there is no apparent danger of immediate secession.

New York.—Mortality last week, 398. The number of inmates in the various public institutions of the city last week, was 9111. The number admitted during the week, was 1923, and the number discharged, or who died, was 1960.

Philadelphia.—Mortality last week, 276.

The Grain Trade.—The export of grain from the United States to Europe during the last year, amounted to 23,820,820 bushels. This is said to be the largest quantity ever exported in one year.

Distribution of Seeds.—Upwards of one million papers of vegetable and flower seeds have been recently put up at the agricultural division of the patent-office, Washington, and sent to members of Congress for distribution. The seeds were selected in Europe with great care, and comprise many varieties heretofore unknown in this country. Each collection comprises one hundred and fifty-four different varieties of vegetable seeds, and nearly the same number of varieties of flower seeds. The members of Congress from the seceding States had sent to them the quotas to which they were entitled as if in the Union.

RECEIPTS.

Received from Joshua P. Edge, Pa., per A. C., \$2, vol. 33; from P. McBride, Io., \$2, to 20, vol. 35; from David E. Naylor, O., \$2, vol. 34.

Correction, page 208, from Jos. Collins, N. Y., \$2, vol. 33, should have been vol. 34.

TRACT ASSOCIATION.

The Annual Meeting of the Tract Association of Friends, will be held in the Committee-room of Arch Street Meeting-house, on Fourth-day evening, the 27th inst., at eight o'clock. CHARLES J. ALLEN, Clerk.

Philad., Third mo., 1861.

WEST-TOWN BOARDING-SCHOOL.

The Summer session of the school will commence on Second-day, the 6th of Fifth month next. Friends who intend to enter their children as pupils, will please make early application to DAVID ROBERTS, Superintendent at the school, or JOSEPH SCATTERGOOD, Treasurer, No. 304 Arch street, Philadelphia.

Third mo. 4th, 1861.

FRIENDS' INDIAN INSTITUTE, TUNESSASSAH.

A man and a woman Friend are wanted to aid in conducting this Institution. A man and his wife would be preferred, one of whom should be qualified to teach in the school. Apply to

EBENEZER WORTH,

Marshallton, Chester Co., Pa.

THOS. WISTAR,

Fox Chase, Philadelphia Co., Pa.

JOEL EVANS,

Oakdale P. O., Delaware Co., Pa.

Philad., Second mo. 5th, 1861.

WEST-TOWN SCHOOL.

A Friend and his wife are wanted to fill the station of Superintendent and Matron at West-town Boarding School.

Application to be made to either of the following Friends: NATHAN SHARPLESS, Concord; JAMES EMLIN West Chester; SAMUEL HILLES, Wilmington; HENRY COPE or WILLIAM EVANS, Philadelphia.

Twelfth mo. 10th, 1860.

DIED, on First-day morning, Second month 10th, after a short illness, JOSEPH S., eldest son of Lindley and Anne L. Haines, aged fourteen years; a member of Philadelphia Monthly Meeting.

—, at her residence in Upper Darby, on the 2d day of First month, 1861, ELIZABETH BONSALE, in the ninety-fourth year of her age.

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Henry Hull.

For "The Friend."

(Continued from page 218.)

The character of Henry Hull was largely imbedded with the meekness and gentleness of Christ, which gave him great influence for good over others. It was often his lot to be with those from whom he differed in opinion; and while he meekly and only maintained what he believed was the right, his mind was so clothed with Divine love, which leads to gather to God, that he was not only made it "courteous to all men," but often won the respect, as well as the esteem, of his opponents. Diligent in preaching the word of life as his Lord and Master called him to it, and qualified him for his course showed how deeply he was sensible of "charity is the bond of perfectness;" and under its tendering influence and power he was enabled "to reprove, rebuke, exhort, with all long-suffering, as well as doctrine," and often with the best happy results. Love, not the mere natural affection, but that love which comes from above, is witnessed first among "the fruits of the spirit;" and those who are happily kept under His government will know it to be the ruling motive and grace of the soul, flowing primarily to their Father in heaven, and next in degree to all their fellow-creatures, making them "kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven them."

The tenderness of Henry Hull's feelings towards those who, through unwatchfulness, had missed their way, the loving solicitude with which he sought their restoration, and gently to win them back, as one who was sensible of his own infirmities and liability to temptation; and the strength of his sympathy toward such as were under affliction, are often beautifully apparent in his memoirs, and present a loud call to "go and do likewise." Still prosecuting his religious labours in England, we find the following interesting memoranda, viz:—

"We passed on to Settle and Thornton in the day, and then crossed the moor to Lotherdale, where we had two meetings. The renewed evidences of Divine love, raised in the heart gratefully acknowledged to the loving kindness and forgiveness of our merciful Creator, still offered to the acceptance of his revolting children, many of

whom are situated hereaway. Mixed marriages and the consequences arising out of these, furnished cause of lamentation over the children of some who had stood faithfully in their day for the cause and testimony of Truth. Oh, praise ye the Lord, for his mercies endure forever!

"The following day we had an unusually large meeting in Skipton castle, which was to good satisfaction. How different this from the days when Truth first broke forth, after a long night of apostasy, when our predecessors in religious profession were shut up in castles and prison-houses, secured with bolts and bars; now the doors of castles, court-houses, assembly-rooms, and other public buildings, are freely thrown open to accommodate our meetings, and there seems an almost general willingness to attend them. May the professors of Truth be deeply humbled; and brought to an earnest engagement to let their light so shine before men, that others seeing their good works, may glorify our Father who is in heaven."

"At Brighouse, the power of the Highest raised me up to bear testimony to the purity of the Gospel ministry, and to that upright walking which dignifies the profession of christianity. I have seldom been sensible of a more stripped state, than when I took my seat in the meeting; and after I felt an engagement to stand up, I had to proceed in much simplicity; but by degrees, the waters arose until they became a river to swim in, 'a place of broad rivers, wherein goeth no galley with oars, neither shall gallant ship pass thereby.'

"Next day we had a meeting in the Methodist chapel, at the same hour at which their minister was to have preached them a sermon, and which he informed the people at the commencement of our meeting, 'should be preached on the following Tuesday evening.' I soon after stood up and informed the people, that our views of Divine worship and of Gospel ministry did not admit of our concluding beforehand, that we would preach, or on what subject we would speak, and that I had taken my seat among them without even a thought of what might be the subject of communication, believing that both the preparation of the heart and the answer of the tongue, were from the Lord, the consideration of which had deeply impressed my mind since I had taken my seat, with desires that the professors of christianity might consider that our Lord Jesus Christ has declared, 'Without me ye can do nothing;'—that an humble dependence upon the assistance he might be graciously pleased to vouchsafe, when he condescended to meet with those who met in his name, would stay their minds in reverent waiting upon him, so that they would not be found warming themselves with a fire of their own kindling, lest in the end they should have to lie down in sorrow. The nature of Divine worship, and the qualification necessary to enable a minister to preach the Gospel aright, opened with much clearness on my mind, and I had to speak largely upon them;—the aforesaid minister was very attentive and expressed his assent to the doctrines delivered, though his practice seems so contrary."

"Radway is a poor little village, in a low, marshy situation, the houses mostly covered with straw, and the inhabitants in low circumstances. Our accommodations were in the humble cottage of the widow Somerfield; and though far from elegant, it was a mansion of contentment, and kept with neatness and cleanliness. She received us with true affection and openness, as the servants of the church, and entertained us with hospitality. Her occupation is that of a stay-lace maker; and in reflecting on her situation, and the sweet content that was apparent, I thought her happier than the queen on the throne, being free from the fears and cares of royalty. In the meeting at this place, I had to urge the necessity of parents being concerned to train up their children in the way they should go, they being placed as delegated shepherds over them during their minority, and as such must give an account. Whilst I was speaking, some lads who were not the children of Friends, behaved in an unbecoming manner, whispering and laughing; which caused me to stop and direct the attention of parents to the fruits of their neglect, and also to admonish the boys for their unmannerly conduct; after which they were quiet."

"I was next at Winchmore-hill and Hartford meetings, and visited John Prior, whose wife made an acceptable visit, in Gospel love, to America. On the voyage thither, she met with a remarkable deliverance, their vessel proving so leaky, that with all the efforts the crew could make, they were unable to prevent her from sinking; and shortly before she went down, a vessel hove in sight, and came up in time to rescue them from a watery grave. At Baldock we had an evening meeting, and the Friends being generally from home, a young woman undertook to have notice spread, and despatching her brothers in different directions, the work was completed with much cheerfulness and alacrity."

"We rode to our friend John Glazier's, who, though indisposed in body, appeared alive in the Truth, and his company was truly pleasant. In the early part of their married life, he and his wife had been members of the Methodist society; but John being dissatisfied with the forms and activity on which they so much depended, sought the Lord in retirement, endeavouring to draw near unto Him in spirit. This resulted in his joining himself to Friends, a people who depended on the immediate operations of the Lord's power revealed in the soul of man; in consequence of which, he endured the reproaches of his former associates, and his wife also expressed her dislike to his change, saying to him, as she herself told me, 'I wonder you should go with so silly a people as the Quakers!—what good can there be among them?' He very calmly replied, 'Thou dost not know what I have found amongst them, or thou wouldst not wonder at me.'

"This reply so wrought upon her mind, that she could not rest satisfied without seeking to know what he had met with; when Infinite Goodness was pleased to manifest himself to her, with the conviction, that they who worship the Father aright, must worship him in spirit and in truth—that the

Lord is not pleased with feigned homage, which it is to be feared, is often the situation of those who sing psalms, the mind being more intent on the harmony of the sounds, than engaged in fervent concern to express only the words of truth and soberness, from a living experimental knowledge of the goodness of God, through which they have been delivered from their spiritual enemies, so as to be enabled to praise Him on the banks of deliverance."

"On our way to Arundel, we dined at the house of a Friend, whose wife was one of a large family who had joined the Society by conviction. An elder sister being at a meeting appointed by Sarah Harrison, of Philadelphia, was convinced of the Truth as held by Friends. She became an attendant of the meeting at Brighton, though her residence was nine miles distant, and her father much opposed to her going. She passed through great difficulties, rising early in the morning and working hard, to have her business accomplished before it was time to set off for meeting; and after her return, worked very late to make up for the time she was absent, and all this beside walking to and from the meeting. This was very trying to her nature; but her diligence and constancy had an effect on her brothers and sisters, and her younger brother soon accompanied her to meeting; after which the others, to the number of eight, one after another, went with her, and all became respectable members of Society, as did also their mother. I saw her at Brighton, where she very constantly attended meeting, and afterward at her own house, where, for the first time, her husband showed a friendly disposition toward a minister of our Society, having heretofore avoided their company. He came and sat by us, and entered into pleasant conversation; and when about to part, Elizabeth Fry had to proclaim the offers of peace and salvation unto him, from the Author of all good, which he heard patiently and quietly, and very respectfully waited on us to the carriage. His son Samuel, who had been with us several days, seemed pleased and surprised at this great change which had taken place in his father; and we left the family in tender love, and with earnest desires for their preservation in the line of consistency."

"We had a large public meeting at Horsham, and afterward a tendering time with a poor afflicted woman, who had gone out in her marriage with a person not in membership with Friends. She had a large family of children, and no helpmeet in her husband to train them up in a religious life, he being disposed to take liberties not becoming his station as a parent. Ah! how many of our dear young people, in the days of gaiety and vanity, take their flight and become separated from the flock of Christ's companions! There is here and there a solitary instance, where such are arrested, and through repentance are brought back again to know better days; but frequently we see them choosing their own ways in marriage, in opposition to the tender advice and concern of their parents and friends, and thus plunging themselves into sorrow. The apostle's advice is of great importance, 'Be ye not unequally yoked together,'—and were the youth concerned to move deliberately in this weighty affair, in the fear and counsel of the Lord, He who prospered Abraham's servant, would not leave them to take such steps as would bring trouble and distress upon them."

"At Plymouth, my mind was brought under great oppression and sorrow, in considering the afflictions and distress which many of my fellow-creatures endure—the port and extensive naval docks being filled with vessels of war, and many

sick and wounded landed from them, besides numbers of prisoners of war being brought in. I was, however, comforted in the meeting, and find that Friends here are very careful to afford what assistance they can to the poor sufferers, frequently visiting the prison-ships and endeavouring to promote the comfort of the poor prisoners, and using their influence to prevent their being so closely stowed together as they often are."

"We attended the Monthly Meeting at Liskard, and then had meetings at Looe and Tideford, which closed our visit to Cornwall. Several of the meetings we attended were highly favoured seasons, and the people showed a great willingness to come to them, the houses in many cases being far too small to contain them. The number of Friends in the county is not large, but there appears to be a conviction going on, and I believe some will join the Society; though as respects my own labours, I can truly say, my view was to strengthen the good in all, without seeking to proselyte any. Vital christianity is what I wish to see all pressing after, that Christ Jesus may be their teacher, their guide and provider, and that there may be less dependence upon external performances."

"30th of Third month, I set out for Melksham, to attend the Quarterly Meeting for Gloucester and Wilts, and put up with Mary Jeffereys, whom I had seen in America, when there on a religious visit with Sarah Stephenson."

"The Quarterly Meeting was rather a low time, although ability was given to labour in the Gospel and to set truth above error, and Friends appeared to unite in desires that a more strict watch might be maintained. Here I parted with my dear friends, George Fisher and wife, and my heart was broken into tenderness, under a sense of the goodness of the Shepherd of Israel, who had influenced their minds to take such tender care of a poor traveller; may I ever be grateful therefor. After Friends had mostly left the town, I appointed a meeting for those of other societies, which was held to good satisfaction. The following day we went to Caln, where live our valued Friends, Joseph and William Grundy, who, with their families, make up the meeting. Joseph has a family of fine-looking children, his wife being a prudent mother, endeavouring to bring up her children in good order and in the fear of the Lord, which affords ground to hope that a blessing will attend. Oh, how different with many mothers, who are careless, and neglect their children's truest interest! After a public meeting here, we proceeded to the residence of my companion, William Fry, at Hill-house: his wife is a woman of a meek and quiet spirit, manifesting much love to the dear Saviour, who was graciously pleased to wean her from the gaiety and vanities of life, in which she had been educated, having been brought up in the established church, and turned her mind to the substance of true religion, and she is now an example of simplicity and plainness."

"As the Yearly Meeting drew near, I took a journey into Kent, and visited the few Friends there, whose number is rather increased latterly, and a new meeting-house is built at Maidstone. I was at the first meeting held in it, and had also several large public meetings for those not of our Society, and returned to London with feelings of increased love for Friends of that county, believing there are a few solid and seriously engaged Friends; but the want of more of this engagement is apparent in others. May the rising generation come forward, in humble dependence upon the holy Helper of his people, then I believe Truth will be more in dominion among them."

(To be continued.)

A Cure for Mendicancy.—On the day fixed orders being previously given, the police of Munich seized every beggar of every kind that could be found in the streets, and conveyed all, bodily, to a large manufactory, the character of which was, in fact, that of a work-house, with, however, the valuable addition of military discipline. On being secured within the New Military Workhouse, the beggars were washed, dressed and fed; they were given free permission to stay or go, as they pleased, but a decree was soon issued, making mendicancy a breach of the law, and ordering the gendarmes throughout the capital, to arrest any one proved to have been begging. Othello's occupation was gone; the beggar, who dared no longer to beg, was only too glad to eat the excellent dinner provided at the work-house, and to do the work for which alone that dinner was the recompense. As a proof of the success of the system, it may be mentioned that in five years' time the institution was realizing nearly a thousand per annum. But what was that? The real glory lay in the fact that a vicious idle race of beings, who were numbered by thousands, even in so small a city as Munich, were gradually converted into honest workmen; were instructed in religion, and raised in moral character; while the citizens were relieved of what had been a tax on their purses and tempers alike.—*The Art of Doing our Best.*

Come out of Babylon, my people.—Lately in spirit hath been pretty much in secret mourning and lamentation, feeling my own frailty, and being sensible of the miserable condition of some high profession, who, nevertheless, are making beds for themselves, and stretching upon couches; yea, to the spirit of this world, are taking in large draughts, like drinking wine in bowls; even the wine which mystery Babylon presents in her golden cup: but these are not "grieved for the afflictions of Joseph;" and when the gracious call goes forth, "Come out of Babylon, my people &c., they are evidently asleep in a spiritual sense. Yet I remember that there are many under our name, whose spirits are very different in the hour of sight; whose tents are goodly; whose dwelling places are beautiful; whose fortification is the fear of the Lord; whose language is, "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces," &c.; and I have no doubt but this Zion of God, this true church, will call a nation that she knew not, and nations that knew not her shall yet run unto her, because of the Lord her God and because of the Holy One of Israel in the midst of her; and I often feel grateful in being a member of this society.—*Sarah [Lynes] Grubb.*

Soap and Civilization.—Baron Liebig, in his "Letters on Chemistry," says:—"The quantity of soap consumed by a nation would not be an inaccurate measure whereby to estimate its wealth and civilization. Of two countries with an equal amount of population, the wealthiest and most highly civilized will consume the greatest weight of soap. This consumption does not subserve sensual gratification, nor depend upon fashion, but upon the feelings of beauty, comfort, and welfare attendant upon cleanliness; and a regard to this feeling coincident with wealth and civilization. The rich in the middle ages concealed a want of cleanliness in their clothes and persons, under a profusion of costly scents and essences, while they were more luxurious in eating and drinking, in apparel and horses. With us a want of cleanliness is equivalent to insupportable misery and misfortune."

For "The Friend."

A Pilgrimage to my Mother-Land.

(Continued from page 219.)

"I insert here a stray fact, lest it should be forgotten. In Abbeokuta and throughout the Akun country, old women are seen *nursing* infants, *not* *of their own*, as in many instances they were far beyond the period of life when such a thing is at all possible.

"Wild bees are very common in Africa. One day a large swarm alighted near our house. I attempted to take them in a box, and after two or three unsuccessful attempts, abandoned the undertaking, as it seemed utterly impossible to induce them to take up with a civilized abode. Next morning, passing near the box, which was thrown carelessly under a tree, I was surprised to find, that they had quite changed mind, and were busily pouring in their new domicile. They continued several weeks, when ceasing to hear their busy hum, I examined, and found that they had again departed. They carried off, of course, all the honey, I left plenty of wax, which I prepared and brought with me as a sample of African beeswax. The natives thought me a charmed man, because, forsooth, I was not stung to death in the undertaking.

"This section of Africa is sometimes the theatre of terrible thunder-storms. In one of these, my colleague, Dr. Delany, accompanied by ———, a missionary at Oyo, was caught one night, returning from a visit to a friend, some distance from our dwelling. The doctor rode a young horse, unaccustomed to the road; Reed's could find its way back on any road it had travelled. When rain fell in torrents, and it was dismally, totally, absolutely dark; being out myself that night, I could not see my own hands, and sometimes, waiting for the flashes of lightning to show the path, my servant would stumble over me, unable to discover any object before him. Every one knows the impossibility of keeping, blindfolded, in a given direction, so we continually departed from the narrow path, and were in imminent danger of falling into one or other of the numerous excavations from which the natives procure clay to construct their walls. A large rock intercepted the path my friends took returning home, over which Reed's horse, after some urging, passed, but the doctor's obstinately refused to follow, and Reed's as obstinately refused to return. At last they concluded to pass round a little to the right of where they stood to rejoin each other, in trying to effect which both lost their way. Reed got home with but little trouble, but the doctor spent half the night wandering over the least inhabited portions of the city, wet to the skin, the rain all the time pouring. He had been but a few days at Abbeokuta, and of course knew nothing of the language. Coming to a native compound, he essayed to attract attention by the use of the two or three words, the pronunciation (not the meaning) of which he knew indifferently. With a loud voice, (the doctor is a second Stentor,) he cried *acushe!* (a term of salutation to the industrious.) The natives were astonished, and instantly extinguishing their lights, they fled to the recesses of their dwelling, and, although the doctor exhausted his whole vocabulary in the effort, he could not induce them to stir. After one or two more fruitless attempts at other houses, he at last brought his aid a few resolute men who, perceiving that he had lost his way, conducted him safe to the dwelling of Samuel Crowther, Jr., whither I arrived at the same time after a long search to find him.

"A funeral in this section of Africa is not un-

worthy of notice. A brother of the chief Atambala having died during my sojourn at Abbeokuta, I went over to his house to condole with him on his loss. I found the old chief in no condition to receive the sort of condolence I was prepared to offer, as both himself and almost every other person present was intoxicated. His compound was crowded, a large number of his friends being there to participate in the ceremonies. Drums were beating, the women singing, and as many as had sufficient command of their legs, were dancing. They permitted me to see the corpse, and to my astonishment I found it wrapped with cloths, in exactly the same manner as are Egyptian mummies. The cloth is usually the best the friends of the deceased can purchase. On this occasion they used one which I had presented the chief a few days before. It was laid in an open piazza, the walls around which were draped with velvet and other costly cloths. All this time there was moving through the city a procession, made up of drummers, men bearing a board covered with cloths to represent the corpse, women singing alternately songs of lamentation and of praises to the dead, with other men firing guns, and all dancing and otherwise enacting the most extravagant gestures.

"The deceased is always buried in the house in which he lived. Sometimes a stone is placed on the spot, on which offerings to his manes are occasionally deposited. In some cases, where the party was greatly respected, on account of his position on earth, he becomes after death the subject of religious adoration.

"The Africans are not behind either the English or Americans in their love of pageantry. The writer does not remember a day spent at Abbeokuta without having witnessed something of this sort. The most frequent were processions of societies for mutual saving. They are formed chiefly of women. Once a week each member deposits a certain amount, the aggregate of which is drawn by one member, who of course continues her deposits, and does not draw again, until all in turn have done likewise. There is no disadvantage in drawing last, as those who do so, receive a consideration for the use of their weekly deposits by the other members.

"Before 1839, little if anything was known of Abbeokuta. The Yorubas and Egbas recaptured and taken to Sierra Leone, were sold away before any such place existed, and no travellers had before been in the neighbourhood, but at this time, vague rumors began to spread along the coast, that the different tribes of the Egbas had united themselves, and had built a new city, powerful from its natural defences not less than for the brave hearts and strong arms of its people. These were joyful tidings indeed to the Egbas at Sierra Leone, in the bosom of most of whom was immediately kindled the strongest desire, again to be united to their long-lost relatives and friends. Conquering a thousand difficulties, they eventually carried out the object of their desire, and in the short time between 1839 and 1842, we are told by ——— Tucker in her admirable little book, that no less than five hundred of them left Sierra Leone for their own country.

"Simultaneously with these occurrences, the people of the Brazils and of Cuba, Egbas, Yorubas and other Aku tribes who had obtained freedom, began to return. From all sources there are now scattered throughout the country, but chiefly at Lagos and Abbeokuta, over five thousand of these people, semi-civilized generally, but in some instances highly cultivated, being engaged as teachers, catechists, clergymen, and merchants. In-

dustrious, enterprising, and carrying with them, one here and another there, a knowledge of some of the useful arts, they have doubtless been the means of inaugurating a mighty work, which, now that it has accomplished its utmost, must be continued in a higher form by the more civilized of the same race, who, for a thousand reasons, are best adapted to its successful prosecution.

"The hand of God is in the work, and although many discouragements and impediments might intercept the path of you who would labour for such an end, there is nothing to fear. Persevere, persevere, and the Power, which has already been a safe-guard through so many dangers will aid your efforts to the end.

(To be continued.)

Selected.

For our Young Friends.

The great benefit of patient religious exercise.—

Dear young Friends, our hearts are warmed with love to you. We desire that it may be your frequent concern to seek for an establishment on *the only sure foundation*, and to wait in humble watchfulness for the teachings of the heavenly Instructor. If conflicts of mind should attend you, and prove painful and humiliating in their nature, this is no cause for dismay. Those who steadily pursue the path of a true disciple, will, through the goodness of the Lord, at times be permitted indubitably to feel that they are the objects of his paternal regard. Thus they will have cause to acknowledge the great benefit of patient religious exercise. They will, from their own experience, know an increase of true faith in the power and perceptible support of the Holy Spirit. Ascribing this to the free gift of God in Christ Jesus our Lord, they will become firmly persuaded that the tendering power of Redeeming love, though undervalued by too many, is above all things precious. We are consoled in the belief, that the feet of many of our beloved young Friends have been turned into this path. And it is our earnest desire, that neither the fear of man, the offence of the cross, an aversion to the simplicity of the truth, nor the activity of their own wills, may interrupt their progress; but that they may, through the unfoldings of Divine counsel, come to know an establishment in that faith, which giveth the victory.—*London Epistle, 1817.*

Value of Gold Sweepings.—The New York correspondent of the Philadelphia Press writes:—"Happening in at the publishing house of Harper & Brothers, I was not a little surprised at a fact that transpired during my chat with one of the firm. The foreman of their bindery, who, has for some thirty years filled that position, came in with a bar of gold valued at \$307 44, accompanied with the assayer's certificate. This amount was the proceeds of gold dust swept up from the floor, and wiped off on the rags used by the binders during three months. I was so much surprised at this bit of economy that I asked what the value of their picked-up things amounted to in the course of a year, and was told that the gold sweepings were worth about \$1500, shavings from paper, \$5060, shavings from paste-board, \$700, and scraps from leather, \$150—making an aggregate from those four sources of \$7350 per annum."

The humble man God protects and delivers; the humble he loves and comforts; to the humble he condescends; on the humble he bestows more abundant measures of his grace, and after his humiliation exalts him to glory: to the humble he reveals the mysteries of redemption, and sweetly invites and powerfully draws him to himself.

For "The Friend."

Sarah [Lynes] Grubb.

'There are perhaps, in modern times, few more interesting examples of dedication and self-denial, in faithfully maintaining the testimonies, and advocating the cross and cause of her dear Redeemer, than is furnished to us in the letters of Sarah [Lynes] Grubb.

In the early period of her life and ministry, she had often to go into the markets and other places of public resort, to proclaim the name and power of Jehovah, with the mercy and forgiveness of His dear Son, through the eternal Spirit, if submission and obedience were but yielded to on the part of her hearers. One of these visits was to "the pump-room," (a fashionable place of resort,) at Bath. And as there are but few accounts left us of the manner in which she, with her communications, was received, except what is contained in her own journal, it is interesting to be able to select an allusion thereto from one of her letters, and also a short description of the same from another pen. Both of which are subjoined :

SARAH LYNES TO ANN PUMPHREY.

"Melksham, First mo. 20th, 1802.

"*My Dear A. P.*—My love towards thee is undiminished, though the correspondence between us is not so frequent as before thou wast married. I have often had thee very present with me in spirit, well aware, that although the dispensation we are individually under is, in some sort, different, we can unite in the acknowledgment that this is a world of trials, a fight of afflictions; and oh! my dear, if we are but working our way to the fairer inheritance, it is worth all the present suffering; so that I wish we may let patience have its perfect work, while it is our chief concern that obedience keeps pace with knowledge. My heart is enlarged in best affection towards thee, dear creature.

"We have indeed used all diligence of late; holding meetings very quickly in succession, and travelling hard: but one of these trying exercises we had together, is more wearing to the frame than a great deal in the usual way; and I may acknowledge that one of these overtook my poor tribulated soul at Bath, a few days since; for after having five meetings there, I was required to go into the pump-room, amongst the giddy and the gay, (a great number of whom were there,) and stand as a sign for a while, without saying a word; and then to declare, as the Lord by his Spirit gave utterance, for about twenty minutes; beginning with these words—'I deem no further apology necessary for this conduct, which may appear so strange to some of you, than that I am here in pure obedience to my God.' Oh! my dear Ann, the conflicts this sacrifice cost me, were thoroughly equal to any capacity given me to endure.

"I have been almost worn out; my animal spirits much exhausted; but a day or two mostly recruits me. We are to hold a public meeting here this forenoon, one at Devizes this evening, &c.

"Thy truly affectionate, S. LYNES."

VISIT TO THE PUMP-ROOM AT BATH.

"As my mother grew better, she frequently took me with her to the pump-room, and she sometimes told me anecdotes of those she had seen there when a child. On one occasion, when the room was thronged with company—and at that time the visitors of Bath were equally distinguished for rank and fashion—a simple, humble woman, dressed in the severest garb of the Society of Friends, walked into the midst of the assembly, and began an address to them on the vanity and follies of the world, and the insufficiency of dogmatic, without spiritual

religion. The company seemed taken by surprise, and their attention was arrested for a few moments: as the speaker proceeded, and spoke more and more against the customs of the world, signs of disapprobation appeared. Amongst those present was one lady with a stern yet high-toned expression of countenance; her air was distinguished: she sat erect, and listened intently to the speaker. The impatience of the hearers soon became unrestrained: as the Quaker spoke of giving up the world and its pleasures, hisses, groans, beatings of sticks, and cries of 'down, down,' burst from every quarter. The lady I have described arose with dignity, and slowly passing through the crowd, where a passage was involuntarily opened to her, she went up to the speaker, and thanked her, in her own name, and in that of all present, for the faithfulness with which she had borne testimony to the truth. The lady added, 'I am not of your persuasion, nor has it been my belief that our sex are generally deputed to be public teachers; but God who gives the rule, can make the exception, and He has indeed put it in the hearts of all His children to honour and venerate fidelity to His commission. Again, I gratefully thank you.' Side by side with the Quaker, she walked to the door of the pump-room, and then resumed her seat. This lady was the celebrated Countess of Huntingdon. —*Life of Mary Ann Schimmelpenninck.*

Professors of the Truth should be conformable to their profession.—Were the professors of the blessed Truth more generally redeemed from the spirit and friendship of the world, and did they live and appear more conformable to their profession, light would spread, and Truth prosper more. But the eager pursuit after earthly treasure, and employing in schemes of trade and business, talents, which, if sanctified by an humble submission to the Truth, might be greatly useful in removing burdens, and scattering the darkness which now prevails, is cause of sorrow. Much labour is wanting in this land, and some mourn the fewness of rightly exercised servants. So much barrenness prevails, that I sometimes think it scarcely quits cost to travel.—*John Pemberton.*

Selected.

A HUNDRED YEARS TO COME.

Where will be the birds that sing,
A hundred years to come?
The flowers that now in beauty spring,
A hundred years to come?

The rosy lip,
The lofty brow,
The hearts that beat
So gaily now?

O where will be love's beaming eye,
Joy's pleasant smiles—sorrow's sigh,
A hundred years to come?

Who'll press for gold this crowded street,
A hundred years to come?

Who tread yon church with willing feet,
A hundred years to come?

Pale, trembling age,
And fiery youth,
And childhood with
Its brow of truth;

The rich, the poor, on land and sea,
Where will the mighty millions be
A hundred years to come?

We all within our graves shall sleep,
A hundred years to come,
No living soul for us will weep
A hundred years to come.

But other men
Our lands will till,
And other men
Our streets will fill;

While other birds will sing as gay,
As bright the sunshine as to-day,
A hundred years to come. T. M. Snowden.

For "The Friend."

Reading lately the following "Complaint" of the poet Young, on the love and pursuit of riches, I thought contained instructive and admonitory hints for us at the present time. Not remembering ever to have seen them in the pages of "The Friend," I transcribe the following lines for insertion in that instructive and valuable journal.

A contemporary poet, on the same subject, thus impressively invokes his muse, which may well act as prefatory part to the other:—

Aid slighted Truth with thy persuasive strain,
Teach erring man to spurn the rage of gain;
Teach him that States, of native strength possess,
Though very poor, may still be very blest;
That trade's proud empire bastes to swift decay,
As ocean sweeps the labour'd mole away;—*Goldsmith*

FROM NIGHT VI.

And burns Lorenzo still for the sublime
Of life? to hang his airy nest on high,
On the slight timber of the topmost bough,
Rocked at each breeze, and menacing a fall:
Granting grim death at equal distance there;
Yet peace begins just where ambition ends.
What makes man wretched? Happiness denied?
Lorenzo! no, 'tis happiness disdained.
She comes too meanly dressed to win our smile:
And calls herself Content, a homely name!
Our flame is transport, and content our scorn.
Ambition turns, and shuts the door against her,
And weds a toil, a tempest, in her stead;
A tempest, to warm transport near of kin.
Unknowing what our mortal state admits,
Life's modest joys we ruin while we raise;
And all our ecstasies are wounds to peace!
Peace, the full portion of mankind below.
And since thy peace is dear, ambitious youth!
Of fortune fond, as thoughtless of thy fate,
As late I drew Death's picture, to stir up
Thy wholesome fears; now, drawn in contrast, see
Gay Fortune's, thy vain hopes to reprimand.
See, high in air, the sportive goddess hangs,
Unlocks her casket, spreads her glittering ware,
And calls the giddy winds to puff abroad
Her random bounties o'er the gaping throng.
All rush rapacious; friends o'er trodden friends;
Sons o'er their fathers, subjects o'er their kings,
Priests o'er their gods, and lovers o'er the fair,
(Still more adored) to snatch the golden shower.
Gold glitters most, where virtue shines no more;
As stars from absent suns have leave to shine.
Ob, what a precious pack of votaries
Unkennelled from prisons, and the stews,
Pour in, all opening in their idol's praise;
All, ardent, eye each wafture of her hand,
And, wide-expanding their voracious jaws,
Morsel on morsel swallow down unchewed,
Untasted, through mad appetite for more;
Gorged to the throat, yet lean and ravenous still;
Sagacious all, to trace the smallest game,
And bold to seize the greatest. If (blessed chance!)
Court-zephyrs sweetly breathe, they launch, they fly
O'er just, o'er sacred, all-forbidden ground,
Drunk with the burning scent of place or power,
Staunch to the foot of lucre, till they die.

The Bee Annoyance in California.—Since the extensive importation and production of bees in California, they have become, in many respects, source of great annoyance. The housekeeper, in cooking, the grocer and fruit-dealer, all have them swarming by hundreds, and perhaps thousands around their premises, rivalling the house-fly in troublesome propensities. A Sacramento coal dealer recently obtained a quantity of coal which had a cask of molasses broken over it. When the coal was brought into the yard, the bees collected in such quantities that he spent half a day with a hose in washing off the coal in order to remove the temptation. They have partially destroyed the produce of several vineyards near Sacramento when the grapes were gathered, it was found that the little thieves had extracted the juice. As a matter of course, a large number of bees are necessarily destroyed while poaching on forbidden ground. Is there no remedy for these difficulties asks the Sacramento News. Can bees be kept

rom annoying everybody but their owners, and at the same time preserve their own lives, or must the evils complained of continue to increase in magnitude?—*Late Paper.*

For "The Friend."

Emancipation in Jamaica.

There being still some controversy as to the beneficial effects of the abolition of slavery in the British West Indies, it is not a little satisfactory to meet with any trustworthy information tending to throw light on the question. Such, we apprehend, may be found in the following notice of a meeting, held in London on the 20th of last month. It is taken from the London News.

"Yesterday a public meeting was held at Willis' rooms, under the auspices of the Baptist Missionary Society, and presided over by C. Buxton, M. P., to receive a report from the deputation of the society—Underhill and J. T. Brown—of their recent visit to the West Indies.

"The chairman observed that the meeting was especially interesting, as drawing a contrast between the conduct of the United States on the one hand and of England on the other, on the subject of slavery, and showing the marked results. When the independence of the United States was established, all her great statesmen looked forward to the abolition of slavery at no distant day. Eighty years had passed since that time, but so far from slavery having been put an end to, the number of slaves had been enormously increased, and slavery had become one of the national institutions of the country, to which the Southern States clung with extraordinary tenacity. The result was, that while the free States had progressed in commerce, science, literature, the arts and all that contributed to the civilization and happiness of mankind, the Southern or slave States had lagged behind, and more powerfully was that result marked at this moment by the threatened disruption of the Union, and consequent sacrifice of the prestige and glory of that great American empire. On the other hand, England had, at considerable sacrifice to herself for the time, abolished slavery in all her colonies, and the deputation would inform them of the effect which that act had had upon the prosperity of the West India Islands, the progress of which had of late years been most remarkable, though no doubt for the first two or three years after emancipation, ruin appeared to threaten them. The exports and imports had largely increased. The negroes had acquired property, which could not be estimated at less than £2,000,000. The total exports and imports, which, in the four years ending 1853, were less than £32,000,000, had in the four years ending 1857, risen to £37,000,000, and generally the condition of those colonies was rapidly improving, and the indigenous population rising in the social scale.

"Mr. Underhill, having explained that, in consequence of the conflicting statements made in this country as to the condition of the West India colonies, as resulting from the abolition of slavery, he and his colleagues had been deputed to make personal inquiries as to the condition of Jamaica, and had in carrying out their inquiries occupied many months, proceeded to state what they had ascertained in the course of their mission. He admitted that Jamaica was not so prosperous as Trinidad, Barbadoes, and some other of the West India Islands, but denied that its inferior position was owing to emancipation. Jamaica was yet in a transition state; its social arrangements had been formed for the purpose of cultivation by slave labour, and the prejudices of the people were opposed to making the necessary alterations. Those changes,

however, were now in progress, a middle class of artisans and shopkeepers was springing up, and there was every prospect of a rapid improvement. The ruin of the planters, of which so much has been said, was owing, not to emancipation, but extravagance and mismanagement, by which the properties had become so heavily encumbered that they could not be worked with profit. There was no deficiency of labour, as was proved, not only by the large number of labourers as compared with the entire population, but by the fact that the rate of wages was not rising but falling. Amongst other causes he enumerated as having contributed to the difficulties of the sugar growers, was the refusal of the Legislature to adopt the more liberal immigration laws which Barbadoes acted upon immediately after emancipation—and principally the competition of other sugar-growing countries when the sugar duties were equalized. He and his colleague had travelled through the island, but had never seen a single estate which had been abandoned for want of labour; but the fact was that the negro was now a competitor with the planter for his own labour, and naturally served himself first. With regard to the negro peasant class, the beneficial effect of the act of emancipation was complete. They no doubt at first left the estates in large numbers, but that was principally owing to the treatment they received from the old planters, who had now either died out or left the island. He denied that the negroes of Jamaica were a lazy, indolent race; on the contrary, they were industrious and careful, and he added that, so far from their being mere squatters upon the land, which means men settling down upon a place to which they had no title—a thing which was impossible in Jamaica—three-eighths of the cultivated land in the island had been acquired by their own industry since emancipation, and there was scarcely a family that did not keep a horse or mule. The value of the land they had thus become possessed of, was upwards of a million sterling, in addition to which they had built and furnished comfortable, and in some instances very genteel houses. He estimated besides that there were not less than 5000 sugar mills—rude and small ones he admitted—possessed and worked by the negro peasantry, who were now actively engaged on their own account in the culture and manufacture of sugar. He added, too, that they were generally a sober and moral class of people. He calculated that the entire property in land, houses, horses, implements, clothes, savings banks deposits (upwards of £40,000) and other articles was worth not less than £2,300,000, all acquired since emancipation. The exports of Jamaica averaged £1,057,000 per annum, chiefly produce raised by negroes, and he believed the produce of their industry altogether was about two millions and a quarter, or two millions and a half a year. The speaker quoted various statistics, and pointed out the number of towns, villages and markets which were springing up all over the island, as marking the improved condition of the negro people; and as showing the religious feeling of these people, he stated that they had built 220 chapels, and numbered 53,000 communicants, or about one-fourth of the entire community. All this progress had been made without government aid, and under a system of taxation by no means favourable to the negro. He believed the tide of difficulty in Jamaica had turned, and there was every prospect that its future, under freedom, would be far more prosperous than its past had been under slavery."

We might enjoy much peace if we did not busy our minds with what others do and say, in which

we have no concern. But how is it possible for that man to dwell long in peace, who continually intermeddles in the affairs of another; who runs abroad seeking occasions of disquietude, and never or but seldom to God in the retirement of a recollected spirit. Blessed are the meek and single-hearted, for they shall possess the abundance of peace.

For "The Friend."

Wherein consists the duty of Friends towards those who have become offenders? does it consist merely in inquiring of such if they continue satisfied with the course they are pursuing? with the suggestion, that if so, it cannot be presumed they wish to retain their right in society. Nay: certainly must be the response of every honest heart, which has in anywise become acquainted with the principles and practice of our religious Society. For, if this were the case, where is that labour of love, in meekness and forbearance, which is enjoined in order to restore, if possible, the backslider? to bring the wanderer from the path of rectitude, back to the Father's house. What spiritual endowments would be requisite to qualify for the important duty of committees to deal out suitable counsel and advice to such as have missed their way? would it not make easy work of disowning members from society; for who could not ask such questions? and if the answer be given in the affirmative, report to the Monthly Meeting that they have attended to their appointment. If it be claimed by any making profession with Friends, that all a committee appointed to treat with offenders has to do, is to ascertain whether such are satisfied with pursuing the course that has given rise to a charge against them, be that what it may, or, if indeed that be all a committee find themselves qualified for, or able to do, is it not obvious that they are by no means prepared to do the Lord's work, and that they are only to be accounted of as unprofitable servants, or as those who have the form of godliness without the power? Is it not plain wherever any give latitude to an overbearing dividing spirit, and suffer it to carry them beyond the plain provision of the discipline, inasmuch that they find themselves so cramped by it, as to be obliged to institute as a plea that their conscience requires them to act contrary to it; asserting that the discipline is but a form of words, and is now broken down, and cannot be carried out; and are filled with censoriousness towards all Friends, who do not acquiesce in their peculiar views; that they are themselves out of the bond of charity, and estranged from the true order of the gospel? For, to whom is the law broken? certainly, only to him that breaketh it. If it were otherwise, what a confused mass society must inevitably be reduced to. It is no new thing that some are concluding the old paths of self-denial are too straight for them: yet the law remains as good as ever it was to all who are willing to abide under it; but to them who have gone after other gods, and forsaken their first love, it is indeed broken. It by no means follows as a consequence, that because some do overreach the law, or show themselves unwilling to be governed by it, the law must be condemned; especially a law that has been instituted by Divine authority, as Friends have ever claimed the discipline to have been. Neither can we believe any one justly chargeable with indulging in a fault-finding spirit, who only speaks his candid sentiments in opposition to whatever tends to undervalue the long established and well attested principles and practice of the Society of Friends.

Iowa, Second mo., 1861.

The Depths of the Ocean.—The depths of the Pacific are as yet imperfectly explored; those of the Atlantic, however, have been better ascertained; and from Maury's map we may derive a good general idea of the shoals and abysses of this great sea bed. "The deepest depression of the Atlantic basin seems to lie between thirty-three degrees and forty degrees N. latitude, where the plummet [though we must allow for errors occasioned by the possible deflection of the line] has been lowered to the depth of 30,000, and even 40,000 feet." "At short distances from Madeira, the Cape de Verd Islands, and the Bermudas, the sea deepens to 12,000 and 15,000 feet, so that, seen from the ocean ground, yon isle-clusters would appear as the summits of mighty mountain lands, grand and imposing as the Andes." Pointing out how, towards the North, the bed of the Atlantic rises and forms, between Ireland and Newfoundland, a plain, the depth of which seems nowhere to exceed 11,000 feet, the author comments on the self-multiplying benefits of speculative knowledge, remarking that a discovery which twenty years ago might have been considered valueless to mankind, now justifies the hope "that one day the bold idea of uniting the two worlds by means of the electric telegraph, may be realized!" The enclosed European seas are comparatively very shallow. The depth of the Baltic seldom exceeds 250 feet, and there is only one spot where the sounding line finds a depression of 840 feet. Between the Orkneys and Norway, the North Sea has its maximum depth of 800 feet. The Mediterranean, in some parts, attains a depth of more than 6000 feet; the Black Sea, with the same reservation, of more than 3000; while the waters of the Adriatic everywhere roll over a shallow bed.—*London Spectator.*

John Barclay.

For "The Friend."

The following memorandums were made in the year 1817, when the writer was about twenty years of age. It should be remembered that his education, and the influences to which he was subjected in early life, were not calculated to lead him into the strait and narrow way, or induce him to submit to the restraints in dress and address which our profession requires of its members. He found, however, as the work of Divine grace progressed in his heart, that he must take up the cross in these respects, and become even as a fool for Christ's sake. It is the willing and obedient whom the dear Saviour condescends to instruct in his school, and make wise unto salvation, and we must be faithful in the little, if we would be made rulers over more.

"The subject of dress has very frequently come under my serious consideration,—it has of late been still more often and more deeply impressed on my mind; and as I have kept quiet and calm, singly desirous to know and to do whatever might be required, the matter has opened more and more clearly before my view; and some things with regard to it, which have been hitherto hid from me, whilst in a disposition to follow my own reasonings and fleshly wisdom, or concerning which I seemed then to be uncertain and undecided, now brighten up into clearness, so as to make me to conclude they are indisputably right for me to adopt. And surely, I may add, no sooner is a truth clearly manifested,—a duty distinctly marked out, than it should, without hesitation, be obeyed. With regard to my present dress, and outward appearance, it is evident there is much to alter. That dress, from which my forefathers have, without good reason and from improper motives departed, to that dress I must return: that simple appearance, now be-

come singular, which occasioned and still continues to occasion the professor of the Truth, suffering and contempt, the same must I also take up, and submit to the consequences thereof. Some may object to this, as if it were improperly 'taking thought;' but I differ from them, not in the rule itself about the anxiety bestowed on clothing, but about the application of that rule. It is right, if the vain customs, folly and fashion of this world, have insinuated themselves into any branch of our daily conduct, to eradicate them, with every one of their useless innovations, whatever trouble, anxiety, or persecution it may cost us. But after we have once broken our bonds, we shall find a freedom from anxiety, trouble, or thought about our apparel, far surpassing the unconcern and forgetfulness, which seem to deaden the spiritual eye and apprehension of the slave of custom."

1817. Third month. "Nothing can show us, and detect within us evil, but that good principle which manifests what is evil. It is, therefore, the business and duty of all men, in respect to their salvation, to become acquainted with the grace and Spirit of the Lord Jesus Christ, as it is revealed, and appears to all men; to follow its leadings, to obey its teachings, to heed its reproofs. And how are we to become acquainted with—how shall we know its appearance? There is nothing of or in man that is good, but that which is of and from God,—that which is of and from His grace and Spirit. Therefore, O! reader, follow that which inclines to good in thee; and whatever gives thee inward pain, and trouble of mind abstain from. The more we turn away from and deny sin through Divine grace, the more weak is its power, in and over us; but the less we mortify our evil inclinations, the less power we have to resist them, when next they assail us. He that is faithful over one city, will be made ruler over many; as he that improved his talent, was said in the Scriptures, to be intrusted with more. If any one says, how shall I know assuredly the teachings of the Holy Spirit from the suggestions of my own mind and reason, or from the insinuations of him, who sometimes puts on the resemblance of an angel of light? Oh! inquiring reader, know of a truth, that whatever may be the artifices and deceitful appearance of the enemy, whatever may be the reasonings, imaginations, and mental workings of the natural part in thee, however specious, however excellent they may appear,—yet they are easily, and with certainty, detected, by the humble, waiting patient, praying soul; yes, by every one who, in sincerity and simplicity, thirsts and hungers after the knowledge and performance of the whole will of God concerning him. These shall know the truth, and the Truth shall make them free. These shall know Him who is truth; these shall be led and guided into all Truth."

Love is Power.

The following incident, illustrative of the power of unmerited kindness to subdue the heart, is taken from Chambers' Miscellany:—"Many years ago, a warehouseman published a scurrilous pamphlet, in which he endeavoured, but very unsuccessfully, to hold up the house of Grant Brothers, England, to public ridicule. William remarked that the man would live to repent what he had done; and this was conveyed by some tale-bearer to the libeller, who said, "Oh, I suppose he thinks I shall some time or other be in his debt; but I will take good care of that." It happens, however, that a man in business cannot always choose who shall be his creditors. The pamphleteer became a bankrupt, and the brothers held an acceptance of his which had been endorsed to them by

the drawer, who had also become a bankrupt. The wantonly-libelled men had thus become creditors of the libeller! They now had it in their power to make him repent of his audacity. He could not obtain his certificate without their signature, and without it he could not enter into business again. He had obtained the number of signatures required by the bankrupt law, except one. It seemed folly to hope that the firm of the brothers would supply the deficiency. What! they who had cruelly been made the laughing-stock of the public, forget the wrong and favour the wrongdoer? He despaired. But the claims of a wife and children forced him at last to make the application. Humbled by misery, he presented himself at the counting-house of the wronged. William Grant was there alone, and his first words to the delinquent were, 'Shut the door, sir!—sternly uttered. The door was shut, and the libeller stood trembling before the libelled. He told his tale, and produced his certificate, which was instantly clutched by the injured merchant. 'You wrote a pamphlet against us once,' exclaimed W. Grant. The applicant expected to see his parchment thrown into the fire. But this was not its destination. W. Grant took a pen, and writing something upon the document, handed it back to the bankrupt. He, poor wretch, expected to see 'rogue, scoundrel, libeller,' inscribed, but there was, in fair round characters, the signature of the firm. 'We make it a rule,' said W. Grant, 'never to refuse signing the certificate of an honest tradesman, and we have never heard that you were anything else.'

"The tears stood in the poor man's eyes. 'Ah,' said W. Grant, 'my saying was true! I said you would live to repeat writing that pamphlet. I did not mean it as a threat, I only meant that some day you would know better, and be sorry you had tried to injure us. I see you repent of it now.' 'I do, I do!' said the grateful man; 'I bitterly repent it.' 'Well, well, my dear fellow, you know us now. How do you get on? What are you going to do?' The poor man stated that he had friends who could assist him when his certificate was obtained. 'But how are you off in the mean time?' And the answer was, that having given up everything to his creditors, he had been compelled to stint his family of even common necessities, that he might be enabled to pay the cost of his certificate. 'My dear fellow, this will not do; your family must not suffer. Be kind enough to take this ten-pound note to your wife from me. There, there, my dear fellow. Nay, don't cry, it will be all well with you yet. Keep up your spirits, set to work like a man, and you will raise your head among us yet.' The overpowered man endeavoured in vain to express his thanks; the swelling in his throat forbade words. He put his handkerchief to his face, and went out of the door, crying like a child."

1773. Lay hands suddenly on no man; for we have cause to believe that injudicious encouragement hath tended to promote an unsound ministry in some places. It is therefore recommended, that the approved ministers and elders, in the several Monthly Meetings, would tenderly advise those that come forth in public testimony, to wait patiently under a deep consideration of their state of infancy and childhood, without intruding themselves into meetings of ministers and elders. When their fruits afford sufficient evidence of the qualification for so important a service, that such young ministers be reported to their Monthly or Quarterly Meetings, which, upon solid and deliberate consideration, may, as in the wisdom of Truth shall

seem meet, recommend them to the meetings of ministers and elders, in order to their becoming regular members of those meetings.

Epistle of George Fox.

Whilst I was kept in Lancaster jail, I was moved to give forth the following paper, "for staying the mind of any such as might be hurried or troubled about the change of government."

All Friends, let the dread and majesty of God fill you! And as concerning the changing of times and governments, let not that trouble any of you; for God hath a mighty work and hand therein. He will yet change again until that come up, which must reign; in vain shall powers and armies withstand the Lord, for his determined work shall come to pass. But it is just with the Lord, that what is now come up, should be so, and he will be served by it. Therefore, let none murmur, nor distrust God; for he will provoke many to zeal against righteousness, and for righteousness through things which are suffered now to work for a season; yea, many whose zeal was even dead, shall revive again, shall see their backslidings, and bewail them bitterly. For God shall thunder from heaven, and break forth in a mighty noise, his enemies shall be astonished, the workers of iniquity confounded, and all that have not the garments of righteousness shall be amazed at the mighty and strange work of the Lord, which shall be certainly brought to pass. But my babes, look ye not out, but be still in the light of the Lamb; and he will fight for you. The Almighty Hand, which must break and divide your enemies, and take away peace from them, preserve, and keep you whole, in unity and peace with itself, and one with another. Amen. 1660. G. F.

Machine-Made Chains.—Machinery has been perfected in America, says the London American, for the manufacture of chains of every description. The smallest chains as well as the largest are constructed with a surprising rapidity and exactness. Those for trimming jewelry, little larger than an ordinary pin, to the largest ship-cables.

The machines for the manufacture of watch and other small chains have been brought from America, and are now used at Birmingham, each doing the work of fifty hands, and more perfectly than it is possible to accomplish it by manual labour.

The machines for manufacturing cables have not, we believe, been used in this country, though for some time employed to a limited extent in America. Many of the cables, we may say the great majority, with which the American marine is furnished, are now manufactured by the old process in the iron districts of England. For this and other purposes a large amount is yearly imported.

If the chain-makers of Wolverhampton desire to retain this foreign trade, or even the domestic trade, they must follow the wise example of the Birmingham gold chain makers in introducing these labour-saving machines. We learn that a company has been organized in New York, with a capital stock of \$1,000,000, for the purpose of manufacturing chains of every description. They are to manufacture with machinery invented by a gentleman who has spent thirteen years in perfecting it, and for which invention they have paid him the sum of three hundred thousand dollars, or more than £60,000.

Nothing but faithfulness and diligence, in doing the will of God from the heart, and making a sacrifice of our own, will ever enable us to give in our account with joy.

Imperfection only is intolerant of imperfection.—It has seemed to me that you have need of more enlargedness of heart in relation to the defects of others. I know that you cannot help seeing them when they come before you, nor prevent the opinions you involuntarily form concerning the motives of some of those about you. You cannot even get rid of a certain degree of trouble, which these things cause you. It will be enough if you are willing to bear with those defects, which are unmistakable, refrain from condemning those which are doubtful, and not suffer yourself to be so afflicted by them as to cause a coolness of feeling between you.

Perfection is easily tolerant of the imperfections of others; it becomes all things to all men. We must not be surprised at the greatest defects in good souls, and must quietly let them alone until God gives the signal of gradual removal; otherwise we shall pull up the wheat with the tares. God leaves, in the most advanced souls, certain weaknesses entirely disproportioned to their eminent state. As workmen, in excavating the soil from a field, leave certain pillars of earth, which indicate the original level of the surface, and serve to measure the amount of material removed,—God, in the same way, leaves pillars of testimony to the extent of his work in the most pious souls.

Such persons must labour, each one in his degree, for his own correction, and you must labour to bear with their weaknesses. You know from experience the bitterness of the work of correction; strive then to find means to make it less bitter to others.—*Fenelon.*

An angry man stirreth up strife, and a furious man aboundeth in transgression.

THE FRIEND.

THIRD MONTH 23, 1861.

The Friend who forwarded us an account, noticed in our twenty-sixth number, of an accident which occurred to some Friends going to Butter-nuts Quarterly Meeting, informs us that it was incorrect as regards the number who were precipitated into the river, and sends us the following statement of an eye-witness, taken from the Utica Herald:

"As John Grandy, of Paris, Oncida county, with a two-horse sleigh, containing his wife, her daughter Lydia P. Hakes, and Sarah N. Hunt, daughter of Mary A. Peckham, were ascending the bridge, about twenty-five feet thereof gave way, and let them into the main channel of the river, which was high and rapid. The horses, sleigh, timber, plank and people fell in one mass together. David Peckham and wife, and Daniel Peckham and wife, of Westmoreland, were in cutters near the bridge. These men left their wives and cutters, ran to the bridge, and saw these persons with just their heads out of water, clinging to the fragments of the broken bridge, swiftly floating down the rapid stream. Daniel leaped the fence, running down the river, while his wife wheeled the horse, and speedily drove to the village, about half a mile distant, for help. She was so fortunate as to find Dr. Burch, of New Berlin, whose timely aid and medical advice and assistance were of great service to us. David Peckham, at the same time, ran his horse down the river road, and secured the only skiff to be found, which a very active young man so skillfully managed as to take the first, Lydia P. Hakes, who was much stiffened and benumbed with cold, about a mile below the bridge. Another

person who was equally competent, took the skiff, and ran down the rapid stream another mile, when he partly passed them, and, with great exertions and skill, turned the plank they were on to the shore, when, by the kindly assistance of those on shore, the unfortunate persons were rescued and taken to the residence of Alfred Scribner, where everything was done for their relief. John Grandy, being on the plank while in the water, could walk with the assistance of two men, while his wife, who was all this time under water, excepting her head, and supported herself by clinging with one hand to the plank, was stiff and numb, and nearly lifeless; but after great exertions and medical assistance, she revived. Sarah N. Hunt was not so badly chilled.

"On behalf the sufferers we gratefully acknowledge the kindness, and commend the heroism of the noble-hearted men, who ventured their lives upon, and in (nearly to their arms) the powerful and overflowing waters of the Unadilla, to save the lives of the sufferers. We feel truly grateful to the families of Scribner and Ball, for their great hospitality and many kindnesses; also, render our thanks to Dr. Burch, for his sympathy and aid, for which he would not receive pecuniary reward. We trust they all will be amply rewarded by Him, who hath said, 'whosoever giveth to drink a cup of cold water to one of the least of these, my disciples, shall not lose his reward,' and who so marvellously preserved the lives of those who were in jeopardy. To Him let all praise be given.

"DANIEL PECKHAM.

"DAVID PECKHAM.

"P. S. The horses and baggage were lost."

SUMMARY OF EVENTS.

EUROPE.—News from England to the 23d inst.

In the House of Commons, the Syrian question had been under debate.

The conduct of the French troops in Syria was generally condemned.

Lord John Russell, in his speech on the question, admitted that the occupation by the French army had been useful, but he thought it desirable that it should terminate as soon as possible.

The steamship Great Eastern would probably soon be ready for another voyage to the United States.

The sales of cotton in the Liverpool market for the week, had been 60,140 bales. The market opened active with an advance, but the improvement was subsequently lost, and the market closed at the rates of the previous week. There were 855,000 bales in port, including 795,000 American. The Manchester advices were unfavourable. The market for breadstuffs was dull and declining. The London money market was unchanged, with an active demand. The bullion in the Bank of England had increased £315,500 during the week. Consols, 91½ a 91½.

During the debate in the French Senate, on the address to the throne, the Prince Napoleon justified the policy of Sardinia. He opposed the union of the temporal and spiritual power of the Pope of Rome, but said the independence of the Pope must be insured. A pastoral letter by the Bishop of Poitiers, comparing the Emperor to Pontius Pilate, had created a great sensation throughout France, and the government was debating what measure to take in the matter.

The failure of Mires, the banker, is for an immense amount, his defalcations being stated at one hundred and eighty millions of francs. He was at the head of the General Railway Bank or Treasury, and a contractor for the Turkish loan. The French government will be appealed to, to carry on some of the great works of improvement, the progress of which will be suspended by Mire's failure. The great bulk of the losses will fall on private individuals.

The Sardinians had occupied the heights commanding the citadel of Messina, and were about commencing the siege. The representatives of the foreign Powers at Messina had protested against the opening of hostilities. The governor of the citadel was acting under orders given him by Francis II., who still remained at Rome.

The Russian government announces that the mea-

tures relative to the peasantry, would not be published until the 2d inst.

It is reported that Austria has given official information to France, that the former will never recognize Victor Emmanuel as King of Italy, and if France withdraws her troops from Rome, Austria will immediately replace them by her own army.

UNITED STATES.—*The Executive Department.*—It was not known early in the present week, whether the President had yet ordered the evacuation of Fort Sumpter, though it was believed the garrison must soon be withdrawn, from circumstances beyond the executive control. Crawford and Forsyth, the commissioners from the Confederate States, remain at Washington. It is said they have received such assurances of the pacific intentions of the administration as to leave little doubt that peace will be preserved between the two sections. They have not, under these circumstances, thought it expedient to make any official demand in reference to the Southern forts. Cassius M. Clay, of Kentucky, has been nominated as minister to Spain, and Thomas Corwin, of Ohio, minister to Mexico. These and various other appointments of inferior importance were ratified by the Senate. On the 18th, Charles F. Adams, of Massachusetts, was nominated as minister to England; William L. Dayton, of New Jersey, minister to France; George P. Marsh, of Vermont, minister to Sardinia, and James Watson Webb, of New York, minister to Turkey.

U. S. Senate.—This body has continued in session chiefly for the purpose of considering the executive nominations. A resolution was passed, declaring the seats of Senators Brown and Davis, of Mississippi; Mallory, of Florida; Clay, of Alabama; Toombs, of Georgia; and Benjamin, of Louisiana, vacant, and directing the Secretary to omit their names from the roll. A resolution was introduced by Senator Douglas, the object of which was, by obtaining a reply thereto, to officially declare the fact that there is no adequate power, under existing laws, to retake and hold the Southern forts, now in the possession of the seceded States, and to show that proceedings to that end would involve a large additional military force, and great expenditure of money, and that, therefore, the question of war must be necessarily postponed till the next session of Congress. The resolution was debated and opposed by Wilson and others as unnecessary and embarrassing to the administration. Breckinridge, of Kentucky, deprecated any attempt to maintain the authority of the federal government over the withdrawing States, by force of arms. If peace is to be maintained, and any hope left of reconstructing the Union, he thought all the forts should be given up, and the troops taken from their limits.

The Supreme Court.—This tribunal has decided an important case in which the State of Kentucky was the complainant, and the Governor of Ohio, defendant. It is a case to compel the Governor of Ohio, by writ of mandamus, to surrender a fugitive from justice from Kentucky. And the Court says the demanding State has a right to have every such fugitive delivered up; that the State of Ohio has no right to enter into the question whether the act of which the fugitive stands accused is criminal or not in Ohio, provided it was a crime in Kentucky, and it is the duty of the Governor of Ohio to deliver up, upon any proper proof that the act charged is a crime by the laws of Kentucky; that the act of Congress of 1793 determines what evidence is to be submitted to the State of Ohio; that the duty of the Governor is ministerial merely, like that of a sheriff or marshal, and the Court appeals to his good faith in the discharge of a Constitutional duty for the reason that Congress cannot impose any federal duty on the officers of a State, and that where such officers are called upon by any act of Congress to perform such duty, it relies upon good sense and good faith on their part. And, on these grounds, the writ of mandamus is refused.

New Hampshire.—At the election held in this State last week, all the Republican members of Congress were elected. The Republican candidate for Governor was elected by a majority of about 4000.

New York.—Mortality last week, 397. The export trade of this city is large, being thus far in advance of that of last year. The imports show a material falling off. From First month 1st to Third month 16th, the total of imports was \$39,575,547. In the corresponding portion of 1860, the amount was \$52,210,808.

Philadelphia.—Mortality last week, 285.

The Southern Congress.—A permanent Constitution for the Confederate States has been adopted by the Congress, some of the provisions of which are as follow:—Under the first census, South Carolina is entitled to five representatives in Congress; Georgia to ten; Alabama to nine; Florida to two; Mississippi to seven; Louisiana to six; and Texas to six representatives. Each

State to have two senators. Both branches of Congress may grant seats on the floor of either house to the principal officer of each executive department, with the privilege of discussing the measures of his department. The representation of three-fifths of the slaves is continued. Congress is not allowed, through the imposition of duties, to foster any branch of industry. The foreign slave trade is prohibited. The President and Vice President shall serve for six years. The principal officers of the departments and in the diplomatic service, to be removable at the pleasure of the President, and other civil officers removable when their services are unnecessary, or for other good causes and reasons. Other States to be admitted into the Confederacy by a vote of two-thirds of both houses. The Confederacy may acquire territory, and slavery shall be acknowledged and protected by Congress and the territorial government. An act passed by the Congress in relation to the African slave trade, has been vetoed by President Davis. The President states that he objects to the sixth section of the act, which authorizes the sale of Africans to the highest bidder, as in opposition to that clause of the Constitution which forbids such trade, and contains a mandate requiring effectual legislation to prevent the same. A motion to pass the act over the veto was lost by a vote of 15 yeas to 24 nays. A tariff act has been discussed to go into operation on the 1st of Fifth month. As compared with the tariff of the United States, most of the 30 per cent. duties are reduced to 25 per cent., and the greater portion of the 22 and 19 per cent. duties to 15 per cent. There is a large 10 per cent. schedule, and a very small free list.

Georgia.—The State convention has ordered the transfer of all the forts, arsenals, arms and munitions of war within the State, to the Confederate government. The reported seizure of the Northern stock in the Macon and Western railway, as published in the Charleston papers, was incorrect.

Alabama.—The Alabama State convention has ratified the permanent Constitution of the Confederate States, by a vote of 87 to 5.

Louisiana.—The State Convention has adopted the permanent Constitution of the Confederate States. A proposition to submit it to the people of the State for ratification or rejection, was voted down in the convention.

Texas.—Fort Brown and all the other fortifications held by the federal troops in this State, have been surrendered to the Texan authorities. Arrangements have been made for the U. S. troops to leave the State, as soon as the means of transportation arrive.

The Markets.—The following were the quotations on the 18th inst. *New York*—Chicago spring wheat, \$1.16 a \$1.18; California, \$1.25; red wheat, \$1.30 a \$1.35; white wheat, \$1.42 a \$1.59; oats, 32½ cts. a 34 cts.; corn, white and yellow, 67½ cts. a 69 cts. *Philadelphia*—Red wheat, \$1.25 a \$1.28; white, \$1.35 a \$1.42; rye, 68 cts.; new, yellow corn, 55 cts. a 57 cts.; oats, 31 cts. a 32 cts.; clover seed, \$4.75 a \$5.00; timothy, \$3.00. *Baltimore*—Red wheat, \$1.25 a \$1.28; white, \$1.45 a \$1.70; corn, 53 cts. a 56 cts. *Cincinnati*—Flour, \$4.50 a \$4.60; whiskey, 13¾ cts.; hacon, 7 cts. for shoulders, and 9¼ cts. a 10¼ cts. for sides.

WEST-TOWN SCHOOL.

The Committee to superintend the Boarding-school at West-Town, will meet in Philadelphia on Sixth-day, the 5th of next month, at seven o'clock, p. m.

The Committee on Instruction and that on Admissions meet on the same day; the former at four o'clock, and the latter at five o'clock, p. m.

The Visiting Committee attend the semi-annual examination of the schools, commencing on Third-day morning, and closing on Fifth-day afternoon of the same week.

JOEL EVANS, Clerk.

Third mo. 21st, 1861.

WANTED.

A Female Teacher as Principal in the Raspberry street school for Coloured Girls.

Application may be made to HANNAH J. NEWHALL, 528 Spruce street; MARY SCATTERGOOD, 413 Spruce street; REBECCA S. ALLEN, 335 S. Fifth street.

TRACT ASSOCIATION.

The Annual Meeting of the Tract Association of Friends, will be held in the Committee-room of Arch Street Meeting-house, on Fourth-day evening, the 27th inst., at eight o'clock.

CHARLES J. ALLEN, Clerk.

Philad., Third mo., 1861.

FRIENDS' INDIAN INSTITUTE, TUNESSASSAH.

A man and a woman Friend are wanted to aid in conducting this Institution. A man and his wife would be preferred, one of whom should be qualified to teach in the school. Apply to

EBENEZER WORTH,
Marshallton, Chester Co., Pa.
THOS. WISTAR,
Fox Chase, Philadelphia Co., Pa.
JOEL EVANS,
Oakdale P. O., Delaware Co., Pa.

Philad., Second mo. 5th, 1861.

WEST-TOWN SCHOOL.

A Friend and his wife are wanted to fill the stations of Superintendent and Matron at West-town Boarding-School.

Application to be made to either of the following Friends: NATHAN SHARPLESS, Concord; JAMES EMLIN, West Chester; SAMUEL HILLES, Wilmington; HENRY COPE or WILLIAM EVANS, Philadelphia.

Twelfth mo. 10th, 1860.

MARRIED, on Fourth-day, the 13th inst., at Friends' Meeting-house, Buckingham, OLIVER PAXSON, of New Hope, Bucks Co., Pa., and RUTH ANNA, daughter of the late Elias and Sarah M. Ely, of the same place.

DIED, on the 4th of Eleventh month, 1860, ANN M. OLIPHANT, aged 75 years. She was a member of Mansfield Particular and Upper Springfield Monthly Meeting, New Jersey.

—, on First day, the 17th of Second month last, STEPHEN WEBSTER, in the 79th year of his age—a member of Frankford Monthly and Particular Meeting.

—, at their residence, on the 28th of the Second month, 1861, SARAH, wife of WILLIAM MOTT, in the 60th year of her age—a beloved minister, and member of Southland Particular and Plymouth Monthly Meeting, Washington county, Ohio. She was taken ill about the middle of the First month, and was reduced very low; during which time she appeared in a resigned state of mind, expressing her willingness to depart and be released from the trials and conflicts of time, if consistent with the Divine will. But it appeared that her day's work was not quite finished, nor the time for her release fully come. She was raised up in a remarkable manner, and strengthened to attend the Meeting of Ministers and Elders, held at Plymouth, as well as the Monthly Meeting held at the same place, on the 18th of the Second month, in both of which she was acceptably engaged in the ministry; exhorting Friends in a solemn manner to endeavour to draw nearer and nearer unto the Lord, and one unto another. After those meetings, she was free, and cheerful in spirit. Shortly after returning home, she was again taken sick; her sufferings were great, but she appeared as one whose day's work was now done, and patiently waiting the time of release. She was of a meek and retiring spirit, willing to prefer others to herself; her adorning was not that outward adorning of plaiting the hair, wearing of gold, or putting on of apparel; but in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God, of great price. In these respects, she being dead, yet speaketh, the language of her conduct having been very impressively, "Follow me, as I have endeavoured to follow Christ." To this dear Friend, it is believed, the language may apply, "Blessed are the dead, who die in the Lord, from henceforth, yea, saith the spirit, that they may rest from their labours, and their works do follow them."

—, on the 8th of Third month, 1861, ANN MARIA RANSOME, daughter of John and Elizabeth Ransome, in the 55th year of her age—a beloved member and elder of Elba Monthly and Shelby Particular Meeting, N. Y. She was experienced in the things of God, livingly concerned for the welfare of our religious Society, and a true mourner over the divisions thereof. She was of unobtrusive behaviour, meek and lowly in her deportment, exemplary in her dress, life and conversation, and a regular attendant of Meetings for Worship and Discipline, and was much beloved by her connexions and Friends. Exhibiting the conduct of one of the wise virgins, whose lamp was trimmed, and light burning, she was ready for the coming of her Lord, and her belief was, that if Friends were individually faithful to their callings and duty in the church, Truth would triumph over all. Her end was in sweet peace, after enduring with patience a very trying affliction, and her Friends believe she is gathered with the just of all generations.

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For "The Friend."

Henry Hull.

(Continued from page 226.)

In those views of the moral government of the most High which are unfolded to us in the holy scriptures, we are taught that affliction is one of the means of discipline, by which our heavenly Father prepares his children for the joys of eternity. Perpetual love and benevolence, he takes no pleasure in their griefs and sorrows, abstractly considered, and only permits or orders them, because He sees present suffering will, under the sanctifying power of his Spirit, "work for them a far more exceeding and eternal weight of glory." "Before I was afflicted," says the Psalmist, "I went astray, but now have I kept thy word." "It is good for me that I have been afflicted, that I might learn thy statutes." "I know, O Lord, that thy judgments are right, and that in faithfulness thou hast afflicted me." Many, since these words were written, have realized their truth, and had cause to bless the hand which wounded but to heal, and brought them into mourning only that it might prepare them to be anointed with the oil of heavenly joy, and to be clothed with the garment of praise. But besides the blessed ends of deterring from evil, and inciting to greater earnestness in that which is good; we are taught that affliction is the furnace in which the faith of the Christian is refined and strengthened, and from whence the Almighty selects those who stand with acceptance before Him. "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." The apostle Peter, writing to those who were kept by the power of God through faith unto salvation . . . wherein they greatly rejoiced, though for a season they were in heaviness, "through manifold afflictions, assigns as the reason, "That the trial of your faith, being much more precious than of gold that perisheth, . . . might be found unto praise and honour, and glory in the appearing of Jesus Christ, whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls."

However mysterious it may often appear to our imperfect vision that some of the most devoted servants of God should largely partake of the bitter

cup of sorrow, we are assured that it is in the permission or the ordering of an all-wise and merciful Being, who knows there is a "needs be," and who adapts all his dispensations to the benign end of "working together for good to them that love him." Love, moreover, is the motive from which they arise. "Whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons." "He chasteneth us for our profit, that we might be partakers of his holiness." It is even made an evidence of sonship; for, in the same connexion, it is said, "If ye be without chastisement, whereof all are partakers, then are ye . . . not sons." When smarting under the rod, there is often a disposition felt to attribute the chastening to displeasure rather than to love—and sometimes those who are careless and indifferent in religion, put an unfavourable construction on the trials and afflictions of the Lord's servants, and strive to draw from them an argument against religion in general, or against the piety of the sufferer, all which arises from a perverted view of the moral government of the Almighty, and a want of proper attention to and regard for the precious testimony of holy Scripture, and the teachings of the Spirit of Truth.

We have been led into these reflections by the circumstances related in the following extracts from the journal of Henry Hull, which cannot fail, we think, to interest every reader, and to awaken feelings of sympathy, while they will confirm the truth of the inspired declarations, that though the Lord's children are "an afflicted and poor people," yet their trust is in the name of the Lord, that "in all their afflictions He is afflicted," and as they patiently bear the turning of his hand, they will, in his time, realize the precious word, "Sing, O heavens—be joyful, O earth—break forth into singing, O mountains—for the Lord hath comforted his people, and will have mercy upon his afflicted."

While in London, attending the Yearly Meeting in 1812, he writes:

"Having been anxiously awaiting the arrival of letters from home, when I got back and found none, my mind was deeply thoughtful about my family, as it has often been of late. I, however, felt in degree reconciled, in humble resignation to the will of my heavenly Father, whose love cheered my spirit, so that I was enabled to visit my friends at Tottenham and in London, as way opened, until the Yearly Meeting came on, when the sight of many Friends from different parts of the nation revived my spirits, and their company and pleasant converse seemed to keep me from that serious depression which at times I felt, in consequence of not receiving letters from my beloved connexions. My dear friend Stephen Grellet came to attend the Yearly Meeting, and we were truly glad to meet, he having left New York one year after I did; and my dear Sarah being at his house previous to his leaving, I had an opportunity of hearing many particulars of which my letters had not informed me. Those who have not known by experience the trial of separation from beloved connexions and friends, can hardly estimate the pleasure of such a meeting.

"The Yearly Meeting was large and attended by an unusual number of youth; and although some trying cases came before it, yet in general it was a solid, good meeting. I sat through many of the meetings in perfect quietness and serenity of mind, having as I apprehended, but little to do. In two of the meetings for worship, the spring of the ministry rose as high as I had ever known it to do through me, a poor, feeble instrument. The state of the nations, and the sufferings of the poor, led many minds into deep feeling, and an address to the Prince Regent of the British empire was drawn up, in which the peaceableness of the Christian religion was held up to view.

"On the morning of the day when the Yearly Meeting closed, my mind was mercifully brought into a holy calmness, as a morning without clouds—a sweet serenity and a flow of love and good-will toward my dear friends, clothed my spirit; and after having breakfasted with a number of them at my lodgings; about an hour before meeting time, I walked out to see my countryman, Stephen Grellet; and seeing the postman, the thought occurred to me that he might have letters for me, and on inquiring, I found he had. I took them, and opening one, was looking for the name of the writer, when these words caught my eye, "Thou hast the tears, the prayers and the condolence of many of thy relatives and friends." A sudden trembling seized my hand, so that I could hardly hold the paper. As the calm serenity of a bright morning is shaded by the approach of the portentous thunder clouds, from which the vivid lightning bursts, gradually approaching nearer and nearer, until the passenger is impelled to seek a shelter from the impending storm, so my feelings hastened me to my room, where—oh my friends, judge ye who can, how great the shock I experienced. Instead of seeing the well-known hand, which had so often ministered to my comfort, the pen of another had to be engaged, to convey to me the affecting and afflicting intelligence, that the dear partner of my life was no more—that the hand which so often ministered to my wants, would aid me no more, and that I should never again hear that voice, which to me was always as the messenger of peace and gladness;—that the beloved one, to whom I had fondly looked as the earthly comforter of my last days, was now mouldering in the silent grave, while her peaceful spirit had gone to the realms of endless light, among the redeemed and sanctified ones, there to enjoy the bliss which is not to be found below,—testifying before her departure, that through infinite and unmerited mercy, a foretaste of this felicity is vouchsafed to those who endeavour to serve their Creator and walk in fear before him, to strengthen them and animate them to persevere in that high and holy way, which leads to endless joy and peace. She declared, that such was her blessed experience, even while suffering the pains of the body, that she had not a doubt of the goodness and mercy of God; and was now sensible that she had not been following cunningly devised fables, because she reaped the blessed fruits of obedience, even the peace of God, a sure foretaste of the joys which awaited her.

"Thus was my chiefest earthly joy taken from me; and the letters also conveyed the additional intelligence, that my dutiful son, on whom I had fondly calculated, as one who would comfort and support my declining years, and be the stay and consolation of his mother when I was taken from her; he too was gone—I was bereft of both, and of my aged and beloved mother also; besides a number of other relatives and friends, who had gone hence to be seen of men no more. Ah! ye who have felt the stroke of separation, and who have hearts that can sympathize with a bereaved brother, you will excuse the flood of tears that gushed from my eyes, when I tell you, that I sought to be preserved from saying or thinking that the Lord had dealt hardly with me, in thus trying me with this sore affliction, whilst separated from my home. He, the Omniscient Searcher of all hearts, knows that I left them under a belief, that in so doing I was acting conformably to his will, that I might stand approved in his sight, when the solemn requisition is made, 'What has thou done with thy Lord's money?' and that in thus endeavouring to dedicate myself to his service, I had been strengthened, to my humble admiration, by his gracious living presence, often feeling my peace flow as a river, and my attachment to, and stability in the Truth to increase, so that my prayers often ascended to him in sincerity of soul, that I might do nothing which should cause any one to think lightly of his power, or to speak evil of his glorious holy name, being willing to suffer for the advancement of his cause on the earth. I had often had to rejoice in spirit, as in the language of the Psalmist, 'Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.' But what shall I now say, O my soul? Has the Lord forsaken thee? Has his mercy clean passed thee by? Has he forgotten thee in a foreign land, whilst he has taken from thee thy earthly comforts in the land of thy nativity? Oh, no! blessed be his name—though he slay me, yet will I trust in him—it is the Lord, let him do what seemeth him good—his ways are all in wisdom: and though I am tried, in some respects like poor Job, yet what am I? Unworthy indeed of the many favours I have received at his bountiful hand. A part of the intelligence I received, related to some disarrangement of my temporal concerns, which was an additional trial; beside which, the dear survivors of my little family were in the midst of the raging pestilence, which had proved so fatal, waiting in awful suspense to see who would be the next victim for death.

"Thus was I, as in a moment, plunged into deep distress, my way hedged in with walls as on every side; and though my beloved friends, on becoming acquainted with my situation, kindly sought to administer comfort, I had none, save in the hope, that if I died, it would be humbly lying at the feet of Jesus, whom I loved. I believed in the calming influence of his almighty power, and as his omnipotent voice once proclaimed, 'Peace be still,' to the stormy billows, for the relief of his poor disciples, so now I felt him spread a degree of holy calmness and resignation over my afflicted mind, and I was enabled to cast my care upon him, under an humbling belief, that he will not leave nor forsake those who put their trust in him. I began to think it would be better for me to leave London immediately, as many Friends would probably be calling to see me, and I did not feel in a state of mind to bear much company. I accordingly went out to Plashett, where I found my dear friend, Elizabeth Fry, a true sympathizer and a friend indeed. Stephen Grellet being detained with me, so as to be late at meeting, in-

formed Friends of the sorrowful tidings I had received, which had a very great effect upon the meeting, and it was concluded to make a minute expressive of the feelings produced, and of its sympathy with me, and desires for my support; it being as follows, viz:

"Yearly Meeting of London, the
30th of Fifth month, 1812.

"Stephen Grellet, of New York, informed this meeting, that our dear friend Henry Hull, now on a religious visit to this country, and who was acceptably with us during the former sittings of this meeting, has this morning received an account of the decease of his beloved wife and one of his sons, of a contagious disease, in the beginning of last month. This meeting feels near sympathy with him in this heavy affliction, and desires that he may continue to be supported under it, by the presence of Him who was, and is touched with a feeling of our infirmities, even our holy Redeemer, the Lord Jesus Christ.

"The clerk, in company with our Friend Stephen Grellet, who is also on a religious visit to this land, is requested to give to Henry Hull a copy of this minute."

"A Friend, who knew nothing of what had transpired, going into the meeting while the clerk was making the minute, said he was much struck, as he took his seat, with the awful silence which prevailed, as well as with the tenderness of spirit which Friends in all parts of the house seemed to be under, and was at a loss to know the cause, until the clerk read the minute.

"The meeting of ministers and elders was to convene in the evening, when my returning certificate was to be issued; and as I was not equal to the exertion of attending it, I requested P. H. Gurney to give my dear love to Friends, and state the cause of my absence, and to say, that although I had parted with my dear family as though I was never to see them again, yet from the pleasing hope I had indulged of meeting them ere long, I found the present stroke to be a very severe trial. Feelings of tender sympathy were awakened in the meeting, to which allusion was made in the certificate, in which also was an expression of unity with my labours among them."

"The first meeting I attended after these mournful tidings reached me, was at Plaistow, which was a solemn time; and however my afflictions seemed to be above the afflictions of others, yet I was brought into near sympathy with some present, who were under similar trials, and awful solemn prayer was made to the God of all comfort, who was graciously pleased to help our infirmities, and enable us to cast our care upon him, in the humble confidence, that he will never leave nor forsake those who trust in him—blessed and forever adored be his holy name.

"About five days after, other letters from my family arrived, informing me that the disorder had subsided, which was a great satisfaction, though my parental feelings were quickened on account of my dear children bereaved of the care of their tender mother. O Thou, who regardest the sparrows, keep us, I pray thee, from murmuring, and enable us to meet the trials which yet remain, with becoming patience, that we may know all things to work together for our good.

"These letters were written about twenty days after the others, and I considered it a favour that they came to hand so early after the receipt of the first, as they relieved me from an afflicting anxiety, which sometimes beset my mind respecting my remaining children, lest these also should be added to the list of the departed. O poor Stanford, may thy inhabitants learn righteousness by the dispen-

sation! My mind was now left at liberty to dwell more singly on the remembrance of the dear deceased partner of my life, and the period and circumstances of our union, and I drew up an address to the youth in England and Ireland, giving a little account of our setting out in life, being desirous of encouraging them to trust in the power of that God whom we had endeavoured to serve. It was submitted to the morning meeting, and approved and directed to be printed, with the addition of extracts from some letters, giving an account of the last hours of my beloved."

(To be continued.)

For "The Friend."

Production and Consumption of Cotton.

This great staple of our Southern States has acquired such importance in a political as well as economical aspect, that the following statistics are interesting. They are given in the circular of Gribble, cotton factor, New Orleans, and exhibit the general production and consumption for twenty years, divided into periods of four years, together with the annual percentage of increase, both in supply and demand, from one period to the other. It will be seen that the ratio of increase during the past four years has considerably fallen off, both in production and consumption, but especially in the latter:—

	PRODUCT.		
	1857-60.	1853-56.	1849-52.
United States . .	14,580,000	12,570,000	10,200,000
Other countries . .	3,596,000	3,140,000	2,700,000
Aggregate . .	18,176,000	15,710,000	12,900,000
Annual average . .	4,544,000	3,927,500	3,225,000
Annual percentage of increase in U. S. over previous 4 years	4	6	5
Annual percentage of increase from all sources over previous 4 years	4	5½	6¾
	CONSUMPTION.		
Great Britain . .	8,880,000	8,190,000	6,660,000
Continent of Europe . .	5,320,000	4,880,000	4,110,000
United States . .	2,710,000	2,530,000	2,010,000
Aggregate . .	16,910,000	15,600,000	12,780,000
Annual average . .	4,227,500	3,900,000	3,195,000
Annual percentage of increase in Great Britain over previous 4 years	2 1-8	5¾	4
Annual percentage of increase in continent over previous 4 years	4½	4¾	10¾
Annual percentage of increase in U. S. over previous 4 years	2	6½	3½
Annual percentage of increase in all countries 2 1-8		5½	5¾

The cotton crop of the Southern States has averaged 3,645,000 bales for the last four years and its annual value has probably ranged between one hundred and ten, and one hundred and forty millions of dollars.

1731. Advised that mothers of children, as well as fathers, as they have frequently the best opportunities, would take particular care to instruct them in the knowledge of religion, and the holy Scriptures; because it has been found by experience, that good impressions, early made on the tender minds of children, have proved lasting means of preserving them in a religious life and conversation. When parents or guardians are deficient in such care, we recommend to Monthly Meetings, that they stir them up thereto, either by visiting them in their families, or in such manner as in the wisdom of God they may see meet, that so the doctrines of the gospel and a conversation agreeable thereto, may be maintained unto a generations.

For "The Friend."

The Victoria Bridge.

We have given in page 117 of the last volume of "The Friend," some account of this great structure; yet the following spirited description from the *Edinburg Review*, of some of the difficulties encountered, and of the skill displayed in accomplishing this work, will, we hope, be acceptable to our readers:—

"The physical obstacles to so vast and novel an undertaking were not the only difficulties with which the builders had to contend. The demand for labour in Canada and the United States was so great, that incessant strikes for wages occurred among the men; indeed these strikes were repeated twice every year on the arrival of the spring fleet and at harvest time, to the utter disorganization of the gangs of practical workmen. Add to this, the cholera broke out with frightful intensity. In one gang of two hundred men, not less than sixty were attacked at once, of whom many died. The heat of August was insufferable. Hundreds of square miles of forest took fire, and the atmosphere was loaded with clouds of lurid smoke and ashes. Moreover the works already commenced, had to sustain the shock of the impending winter, and it was no uncommon prediction in Montreal, that the first shocks of the ice would sweep away the slow and imperfect results of the year. The builders themselves lost confidence, and at that moment the work seemed almost beyond the power of man. The winter commenced in November, and early in January the hour of trial came:—The river continued to rise, and the ice to pack and shore, until the 4th of January. On that day the water having risen sufficiently to float the packed ice on the shoals, and the jamb below having given way, a general movement took place. Nos. 1 and 2 dams were carried away. This movement of the ice took place at noon on the 4th of January, and presented a sight never to be forgotten. The whole of the river and La Prairie Basin was one mass of packed ice, which, being held up by the jamb below, had been accumulating and rising for four days. At last some slight symptoms of motion were visible. The universal stillness which prevailed, was interrupted by an occasional creaking, and every one breathlessly awaited the result, straining every nerve to ascertain if the movement was general. The uncertainty lasted but a short period; for in a few minutes the uproar arising from the rushing waters, the cracking, grinding and shoving of the ice, burst on our ears. The sight of twenty square miles (over 124,000,000 tons) of packed ice, (which but a few minutes before seemed as a lake of solid rock,) all in motion, presented a scene grand beyond description.

"The traveller frames and No. 2 dam glided for a distance of some hundred yards, without having a joint of their frame-work broken. But as the movement of the ice became more rapid, and the fearful noises increased, these tall frame-works appeared to become animate; and after performing some three or four evolutions like huge giants in a waltz, they were swallowed up, and reduced to a shapeless mass of crushed fragments.

"After gazing at this marvellous scene in silence, till it was evident that the heaviest of the shoving was over, all those in the transit tower from which it had been witnessed, began to inquire how the solitary pier No. 1, which had been battling alone amid this chaos, had escaped. Although some affected to entertain no fear, the author confesses for his own part, to have felt infinitely relieved, when, upon looking through the transit instrument, he discovered that the pier had not been disturbed."

"It would be tedious to attempt to trace the gradual but steady progress of the work. Slow it necessarily was, for it was not till the month of August, that the dams could be replaced, and the actual laying of stone commenced—before the end of November in each year, the work was brought to a close. The whole working season for pier masonry was therefore limited to about sixteen weeks; yet such was the astonishing energy with which the work was carried on, that in September, 1856, 8000 cubic yards of masonry were set, being at the rate of 13 cubic feet per working minute during the whole of the month. In 1854, one solitary pier close to the north shore, began to rear its crest above the water; in 1855, two were completed, and two more begun; in 1856, seven rose above the river on the one shore, and two on the other; in 1857, thirteen piers were almost completed, and the abutments of the bridge on either side finished; in 1858, all the piers had advanced far enough to allow the grand operation of laying the central tube to commence as soon as the ice bridge formed in the following winter:—

"The whole of the iron-work for the tubes was prepared at the Canada Works, Birkenhead, where a plan or map of each tube was made, upon which was shown every plate, T bar, angle iron, keelson, and cover plate in the tube, the position of each being stamped and marked upon it by a distinctive figure, letter or character. As the work progressed at Birkenhead, every piece of iron as it was punched and finished for shipment, was stamped with the identical mark corresponding with that on the plan; so that when being erected in Canada, although each tube was composed of 4926 pieces, or 9852 for a pair, the workmen being provided with a plan of the work, were enabled to lay down piece by piece, with unerring certainty, till the tube was completed. To an uninitiated spectator this proceeding would appear as complicated and hopeless a task as the putting together of a Chinese puzzle, but to such perfection did they arrive at Birkenhead in making the plans, in preparing and puncturing the iron and in shipping it, that when it arrived in Canada (where the iron for each tube was, as it arrived, sorted and stacked separately for use,) the workman being provided with a plan, would proceed with his work throughout, and never put a piece in the wrong place, nor have to alter a single plate. It was not uninteresting to watch the pile of iron on the platform as the work progressed, and eventually to see the last piece taken to fill up some out of the way-hole or corner, and then to hear for certain that the tube was completed!

As the short interval of the Canadian summer was the time to which the construction of pier-masonry was limited, so the months of January, February and March, during which the St. Lawrence is absolutely congealed, formed the fixed period within which the scaffolding for the erection of the ponderous tubes could alone be reared in safety. The question was, when it came to the grand central tube, whether the work could be accomplished in the time.

The 10th, 11th and 12th of January, 1859, were the coldest days which had been experienced in Canada for many years. The thermometer at the bridge fell to 35° below zero Fahrenheit. In this cold the work commenced. The staging of the work and steam-hoist were soon completed, and on the 31st of the month, the bottom of the great tube was begun. By the 9th of February, it was considerably advanced, forty gangs of rimmers working night and day, preparing the holes for the riveters. Large fires in braziers shed an unearthly light over this strange contest of man with the ice-

bound river. If there were any wind at all at this low temperature, the men were driven from their work, covered though they were, with heavy coats, thick gloves and fur caps. At times they were frosted over with icicles, from the mist of the St. Lawrence; scores of them were frost-bitten, yet by timely attention and judicious treatment, not a finger or a limb was lost by cold. Thus the work went on, every man working with an enthusiasm which neither the rigor of the season nor the labour of the undertaking could check; for the general opinion was, that unless the centre tube could be completed before the break-up of the ice, it would fall into the river and be destroyed. Hence the last weeks of this great enterprise acquired the interest of a crisis—everything depended on the prosecution of the work and its termination before the thaw let loose the ice floor of the river, and swept away the frames on which the work still rested, by the huge drifts of the subsiding waters.

On the 28th of February, the bottom was completed and riveted, 180 feet of the sides were in place, and 100 feet of the top plated. A fortnight later, a fearful storm swept away a portion of the scaffolding, and gave signs of a break-up of the ice. The thermometer had risen to 50°. On the 21st of March, the whole of the plating was finished, and only 18,600 rivets were needed to perfect the work; in three days 12,000 of them were made fast; 5,600 still remained to be done, when, on the 25th, the first movement of the ice was felt—dark ridges became visible above the bridge; and it became apparent that the whole field of ice of the Prairie Basin was slowly driving on the Middle Shoal. A panic seized all hands, but as the tube was a mile from the shore, escape was impossible, and fortunately in a few minutes the movement of the ice ceased for that day. A return of the frost on the following night, made the ice safe again for a few hours, and enabled the men to place the last rivets. Measures were then taken to cut away the wedges and remove the artificial stages; as they were cut away, the tube remained firm and unsupported across the centre of the river, with a slight deflection of three inches in the bottom. On the following day, the ice came down with tremendous force, crushing and driving before it the temporary piers and staging.

Although this operation completed the most arduous part of the undertaking, many months were required for the removal of the prodigious temporary dams, crib work, and other materials which had been laid down to protect the masonry. The 17th of December, 1859, was the day appointed for the first passage of trains through the bridge. About an hour before the time appointed a tremendous crash was heard. Alarm was felt. But on running to discover the cause of the uproar, it was found that the newly-formed ice in drifting down the river, had swept away the last portion of the scaffolding, and left the bridge free, and the river clear of all further obstruction.

It is to be lamented that Robert Stephenson did not live to witness the completion of this great undertaking—perhaps the most extraordinary of all the great works of engineering genius which have been constructed in this age. But whilst we do homage to the boldness of conception and accuracy of calculation by which such works are rendered possible, we must reserve at least an equal degree of admiration, for those resolute, ingenious and long-suffering men by whom such conceptions are realized. To have worked on the Victoria Bridge from its commencement to its completion, is to have fought six campaigns of as much toil and trial as the contests of war. Night and day, summer and winter, in cold the most rigorous and

heat the most intolerable, the work proceeded; and the army of gallant artisans, commanded by men, who, under the humble name of contractors, are in reality officers of inexhaustible skill and resource, triumphed over obstacles and antagonists more formidable than any human resistance.

The total length of the Victoria Bridge is 9144 feet, the length of the tubes alone being 6592 feet. The bottom of the tube rests on a level of 60 feet above the surface of the St. Lawrence. The weight of the iron in the tubes is 9044 tons, riveted by 1,540,000 rivets; and the surface of the iron-work which has been painted with four coats of paint, is no less than 32 acres, so that 128 acres of paint have been applied to it. The bridge has 24 piers and 25 spans, 24 of these spans being from 242 to 247 feet, and one extending to 330 feet. The masonry in the piers and abutments amounts to 2,713,095 cubic feet and the quantity of timber used in the temporary works was 2,280,000 cubic feet. By these appliances a railway bridge was laid over one of the greatest and most rapid rivers in the world, in the space of five years and five months. Three thousand men, six steamers, seventy-five barges and four steam-engines were constantly employed in the work."

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 214.)

JOSHUA BROWN.

Joshua Brown and companion lodged at the house of Benjamin Swett, in Haddonfield, on the night of the 10th of First month, 1776, and, on the 11th, attended meeting there. Joshua had therein to mention the case of the impotent man, who lay at the pool of Bethesda. He was led to treat of the clear sense the man had of his diseased condition, and of his own inability of helping himself. He then mentioned the case of Naaman, the Syrian, and the simplicity of the means employed in curing his disease. These instances showed spiritually the necessity of feeling our own utter inability for any good word or work, and of waiting in humble dependence on the Lord Jesus Christ, in whose grace is an ever health-restoring Bethesda, and knowing his Holy Spirit to cure our maladies, to cleanse us, as Naaman was cleansed, from our leprosy. He showed them that they must be willing to receive and obey the simple openings of the Spirit of the Lord Jesus in the heart, or they never could be made whole from sin. The meeting did not prove a relieving one to Joshua, yet, after a sitting with the family of Thomas Redman, the next day, he found liberty to move forward, and that day, the 12th, was at the meeting at Newtown. There he was led to treat on, "he that believeth and is baptised, shall be saved." From this, he had to show the necessity of a living, saving faith, and of the baptism of the Holy Ghost and of fire, which prepares through the washing of regeneration, and sanctification of the heart, for receiving justification in the sight of God, and a seal of his adoption as children. He touched also on the inefficiency of water baptism, to effect any change in man's moral nature. He laboured fervently for the good of the people, and the meeting afforded him consolation and encouragement. On the 13th, he attended meeting at Chester, where he spoke of the apostle Paul, who, being at Athens, found an altar with this inscription, "To the unknown God." The apostle on this preached to the people there of God, who made the world, and who commanded all men to repent, though their weakness in the days of their igno-

rance he had winked at. He also alluded to the tumult raised on another occasion by the makers of idols, when the same apostle had, through the power of the Spirit, turned many from worshipping stocks and stones, to serve the living and true God, and after mentioning how that tumult was appeased, he told them that the tumult raised against the friends of peace, the true professors of the Lord Jesus Christ, who were walking in his Spirit, would be appeased, if these only fled to him for succour, and in every exigency steadily kept to the Truth, acknowledging the true God and the dear Saviour, upholding his peaceable doctrine in word, and more especially in life and conversation. He told them of Elisha, the prophet, who, when the Syrian army encompassed him around, beheld the host undismayed, and when his servant in sorrow cried, "alas, my master! what shall we do?" said calmly, "Fear not; for they that be with us, are more than they that be with them." And at the prophet's prayer, "the Lord opened the eyes of the young man, and he saw and beheld the mountain was full of horses, and chariots of fire round about Elisha." He showed how they were taken prisoners, and led into Samaria, and how the prophet manifested a disposition to return good for evil, when at his bidding the king of Israel set bread and water before them. By this instance, Joshua showed them the care of the Lord over his faithful servants, and the necessity of trusting in him, and leaning upon him. He exhorted them to know their religion to be through revelation of the Father by Jesus Christ. The necessity of that christian disposition of not resisting enemies, and doing good for evil was also enforced. Lodging at Edmund Hollingshead's, he, on the 14th, attended meeting at Evesham, wherein the necessity of each one knowing a being brought out of the house of bondage spiritually, was set forth. He commented on the captivity of the children of Israel in Egypt, and how the Lord having given them a sense of their bondage, and a capacity of looking unto him for deliverance, when they, in the ability he furnished, cried unto him for help, He sent them a deliverer. In this day the natural man is in bondage under sin, and Christ, the true and only Saviour, is with them, by his Spirit shining into their dark hearts, ready when they cry unto him in living faith, to deliver them, and guide them even into that glorious country, the land of blessed promise. He laboured fervently to stir them up to give heed to these things, and to mind the day of their visitation. After meeting, he went to "Old Thomas Evans's," a faithful minister of Christ, and lodged. On the 15th, he had a meeting at Upper Evesham, in which the necessity of a belief in the immediate revelation to the soul of man, through the openings of the Spirit was insisted on, and the danger of depending upon any light of nature. Joshua cited proofs from Scripture, that immediate revelation was one of the privileges of the church of Christ, and that it was to be continued as such. They lodged that night at the house of William Foster, and, on the 16th, were at Mount Holly meeting. Here the danger of letting man's will, cunning and invention have anything to do in religion were set forth, and the care the Lord took in keeping them from having any hand in building the tabernacle under the old covenant, was mentioned. From this he sought to incite the people in their religious endeavour to build only by Divine direction. He was also led to dwell on the departure from the faith in the church of Christ, when man's inventions crept in, as the sprinkling of infants and other ceremonies, and the allowance of war. He spoke of the church coming again out of the apostacy; the many who

had to lay down their lives as martyrs, because of the testimony which Christ had laid on them to bear against the superstitions, which had corrupted his church. He showed how that the successors of these reformers had settled down again into forms, and how our forefathers were called out from these formal sects, to be a separate people, and opened the several testimonies, which the Lord had committed to them to bear. He dwelt on the faithfulness with which they upheld the Truth in their day, and told them that the Lord required like faithfulness from them. On the subject of war, he had to treat largely, showing the necessity there was for the christian to be redeemed out of the very spirit of the unconverted man, to whom revenge and retaliation of injuries was natural.

Joshua and companion had a sitting with several Friends, and visited a sick woman, after which they rode to Henry Burr's, and, on the 17th, had a meeting at Rancocas. In this meeting, the poor prodigal was invited back to the father's house, where there was bread enough, and to spare; yea, mercy and free forgiveness.

(To be continued.)

THE OCEAN.

Likeness of heaven!
Agent of power!
Man is thy victim,
Shipwrecks thy dower!
Spices and jewels
From valley and sea,
Armies and banners,
Are buried in thee!

What are the riches
Of Mexico's mines
To thy wealth that far down
In the deep water shines?
The proud navies that cover
The conquering West—
Thou fling'st them to death
With one heave of thy breast.

From the high hills that vizzor
Thy wreck-making shore,—
When the bride of the mariner
Shrieks at thy roar,
When, like lambs in the tempest
Or mews in the blast,
O'er thy ridge-broken billows,
The canvas is cast,—

How humbling to one
With a heart and a soul,
To look on thy greatness,
And list to its roll;
To think how that heart
In cold ashes shall be,
While the voice of eternity
Rises from thee!

Yes! where are the cities
Of Thebes and of Tyre?
Swept from the nations
Like sparks from the fire;
The glory of Athens,
The splendor of Rome?
Dissolved—and forever—
Like dew in thy foam.

But thou art most mighty—
Eternal—sublime—
Unweakened—unwasted—
Twin-brother of Time!
Fleets, tempests, nor nations
Thy glory can bow;
As the stars first beheld thee,
Still chainless art thou!

But hold! when thy surges
No longer shall roll,
And that firmament's length
Is drawn back like a scroll;
Then—then shall the spirit
That sighs by thee now,
Be more mighty, more lasting,
More chainless than thou!

Selected.

For "The Friend."

The Growth of Ohio.

At the commencement of the present century, nearly all the region now included within the State of Ohio, was an unbroken wilderness. What sixty years of industry, energy and enterprise have accomplished in that wilderness may be learned from the fourth annual report of the "Commissioner of Statistics for the State of Ohio." The increase in population indicates, in a striking manner, that extraordinary rapidity of growth which has rendered the west the wonder of the world, and yet within the last decennial period, the growth of some of the more Western States has been still more remarkable, Illinois for instance, having more than doubled its population.

The following is a comparative exhibit of population and its variations, viz :

Popul. of Ohio in 1810,	230,760
" " 1820,	581,434—incr. 152 p. c.
" " 1830,	937,903 " 61 "
" " 1840,	1,519,467 " 62 "
" " 1850,	1,980,329 " 30 "
" " 1860,	2,346,000 " 18.14 "

It is seen that the ratio of increase has constantly diminished. This has been the case with all the States, till they reached a density of 50 to a square mile, when the increase of cities and towns dependent on commerce and manufactures, sometimes carried the ratio up.

Ohio has long maintained the rank of the third State in the confederacy, in point of population. But for the large emigration from Ohio westward of late years, its population might probably, ere this, have reached three millions.

The agricultural statistics of Ohio show the surprising fertility of the soil and the energy with which this industrial interest has been prosecuted. The figures also present some curious facts for the study of the economist. After giving the crops of corn from 1839 to 1860, the commissioner draws the following inferences :

The crop of Indian corn has increased
From 1840 to 1850, 25,410,551, or 76 per cent.
" 1850 to 1860, 9,652,151, or 16½ "
" 1840 to 1860, 35,062,702, or 107 "

If we divide the last nine years into three periods, we shall find there has been a steady, equable increase of the corn crop, viz :

1851-2-3 average	bushels, 64,257,629
1854-5-6 " "	" 65,852,999
1857-8-9 " "	" 67,169,872

This increase has arisen from increase of acres planted. And the ratio per cent. increase per cent. is not as great in the last three years as in the first three.

There is a regular alternation in the large and small crops—the large crops occurring in the years with odd numbers. This difference is so great as in ten years to amount to a large proportion of the whole quantity.

Average of even years from 1850 to 1859, 55,124,575
" odd " 1851 to 1859, 74,696,169

This is a remarkable uniformity of an irregularity in production; yet it is probably caused only by a temporary conformity of bad seasons to the alternate years, and not by a law of production. On the contrary, the year 1860 ended this uniformity, the crop of this year being, it is supposed, the largest ever gathered. The increase in corn planting will not, it is stated, go on much longer, because the alluvial lands, on which Indian corn is a preferred crop will soon be entirely occupied.

The greatest wheat crop in quantity and average was that of 1850; the least was that of 1859. Comparing three periods in the growth and pro-

duction of wheat, as in corn, we have the following :

Years.	Crop. bush.	Average.
1851-2-3 . . .	65,471,373	13.7 bu. per acre
1854-5-6 . . .	46,722,267	10.7 " "
1857-8-9 . . .	56,401,064	10.7 " "

The production in ten years has been 200,000,000 bushels. The people, at the utmost allowance per head, have not consumed over half this quantity. The balance was exported. This is equivalent to the bread support of 2,000,000 people for that period—or equal to the support of the kingdom of Denmark. The wheat crop of 1860, is estimated at 22,000,000 bushels.

The average crop of oats for the last three years was 16,549,278 bushels, which is an advance of 23 per cent. on the production of 1849. The crop of 1860 was about 20,000,000 bushels, and about 700,000 acres planted.

The crops of rye, barley and buckwheat have materially increased. The comparison stands in bushels, thus :

	Rye.	Barley.	Buckwheat.
In 1839 . . .	814,205	212,440	633,130
In 1849 . . .	425,918	354,358	638,060
In 1859 . . .	576,274	1,638,577	3,042,176

The hay crops at different periods in twenty years have been as follows :

	Acres.	Tons.
In 1839	—	1,022,037
In 1849	—	1,443,142
In 1857	1,250,000	1,701,245
In 1858	1,357,874	1,806,461
In 1859	1,340,672	1,366,065

In regard to live stock, the commissioner presents some interesting statistics and suggestive speculations. The per centage of increase is thus stated: The annual production of live stock has been published. The increase per cent., however, is interesting, viz : From 1840 to 1850 it was 34 per cent.; from 1850 to 1860 it was 61 per cent. Increase of horses and mules, from 1850 to 1860, was 63 per cent.; of cattle 40 per cent.; of hogs 15 per cent.; sheep have decreased. The commissioner thinks the tariff of 1846 affected the wool business injuriously—and he illustrates the point by showing the diminution of sheep in Ohio since that time. Dogs have also been destructive, the loss chargeable to them in 1858 being \$146,758. He estimates that 120,000 Ohio cattle are transported annually to eastern markets.

For "The Friend."

"Be not Deceived; Evil Communications Corrupt Good Manners."

Under the latter clause of this short, but comprehensive passage of Scripture, a correspondent of "The Friend," of Third mo. 2nd, conveys a caution to his readers, which, had it been duly observed at least twenty-five years ago, under the divine blessing, would have had a tendency to preserve us a more consistent and united people down to the present day. But, in order to profit from the part of the text from which he has quoted, let us first take heed to that which he has omitted to quote, and "be not deceived."

After speaking of a class of persons under our name, during the Hicksite controversy, who read and circulated "printed papers and pamphlets which promoted their final disconnection from the Society of Friends," he acknowledges that "it is the work of the deceiver to keep mankind in ignorance of their own state and condition, and cause them to feel very confident in their own judgment and sense of things; whereby creaturely imagination is substituted for divine revelation," &c. Then follows his caution embraced in the following

query: "Is there not the same necessity for us at this day, if we would avoid the same result as before alluded to, to have nothing to do with pamphlets and books, put in print, contrary to the wholesome rules of our Discipline, and which relate to our religious principles and testimonies, or which tend to discord and disunion?" &c. Now I would hope that the writer does not hereby intend to discourage or condemn the reading of publications, written in accordance with our ancient christian principles and doctrines, for the defence of the Truth, and against heresy! for such condemnation, I apprehend, was never contemplated by the framers of "the wholesome rules of our Discipline;"—as to discord and division, they will necessarily occur in every contest between good and evil, in every controversy needful for the defence of sound doctrine.

But, well indeed had it been for the Society of Friends, I repeat, if the caution implied in the correspondent's interrogatory, had been generally observed by its members, at least a quarter of a century ago, in relation to publications of an opposite class, which tend to the subversion of our ancient doctrines and testimonies, and lead to the substitution of what another correspondent, on page 205 of the same number of "The Friend," has denominated "a modern and modified Quakerism." Had Friends then been faithful in the due administration of "the wholesome rules of our Discipline," these pernicious publications would have been long since repudiated by the Society generally, and that subtle and insidious "process of heresy" which has so long exercised its baneful influence in our midst, would have been measurably neutralized or altogether prevented.

Oh! may we individually, dear Friends, through deep humiliation and a heart-felt repentance for our transgressions, know a practical recurrence to first principles and a restoration to Divine favour and be again accounted worthy to hold up to the nations a standard for the Truth. Alas! my Friends, both old and young, unless these considerations shall occupy the chief place in our minds, and influence our conduct, I fear that He who declared that His Spirit should not always strive with man, may leave the body under our name to the desolation of a lifeless profession.

In the contemplation of these things now, near the approach of our annual solemnity, my mind has been impressed with the awful language in the parable of the unfruitful fig-tree:—"A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold these three years I come seeking fruit on this fig-tree, and find none: cut it down: why cumbereth it the ground? And he answering said unto him, Lord, let it alone *this year* also, till I shall dig about it and dung it. And if it bear fruit, well: and if not, then after that thou shalt cut it down!"

New Kind of Straw Paper.—Specimens of a new paper for printing, invented in Austria, and made entirely from maize straw, have reached Paris. The paper differs little, except in colour, from the ordinary paper in use for the daily journals. It is a shade more yellow, that is all; but the ink turns black, and the printing is perfectly legible. Some of the specimens are as fine as if intended for ladies' correspondence, and support a high degree of glazing. This paper, coloured pink or lilac, cannot be distinguished from the very finest qualities of writing paper now in use. The advantage in cheapness is more than one half.

From the British Friend.

Christ's Presence, the Authority of the Church.

One of the peculiar traits of ancient Quakerism, is *silent waiting* upon the Lord. It was practised by the early Friends, not only in presenting themselves for the duty of divine worship, but also in their meetings for the discipline of the church. They did not believe themselves qualified for either service without it. Any more than the first Christians, they knew not what to pray for as they ought—they knew not the will of the Lord, respecting the part they were to act, and therefore waited for the mind of the Spirit, and that divine energy, by which it quickens the perceptions of the soul, and gives ability to speak and act with the Spirit and the understanding also. The subjects of deliberation in meetings of record, chiefly relate to the health and prosperity of the members. Not the amusement or the exaltation of the natural man, but to build up one another in the Truth, and to promote the glory of God, were their great concerns.

Sometimes these meetings may appear to the superficial observer to be insipid and uninteresting, because little occurs to please the senses. To the spiritual traveller they may be painful and laborious, yet keeping where his Lord is, he is not only filling up his measure of suffering, and learning to keep the word of patience, but united with other similar spirits, he is made instrumental to preserve the flock and administer life to others. Even after seasons of conflict and watching, he is at times able to say, "It is good for me that I have been there." The Lord gives him a precious reward for his steadfastness, which is of more value than anything to delight the natural taste. As an assembly maintains this exercise, waiting for the Master, with loins girded, solemnity and weight spread over it; the Lord comes to be known as a crown of glory, and a diadem of beauty; the spirit of judgment is granted, and strength to turn the battle against the assaults of Satan.

In this stands the authority of our religious meetings, of more force than any arguments whatever. These are glories pertaining to this latter dispensation, and while there is a baptized and sanctified people keeping this ground, upon all the glory there will be a defence:—under the direction of the omnipotent and all-wise Head, the body will edify itself, the fathers and mothers will be made to reign in Christ, the young men will grow in strength, and experience, and skill; and the children will be nursed and fed with proper food. This is not a mere picture. At such seasons, Friends who were sound in the faith could once say, "the Seed reigns." It is still realized among those who rejoice in Christ Jesus alone, and have no confidence in the wisdom, or policy, or artificial knowledge of men. Human policy is not unfrequently mingled with the subtlety of the serpent, which strikes at the simplicity of the Truth. "The world by wisdom knows not God." If this wisdom rules in the visible church, those things which are done to be seen of men, and to please unregenerate men, may engross its deliberations, and exclude a right exercise for the spiritual health of the members. If the course of proceeding which worldly professors take is adopted, fidelity to Christ, and the foolishness of the cross, will be lost. And should riches and worldly greatness bear sway, sorrowful desolation will it make wherever such influence prevails. Those who receive honour of men, and are not seeking the honour which comes from God only, will be likely to strive to carry out the will of those who honour them, and this gives rise to a similar state of division with that in which the Corinthian church was involved.

No mere resemblance of unity and love will

avail, and nothing is likely to prevent apostacy, but keeping to the original ground of waiting for the putting forth of the Leader of Israel, to know Him to go before, and following faithfully when He does appear, either as a still small voice, as the pillar of fire by night, or of the cloud by day. In this state, the innocency and dependence of the child will be preserved, and the Lord's power at seasons known to be over all, and the church led in safety. The watchful and faithful ones will be baptized into one body, and drink into one spirit, and the peace which Christ gives will be their portion. The refreshing waters of Shiloh will be presented for their acceptance, which are of inconceivably greater worth than the specious displays of man's contrivance. Instead of the will or wrath of man, which is like a blast from the wilderness, the gentle, peaceable, yet unwavering Spirit of the Lord, our righteousness, will dictate and direct among his people.

Was there ever a period when it was more needful to recur to the good old way; the sound principles and Christian practice of our fathers in the Truth? We cannot be too much awake to the devices of Satan, which are lulling many to rest, and leading them to think that a more relaxed support of our testimonies will now do. If these testimonies are of Divine origin, as they most assuredly are, it must be the Lord's will that they be firmly supported. Should lukewarmness overspread the body, and they be allowed to fall, or the attempt be made to keep the form without Divine wisdom and strength, *universal lifelessness must ensue, and the very existence of the Society be jeopardized*. A society making the profession we do, cannot long exist after that Divine power has withdrawn, which alone is the life and support of it; but notwithstanding the enemy may come upon us, as a storm and tempest against the wall, or as a subtle deceiver, to glide us gently and peaceably on to another foundation, let us not draw back from daily fervent seeking for the manifestation of the Lord's presence and power, both for individual support, and to guide us in our solemn assemblies; that his great name may be honoured and exalted, and Satan with all his deceptive stratagems may be put to flight, and the church again arise and shine, arrayed in the luminous robes of pure righteousness, salvation and strength.

For "The Friend."

Part of a communication of William Forster in the Women's Yearly Meeting (Philadelphia,) on the morning of the 22d of Fourth month, 1825.—Fear not, therefore, little flock, it is your Father's good pleasure to give you the kingdom—this was the encouraging language of the Redeemer, when personally upon earth; to his immediate followers, and I believe it is the same to those who, in this day, are his;—for it is sorrowfully true, that though there be many who make profession of the name of Christ, the number of his *sincere* and self-denying followers is small: they are still a little flock: a very little people. Strange as it may appear, the time of my first being impressed with a prospect of a visit to your land, was so early in life that I can hardly recur to the period when it first presented that if I continued faithful to the unfoldings of Divine wisdom, no small portion of my time would be spent in gospel labours in this land; and though many imperfections have marred my work, yet, to be permitted to have discharged what appeared to me to be a debt of love, and to feel that my Divine Master is about to grant me a release,* I cannot, my beloved friends, express the

* This was the closing of his five years' labours in America.

gratitude I feel clothing my spirit for His unspeakable goodness to one of His most unworthy servants.

I believe there are those here, who know by experience what it is the Psalmist saith, when he uttered the language, "All thy waves and thy billows have gone over me." I feel that in my small measure I have been enabled to sympathize with these tried and dedicated ones. Truly, this is a time of deep proving! a day of treading down and oh, how my spirit desires your encouragement and preservation—that you may be enabled to bear the fire! I must revive the language of the prophet, "I will bring the third part through the fire! I will refine them as silver is refined. I will try them as gold is tried; they shall call on my name, and I will hear. I will say it is my people, and they shall say the Lord is our God."

How many, since my abode amongst you, have been removed from the church militant to the church triumphant! And if I am not mistaken there are some in this assembly, whose warfare is nearly accomplished—yes, the time is approaching when these tried and dedicated ones shall hear the language, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Lift up your heads, and be ye lifted up, ye everlasting doors, and let the redeemed of the Lord enter in. My beloved younger sisters, let me entreat you to love retirement; be content with the stations allotted you in the back-ground: love the corners of the Lord's house; keep in the secret places, until the full time for your "showing to Israel" be come, so that when the Lord brings you forth, you may bear testimony that it is His own work. The Lord has a work upon the wheel, and He will raise up testimony-bearers in families from which it will not be expected; and though trials, many trials may await those whom He is thus pleased to qualify for his work and service, oh, may they patiently bear all that is laid upon them! It is the Lord's work. His language is still applicable, "Behold I will leave in Zion an afflicted and poor people, and they shall trust in the name of the Lord."

For "The Friend."

"I Didn't Think."

There are many cases of suffering coming under my notice, which are the result of a want of sufficient forethought and reflection. Cases, where there was ample time for consideration before the commission of a deliberate act, that has sometimes proved irremediable during the remainder of life. I believe the advice of any one who appears to be properly concerned on our account, should be duly weighed by us, before we cast it aside. "If he hear thee, thou hast gained thy brother," is not only an injunction to labour with others, but also to receive counsel when offered in the right spirit.

When properly sensible of our weakness, blindness, and nothingness, the humblest help afforded us to overcome our soul's enemies, will not be despised, while we cannot too frequently remember that he that despiseth little things, shall fall by little and little.

A Second Madeira.—Kelley's Island, in Lake Erie, is all a vineyard. The principal grape is the Catawba, which yields admirable wine. An acre in full bearing will produce 7000 lbs. of grapes worth \$455, at 6½ cents. per pound.

Manufacturing.—England and Wales have over 3000 factories; and they pay the operatives \$11,000,000 per annum; their entire trade in the various fabrics amounts to \$525,600,000 annually, giving employment to 1,000,000 operatives.

For "The Friend."

Hints Gathered in my Garden.

The seeds we plant may be very good, but unless there is warmth in the ground, they will not root. Warmth is essential to growth.

Many of the seeds planted will not grow; so it well to plant more than enough. Yet the wise sower will not waste, but choose seasons for sowing, favourable to growth. He will remember, too, that there is much work to do to prepare the ground. Very much depends on this: and to carelessness respecting it, many a failure will be charged.

If weeds should come up with the seedlings, do not be in a hurry to destroy them, or ten to one, the choice plants will be injured. (Matt. ix. 30.) But above all, never pull up any weeds roughly; for we know not where under ground the roots may run. A gentle, cautious, patient hand is needed in gardening.

When weeding is needed, choose for it a moist, shady time. There is a right time for a right work. Damp weather keeps the ground soft and tender. But be very careful not to loosen the earth too much close to the roots of the plants.

Yet it is very important to stir the surface of the ground frequently; for the gardener's work is by no means done when the plants are fairly up. It is a little remarkable that this stirring the earth acts as beneficially on the plant as frequent showers: and in times of drought this should be particularly attended to, lest it dwindle and die.

Take care not to have too hot a sun on young, tender plants. Night seasons are of the utmost importance to all. Plants could not live in continual sunshine. Indeed, many can bear but very little sun; and the skilful gardener will place these in the shade of stronger plants.

Many of the weaker kinds require staking: if this is neglected, they lose their symmetry, and in the first storm they may be so blown about as finally to injure the root.

"A garden well kept is easily kept." Do not neglect it a single day. If a flower-bed be filled with choice flowers, there is little room for weeds, and little work to keep them out.

When the young plants grow vigorously, or show flower-buds, the skill and discernment of the gardener is most needed. Each plant requires peculiar treatment. With some, too strong a growth needs pruning, and this must be done with the utmost care and judgment. If in pruning, the limb be bruised, it will sometimes die down, sometimes ever recover strength. But frequently a strong growth does not require pruning, and should it be one, it gains nothing, and that much healthy growth is lost. I have seen fine trees cut away ruthlessly till, instead of spreading branches, nothing but a stunted head of foliage was to be seen. And some plants are so constituted that if pruned at an improper season, they will bleed even to death. Yet the wise gardener knows how to discriminate. Sometimes by nipping off half the flower-buds on a stock, the rest will give a perfect bloom, when if all had been left, they might have dropped blighted to the ground.

Pruning is useful, because the strength of the root is saved by it,—is allowed to accumulate. The root is important, chiefly because it finds nourishment for the plant, in order that it may produce flowers and fruit. By pruning in the right way and time, there will eventually be a greater production of these, and it is on this account it is so important, as we say, "to strengthen the root." For if the show of fine flowers exhausts it, the plant dies before there is any fruit ripened.

Some plants make a great display of leaves and

blossoms, though they have very little root. These are the short-lived kinds; mostly annuals. While trees and shrubs that live and grow for many years, have roots in proportion to their height and breadth.

Comparatively few plants renew their leaves and greenness without being stripped for a season. It is no evidence of death, if, as the winter approaches, the leaves fall away, and the growth seems to stop. The strong body of the plant receives the strength the leaves have gathered for it in the summer-time, and will in time send forth a more plentiful supply of leaves and flowers, "beautiful in their season." "The hidden life" is working, and its work will soon be visible.

Such are some of the lessons learned among the flowers. If they ruled in that Garden of which immortal souls are the plants, as well as in that all-important, lesser one, over which we each have charge, would not the fragrance arising therefrom, be more abundant, would not the perfect fruit be oftener found?

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

"Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into His garden, and eat his pleasant fruits."

Third month, 1861.

Old Age.—"Old age is a public good. It is indeed. Do not feel sad because you are old. Whenever you are walking, no one ever opens a gate for you to pass through, no one ever honours you with any kind of help, without being himself the better for what he does; for fellow-feeling with the aged ripens the soul."

THE FRIEND.

THIRD MONTH 30, 1861.

Our country is at the present time passing through a fearful ordeal. For several years the antagonism between the free and the slave States has been developing itself in various ways, and each side has striven to marshal its forces for the final contest, which both saw must come sooner or later, and so to manœuvre them that there should be no escape from a battle that would decide which should henceforth have pre-eminence in the government of the country. In the last presidential election, every class of society was moved to its lowest depths; political intrigue, party spirit, and sectional interest were all enlisted and actively engaged to operate upon the great issues at stake; and the result was the triumph of freedom over slavery, or at least the instalment in power, of the party which declared slavery to be a social and political evil, and that it ought to be restricted to that portion of the country where it already exists. There is no doubt that the verdict of the ballot-boxes was constitutionally authorized and fairly rendered. But a portion of the losing party determined not to submit to the clearly expressed will of the majority. Claiming to act in accordance with the precept that government rests upon the consent of the governed, and that it is the right of the people to alter and abolish governments whenever they become destructive of the ends for which they were established, they have attempted to justify the revolutionary course they have taken, by asserting there is an inevitable and irreconcilable conflict of

principles, institutions, and interests between their section of the country and that where slavery is abolished; that on the slave issue they can never yield their settled preferences; and that it is insulting and injurious to them, for the North to persist in refusing, what they are irrevocably determined upon demanding, the recognition and adoption of slavery as a national institution; therefore, it is their inalienable right to withdraw from their former compact, and set up a government of their own.

It was not to be expected that the United States government would recognize the justice of this reasoning, or at once submit to dismemberment, brought about by the treasonable scheming of many who had been entrusted with its most lucrative and influential appointments, acting upon the blind infatuation of wide-spread sectional prejudice and animosity. Nor have the people of the free States failed to feel the deep wrong done to the whole country by the secessionists, and the dangerous principle that would be sanctioned by a quiet acknowledgment of the new "Confederated States." Moreover, the aggressive acts of the secessionists, and the insulting tone of their abettors, have increased the feeling of irritation, and disposed many to favour measures of retaliation.

Under these circumstances, we cannot but think it remarkable, and esteem it as a blessing, that so far there has been no act of hostility committed on the part of the United States, and that the President who has just retired, and he who now fills the office, have declared their determination to preserve peace, if possible. The Constitution authorizes the President to employ force in order "to execute the laws of the Union, suppress insurrection, and repel invasion," but the setting up of a new government by a number of adjoining States was not contemplated, and the posture of affairs attending its initiation and consummation, renders the President now almost powerless. There is a new government *de facto*, apparently supported by the good will of the people over whom it exercises authority, and the whole question between it and the United States appears to resolve itself into, whether this new government shall be acknowledged and treated with, or an attempt made to overthrow it by force, and reduce its millions of citizens to obedience, by the horrors and destruction of war.

It is certainly a most extraordinary occurrence, and one, which in one sense, argues a highly improved state of feeling and civilization, in a large portion of our countrymen, that in a nation of thirty millions, such a revolution, originating from such causes, should have taken place without a single drop of blood being shed, or hostile armies being brought in array against each other. Surely, this is a favour for which all good citizens should be thankful, and which should inspire them with hope for the future, and stimulate them to use whatever influence they may possess, to preserve peaceful relations between the parties, and secure a bloodless issue to this most lamentable controversy. That such an issue is altogether possible, we have not a doubt; even while a consistent protest is maintained against rebellion, and the fact clearly demonstrated to the world, that there has been no shadow of excuse for resistance to the authority of our government; and that it is not lack of physical power to enforce obedience that keeps the sword in its scabbard, but the conviction that an appeal to its bloody arbitrament would be unchristian and impolitic; because after inflicting upon both parties the horrors of civil war, whatever wrongs had been done, and whatever rights invaded, there must be a peaceful solution of the dif-

faculties, at its conclusion, such as may be arrived at before it is begun.

It may be admitted that this successful rending of our vast empire, and the establishment of a new confederacy, if acquiesced in, will be an undeniable admission of the inherent weakness of our republican government, and destroy its prestige abroad; but it is also equally an evidence that that weakness arises from the people retaining power in their own hands, and withholding so great a portion of it from the hands of the Executive, as would be needful at once to put down resistance by force, lest under unforeseen circumstances it might be employed for oppression and the deprivation of their rights. And what more noble and elevating spectacle could the United States exhibit to other nations than, laying aside all feelings of resentment for injuries received, and actuated by a truly christian spirit, it should magnanimously refuse to plunge its citizens in fraternal strife, for fear of what the world might say of its moral courage or physical strength, and in a peaceful and legalized manner, dispose of the difficulties and dangers which threaten it, and allow the withdrawal of those discontented and revolted States, which desire to leave its support and protection.

Such a course, however its necessity may be regretted at the present time, is incomparably better than to kindle the fires of war throughout the land, and crimson the soil with human blood, which no sacrifice of national pride or material interest should be deemed too great to avert. Were this dreadful game once to commence, no one could foresee when it would be completed, or a tithe of the misery it would inflict, and before it would be played out, our boasted free government and our professed christianity, would become a byword and a scorn throughout the world. Let then each one strive to inculcate and bring into action the principles of peace and feelings of good-will towards all, in order that no circumstances may provoke those in power to commence hostilities, and that the statesmen of the North and of the South, instead of devising means for imbruing the hands of the people in each other's blood, may agree in good faith upon terms of mutual concession and separation. May we not hope that such action will draw down the Divine blessing, and in the end bring about what is so greatly to be desired, a re-union of the dismembered States, and lead to the final extinguishment of the great national sin, for which, together with other departures from the law of righteousness, the country is now suffering correction.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 10th inst.

The sales of cotton in the Liverpool market for the week, were 82,000 bales; all qualities were slightly higher. Breadstuffs were quiet, but steady. The bullion in the Bank of England had decreased £149,000. Consols, 91½. The rate of discount for the best short bills was 7½ a 8 per cent.

The blockade of the citadel of Messina is officially announced, and the firing had commenced. Nearly all the foreign vessels had quitted the harbour. Count Cavour has brought to the notice of the Italian Parliament the necessity for settling the Roman question.

The Spanish ministry repudiate the idea of transferring the Papacy to Jerusalem, and favour the continuance of the temporal power of the Pope. It is intimated that the Spanish government is about to demonstrate the sincerity of its hostility to the slave trade by stationing a squadron upon the African coast. The reproaches of Lord Palmerston on the subject, had provoked great indignation at Madrid.

In the French manufacturing districts, business was very dull. The Minister of the Interior has authorized the establishment of two new daily papers in Paris. In the French Senate one of the members made an attack on the alliance with England, but his remarks were received with dissatisfaction. The Mires defalcation is

said to be assuming a more serious aspect. He is in custody, and not allowed to communicate with any one. The Receiver-General is said to have been removed from his post, in connection with the affair. The budget had been submitted to the Legislature. The expenditures are estimated at nearly \$400,000,000.

Political agitation was rife in Poland. The petition of the people for administrative reform, national recognition and constitutional freedom, had obtained 60,000 signatures, and was to be delivered to the Emperor by Prince Gortschakoff, who was prepared to support its demands. The Bank of Poland having refused to redeem Russian bonds with specie, the sum required had been forcibly taken by the government, aided by the military. An attempted patriotic demonstration in Warsaw was suppressed by the military, and fifty-three persons were killed. The city afterwards presented a gloomy appearance, nearly all the people wearing mourning. Over one hundred thousand persons attended the funeral of those killed during the disturbance.

A ministerial crisis is said to be imminent at Constantinople, growing out of financial difficulties. Russia has approved of the French occupation of Syria, and had intimated that the sending of additional troops would be supported. The Porte had sent an answer to the last Russian note, denying all right of foreign interference in the internal affairs of Turkey.

The reports of the famine in North-western India prove not to have been exaggerated.

UNITED STATES.—*Affairs at Washington.*—The aspect of political matters remained unchanged. The Secretary of the Treasury has advertised for a new loan of eight millions of dollars. The stock will bear interest at the rate of six per cent., payable semi-annually, and will be reimbursable in twenty years. The President has submitted to the Senate, for its advice and consent, the proposition of the British government to refer the San Juan question to the arbitration of Sweden, the Netherlands, or Switzerland. From these governments it is for the United States government to make the selection. The Committee on Foreign Relations has made a favourable report upon the subject, and recommended the choice of Switzerland. The Senate has acted on a great number of Presidential appointments, they were nearly all confirmed. The following were among the number: Rufus King, Minister resident at Rome; Bradford R. Wood, Minister resident to Denmark; Anson Burlingame, Minister to Austria; Elisha O. Crosby, Minister resident to Guatemala. The commissioners from the Confederate States remained at Washington, awaiting the action of the government. It is believed there is a strong desire on both sides to effect a peaceful solution of the present difficulties.

The Late Secretary of War.—The indictments against ex-Secretary Floyd for malfeasance in office, and conspiracy to defraud the government, have been dismissed by the Court in Washington, as untenable on technical grounds, or not sustained by the evidence.

Missouri.—The convention in this State has adjourned, after pronouncing its judgment, that there is at present no adequate cause for retiring from the Union; that some peaceable mode of adjustment should be adopted calculated to bring back the seceded States, and if that fails, there should then be a peaceable separation between the Union and the Confederate States. A resolution was passed in favour of holding a national convention.

Arkansas.—The secession ordinance was voted down in the convention, the nays being 29, to 35 yeas. A compromise was afterwards effected, by which it was agreed to submit the question of co-operation or secession to the people of Arkansas, in the Eighth month next. Delegates were appointed to a border State convention if such should be held, to report on the re-assembling of the convention on the third Second-day in the Eighth month, to which time it has adjourned.

Georgia.—The State convention has adjourned after adopting a Constitution for the State, to be submitted to the people, in the Seventh month next. Information having been received that the arms which were seized in New York, had all been surrendered, the Governor of Georgia ordered the release of the New York ships, in the port of Savannah.

Texas.—Governor Houston and the Secretary of State refused to appear before the State convention when summoned to take the oath of allegiance to the provisional government. They were then deposed by the convention, and retired from their offices, surrendering the archives, Lieut. Governor Clark occupying the gubernatorial chair. Gov. Houston has issued an appeal to the people, denouncing the convention. The members of the Legislature took the oath of allegiance.

The Southern Congress.—The Southern Congress, before its adjournment, passed an act to authorize the

transit of merchandise through the "Confederate States." It provides that goods, wares, and merchandise imported from any foreign country, into the said State, for any foreign country may be entered and have transit through the Confederate States free of duty, subject to such regulations as the Secretary of the Treasury, from time to time, shall make; and the said Secretary of the Treasury shall have power to make such regulations as he may deem expedient for the safety of the revenue, and for the public convenience, which regulations may be enforced in the manner prescribed by law as to other regulations in relation to the revenue.

Fort Pickens.—By proclamation of General Bragg, all vessels are prohibited from furnishing supplies to the U. S. war vessels off Pensacola or Fort Pickens, under penalty of forfeiture and confiscation.

Philadelphia.—Mortality last week, 305; of consumption, 37; diphtheria, 10; scarlet fever, 24; inflammation of the lungs, 24; small-pox, 21.

The Lake Trade.—The loss of steamers and cargoes on the lakes, in 1860, amounted to \$497,383; sailing vessels and cargoes, \$658,632—total, \$1,156,015. Increase over previous year, \$135,915. Loss of lives, 578; in 1859, 105. Most of these, some 400, were lost on the Lady Elgin.

RECEIPTS.

Received from Wm. L. Heazlit, N. Y., \$1, to 47, vol. 34; from R. Woodward, N. Y., \$2, vol. 34; from Jos. Heston, N. Y., \$4, vols. 34 and 35; from Wm. Blackburn, Pa., \$8.12, for B. A., and \$2, vol. 34, for J. Rogers, \$2, vol. 34; from B. Hallock, N. Y., \$1, to 27, vol. 34.

WEST-TOWN SCHOOL.

The Committee to superintend the Boarding-school at West-Town, will meet in Philadelphia on Sixth-day, the 5th of next month, at seven o'clock, p. m.

The Committee on Instruction and that on Admissions meet on the same day; the former at four o'clock, and the latter at five o'clock, p. m.

The Visiting Committee attend the semi-annual examination of the schools, commencing on Third-day morning, and closing on Fifth-day afternoon of the same week.

JOEL EVANS, Clerk.

Third mo. 21st, 1861.

WANTED.

A Female Teacher as Principal in the Raspberry street school for Coloured Girls.

Application may be made to HANNAH J. NEWHALL, 528 Spruce street; MARY SCATTERGOOD, 413 Spruce street; REBECCA S. ALLEN, 335 S. Fifth street.

FRIENDS' INDIAN INSTITUTE, TUNESSASSAH.

A man and a woman Friend are wanted to aid in conducting this Institution. A man and his wife would be preferred, one of whom should be qualified to teach in the school. Apply to

BEENEZER WORTH,

Marshallton. Chester Co., Pa.

THOS. WISTAR,

Fox Chase, Philadelphia Co., Pa.

JOEL EVANS,

Oakdale P. O., Delaware Co., Pa.

Philad., Second mo. 5th, 1861.

WEST-TOWN SCHOOL.

A Friend and his wife are wanted to fill the stations of Superintendent and Matron at West-town Boarding-School.

Application to be made to either of the following Friends: NATHAN SHARPLESS, Concord; JAMES EMLEN, West Chester; SAMUEL HILLES, Wilmington; HENRY COPE or WILLIAM EVANS, Philadelphia.

Twelfth mo. 10th, 1860.

MARRIED, on the 14th of Second month, at Friends' Meeting-house, Fallsington, Bucks Co., Pa., CHARLES M. COOPER, of Camden Co., N. J., and HANNAH W., daughter of the late David Brown, of the former place.

—, on the 21st inst., at Friends' Meeting-house, Parkersville, Chester Co., Pa., DAVID EVANS, of Willistown township, to ELIZA W., daughter of William and Phebe W. House, of Pocopson.

—, at Friends' Meeting-house, Wilmington, Del., on Fifth-day, the 21st inst., ELLISTON P. MORRIS, of Philadelphia, to MARTHA, daughter of Merrit and Eliza T. Canby, of the former place.

PILE & McELROY, PRINTERS,

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Henry Hull.

For "The Friend."

(Continued from page 234.)

Having accomplished the religious service which he believed to be required of him, he embarked for me on the 12th of Seventh month, 1812; and makes the following observations, in taking a retrospect of his intercourse with Friends in Great Britain, viz.:—

"As I silently contemplated the many acquaintances I had formed in that land, from whom I had parted, probably never more to see the faces of many of them, as death is frequently arresting the youth, the middle-aged and the aged, I felt at I loved many of them with true and tender love; and desires were raised, that the love of my heavenly Father may abide with them. My mind was solitary in thinking of those I had left behind in looking toward home."

Again he says:—

"Were I to attempt it, I should find myself at loss for language to express the feelings of gratitude and love which filled my heart, and humbled me before the Giver of every good and perfect gift, for all his mercies. May the unslumbering Shepherd of Israel keep my dear friends, through all the trials of this probationary state, and finally bless them with an admittance into unmixed felicity."

"The voyage was attended with variable winds and sometimes calms, and there being twenty-four passengers, we were apprehensive of being put on short allowance, being out of several necessary articles before we arrived at our port. On reaching the coast of America, we received the unpleasant tidings, that war had been declared against Great Britain by the United States; and on coming in sight of Sandy-hook light-house, we were boarded by a naval officer, who took possession of the ship as a prize, for a violation of the non-intercourse act. Other officers coming on board, all was confusion and hurry; but several of us succeeded in getting on board a pilot-boat, though not without danger from the roughness of the sea; and about two o'clock in the morning of the 28th of Eighth month, we landed in New York. To be once more in the land of my nativity and amongst any kind friends who gave me a hearty welcome, was pleasant; but the thought of returning to my creaved habitation was painful."

On his return from Europe, he delivered up his certificates to the meetings from which he had obtained them, and gave some account of his travels and religious labours, producing testimonials from the Yearly Meetings held in London and Dublin, expressive of their satisfaction with his visit, and that his company and services had been acceptable and edifying. His continued dedication to the cause of his Divine Master was soon evinced, by his yielding to an apprehension of religious duty to attend the Yearly Meeting for New England, held on Rhode Island, in 1813, and some of the meetings composing it; which service he performed to the peace and satisfaction of his own mind, and the comfort of Friends among whom he laboured.

The next memorandums are the following, viz:

"1813, First mo. 1st. Contemplating on the events of the last year, and my lonesome situation, I felt desirous to resume my diary, from a hope that it may have a tendency to keep me from unprofitable thoughts and their consequences; and have therefore commenced this first day of the year. The fervent desire of my heart is, that Israel's Shepherd may look down upon me with wonted compassion, pass by my sins and remember my iniquities no more; for although I am looked up to as one of the better sort of men, yet I am very sensible that I have need to watch continually unto prayer, finding my disposition inclining to the world and its ways, which, if indulged, leave the mind destitute of spiritual consolation. Hitherto the Lord hath helped me. By him I have passed through the fire, and escaped the perils of the briny deep; after having had to endure the heart-rending trial of a separation from a beloved helpmeet, a hopeful son, an aged mother, and other near relatives. Shall I not therefore trust his holy name and seek his favour, for his power is undiminished, and his mercies are new every morning. Sing, O my soul, a song of praise and thanksgiving unto thy God! tell of his marvellous doings, that others may come and put their trust under the shadow of his wings. Although He has chastened me, yet he has not forsaken me; as a father looketh on his children, and hath compassion toward them, even when they go astray from his wholesome counsel, so hath he regarded me. His love has been as a reviving cordial, and as healing balm to my wounded and fainting spirit. May the thousands who are calling upon his name, witness this; and those who are delighting to live without him, in the ways of their own choosing, be turned unto him, that they may find him to be to them, as he is indeed to all his penitent children, indescribable in love and mercy, a helper near at hand in every needful time. Thus they also may testify of his goodness, that He faileth not to uphold the righteous, whilst the obstinately wicked cannot escape his wrath, though he has no pleasure in the death of the wicked, but delighteth in showing mercy and kindness, even unto those who are unmindful of him. He calleth unto them that they may turn from the evil of their ways, repent and live. Shall those then, who are at times clad in sackcloth, and go mourning on their

way, forsake him and seek other beloveds? Nay—let not this be the case, lest they increase their sorrow, even unto death. For where is true consolation to be had, but from the inexhaustible Fountain, where the true mourners have ever been comforted, and their mourning been turned into joy, because of the gladness of heart they have received, enabling them to sing, 'O praise the Lord, all ye sons and daughters of men, for his mercy endureth forever.' Grant thou, O Lord, the petition of thy servant; seal instruction upon my heart, as with an indelible impression, only to be effaced by death; that thy counsel may remain in me, to thy glory and the exaltation of thy own cause, for why should I be as one that turneth aside, when thou hast made my way plain before me."

"5th. Have felt solitary yesterday and to-day, but not desponding; my trust is in the ancient Helper of his people, even for wisdom to direct me in my temporal concerns, about which I have been very thoughtful of late, though not from a desire to seek great things, nor yet from a fear of want; but from a desire to be rightly directed, in order to avoid the difficulties and embarrassments, which hinder the progress of the soul in religion. My situation is such, that thoughtfulness about a comfortable subsistence is necessary;—hitherto I have not spent my time in idleness, and may my last days be spent usefully, is still the desire of my heart.

8th. Temporal concerns have engaged my attention to-day; yet not so as wholly to divest my mind of desires to stand approved before Him, who is the great Controller of events: whilst an inhabitant of this earth, I hope to prefer the peace consequent upon well-doing, to any earthly engagement."

"4th of Tenth month. On my way home from the boarding-school at Nine Partners, feeling much depressed, a remembrance of past mercies and judgments, dispensed to me by my gracious Lord, brought a seriousness over my mind, which gradually increased as I rode along, so that I was much humbled. The everlasting Light of life broke in upon my spirit, in such a manner, that I felt surprised and unworthy of the favour of being thus remembered by the Ancient of days. This blessed light dispelled the darkness which had spread over my mind, and produced so much sadness; and praises arose from my grateful heart to the Author of all mercies. I remembered that I had served Jehovah, and had reaped the rich reward of peace; but of late, I had concluded all was gone, and that I should never more enjoy his favour; but now my hope revived, unworthy as I feel myself to be. I once more offered up myself to the disposal of Him who leads in the paths of peace; saying, send me where and when thou wilt—here I am—I will go, for good is thy will; thou who art pleased to evince to the sons and daughters of men, that thy mercies endure forever; thou art worthy to be served and honoured by all thy creatures. I desire that the residue of my days may be dedicated to thy blessed cause and service; and may I serve thee with all my

strength and mind, my will being subject to thy humbling power."

"My children being settled away from home, and other circumstances appearing to render it proper, I had given up house-keeping; but I now became satisfied it would contribute to my comfort to be again settled, as I saw a snare in being so much at liberty to visit my friends, as there is a possibility of moving in religious engagements too easily, and thus that solid weight which attends the minds of those who go from the constraining power of Gospel love, may be wanting. And although this love is sufficient to support the mind, when called by our Divine Master to sacrifice the society and endearments of home, and our temporal concerns, it never will discharge us from the duties we owe to those we leave behind, when it is our proper place to return home. I saw, therefore, that there was need for me to be on my guard, not to become habituated to living upon my friends' kindness, which was evidenced by frequent invitations to spend a little time with them."

In 1814, he visited meetings in New Jersey and Pennsylvania, and attended the Yearly Meeting in Philadelphia; and in the Ninth month of that year, was married to Sarah Cooper, of Newton, in New Jersey. In 1815, he set out on an extensive gospel mission; attended the Yearly Meetings of Baltimore and North Carolina, and visited many of the meetings constituting them. While at New Garden, in North Carolina, he wrote a letter to his wife, dated Eleventh month 5th, in which he says:—

"I trust the motives that led to the present separation, were purely religious, and I have thankfully to acknowledge, that 'Hitherto the Lord hath helped me;' although as much ministerial labour has not fallen to my lot as in some former journeys. I hope never to plume myself as a favoured servant of Christ, from being able to stand long in the gallery, for the life is certainly more than meat. I had rather speak five words in a language that is intelligible to the true Israelites, than ten thousand in an unknown tongue; and when the doctrines of Truth open with clearness for the information of strangers, or invitations to the revolting to return to the allegiance due to the sovereign Lord, the Creator of the heavens and the earth, the seas and the fountains of waters, I trust I shall be willing to do the part assigned me."

In 1819, while engaged in religious service within the limits of Baltimore and Ohio Yearly Meetings, he wrote a letter dated Ninth mo. 10th, from which the following is extracted, viz:—

"I have, from early youth, loved solitude, and in my rambles delighted to view and contemplate the works of nature, and at times have been led thereby to adore the God of nature, and been brought, I trust, to submit to his power, which forms the mind of man, so that from a wilderness, it becomes like Eden and as the garden of the Lord; susceptible of his love, as the garden is refreshed with the dew,—thus fruits are brought forth, to the praise of the Sovereign Lord, and Creator of the hills and the valleys, who causeth them to produce the towering cedar, the sturdy oak, and all the vast variety of vegetable growth, down to the tender plant which bends with the weight of the tiny insect. We are justified in making comparisons between the natural and the spiritual world, and I feel a humble confidence, that my small labour, being as I trust the product of the heavenly dew, will not be altogether useless. I am sure, the enriosity that prompts to idle rambling, was not the inducement for me to leave the tender connexions of my life, as I prefer their society to anything else in the world."

From this period, until 1830, he was frequently engaged in visits to Friends in the State of New York and Canada; and also visited the Yearly Meetings of Rhode Island and Philadelphia.

When the disorganizing principles of infidelity, promulgated by Elias Hicks, began to spread in the Society, as a faithful watchman upon the walls, he sounded the alarm, endeavouring to arrest their progress and to warn all against being contaminated by their deadly influence. This was a source of much exercise of mind to him, in common with many of his brethren, with whom he heartily united in earnestly contending for the faith, once delivered to the saints; and with christian magnanimity and boldness, defending the Society from the imputation of holding principles of unbelief, attempted to be fastened upon it by some of its unworthy members. In the long and painful struggle which ensued, he meekly but firmly stood in the fore-front of the contest, patiently enduring contumely and reproach for the name of Christ: evincing even under the most trying circumstances, a patience and gentleness, which won the esteem of all, and which proved that he was under the government of a principle superior to any which belongs to man. For the preservation of the youth from the specious sophistry of unbelief, and the delusive guises under which its principles were propounded to them, he felt an ardent solicitude; often pleading with them in the most earnest and affectionate manner, to beware of the gilded bait; and setting before them the inestimable value of the Holy Scriptures, and the doctrines of the divinity, propitiatory sacrifice, mediation and intercession of our Lord and Saviour Jesus Christ, so abundantly and clearly testified of in those inspired records.

(To be continued.)

West African Cotton.

England is establishing the most intimate relations with Africa, in order to stimulate the growth and shipment of cotton. The British Cotton Supply Association have despatched agents to seek regions where this staple can be grown, and to encourage its production and export. The reports of these parties are of the most encouraging nature. It is said that two thousand small gins have been sent to that continent from Europe, and sold to the natives. The latter soon learn to clean and produce a fibre which commands in Manchester as good a price as the American. Agricultural societies have been formed along the west coast, who make the culture of this commodity their specialty. Trading stations on the banks of the far famed Niger are proposed for the same object. In fact, stupendous efforts are making in England, and millions of money will be expended by her philanthropists and manufacturers to enlarge her receipt of raw cotton.

The principal points of supply in western Africa are Sierra Leone, Liberia, Accra, Cape Coast, Elmina, Benin, Calabar, Cameroons, Lagos, and Abbeokuta. The Committee of Adjudication of the last National Fair of Liberia, report that "one bale of cotton, of the finest quality, was exhibited by John O. Hines, of Montserrado county, thoroughly ginned by his new gin. * * It need no longer be a question whether here, on the coast of Africa, in the territory of Liberia, cotton may be raised. All along our rivers there are, on a small scale, evidences of the fact; and in the special and successful efforts of J. O. Hines on his small farm, not far from the seaboard, we have a satisfactory demonstration. All that is now needed is enterprise and capital." For this bale of 205 pounds of cotton, a premium of fifty dollars was awarded to J. O. Hines.

Robert Campbell, a well-informed and highly credible coloured resident of Philadelphia, who lately returned from a tour of several months in the Yoruba district of west central Africa, furnishes the following account:—

"Cotton from Abbeokuta has been an article of export to the British market for about eight years. In the first year only about 235 pounds could be procured, but from that time, through the efforts of Thomas Clegg, of Manchester, and several gentlemen connected with the Church Missionary Society, London, the export has more than doubled every year, until, in 1859, the quantity reached about 6000 bales or 720,000 pounds. The plant abounds throughout the entire country, the natives cultivating it for the manufacture of cloths for their own consumption. Its exportation is, therefore, capable of indefinite extension. In the seed, it is purchased from the natives, at something less than two cents per pound. It is then ginned and pressed by the traders, and shipped to Liverpool, where it realizes as good prices as New Orleans cotton. The gin, now in use by the natives, affects injuriously the fibre, so as to depreciate it at least two cents per pound. Properly cleaned, it sells for a trifle more than New Orleans cotton, and even as it is the value is about four cents more than the East India product. The plant in Africa being perennial, the expense and trouble of replanting every year, as in this country, is avoided. There are flowers and ripe cotton on the plants at all seasons of the year, although there is a time when the yield is greatest. Free labourers for its cultivation can be employed each for about one half the interest of the cost of a slave at the South, and land at present can be procured for nothing. These are advantages not to be despised."

The Midland Counties Herald, (England,) of Second month 2d, contains the proceedings of a special meeting of the Birmingham Chamber of Commerce, held "to consider the desirability of memorializing the government in favour of the appointment of a consul at Abbeokuta, with a view to encourage a contemplated settlement in that vicinity, for the cultivation of the cotton plant." The details of the plan were presented at considerable length by Lord Alfred Spencer Churchill, who attended the meeting for the purpose, and a memorial, asking early and serious attention, was unanimously approved. Lord Churchill is reported to have remarked "that in the last seven or eight years, during which period cotton had been imported into this country from Africa, the amount had fully equalled the quantity which was obtained from America during the first years of its introduction into that country. Although the amount of cotton obtained from Africa was small, still it was steadily increasing, the amount imported into Great Britain, in 1859, showing an increase of one hundred per cent. as compared with the previous year." He further stated that, in Africa two cotton crops were had in the year, and it there required but replanting once in every seven years. In Yoruba, "they had a dense population, who would be willing to grow this cotton, and transfer it to us in exchange for commodities. * * * Cotton of middling quality, which is in the greatest demand, can be, and has been profitably supplied from West Africa at 4½ per pound."

There is much room to hope for a large yield of cotton from western Africa. The natives in and around Liberia, and the Yorubans, are not prone to laziness, but are ingenious and industrious. They tan leather, work their own iron, manufacture brass, glass, soap, clay pipes, cotton cloths, and other articles. Many of them are adepts at embroidery, and are excellent agriculturists. In Li-

ria and Yoruba, there are several thousand re-aptured natives and their de-cendants, who are civilized, and have returned from Sierra Leone, Brazil, Cuba and elsewhere. These and their brethren enjoy an amount of semi-civilization far in advance of what is generally supposed. Indeed, the tribes referred to possess a stock of latent talent and intellect, which only require the beneficial influence of christianity to attain to a degree of high excellence. What is now most needed is the introduction of skilled labour, enterprise, improved machinery and capital. Let our intelligent and energetic coloured people remove thither with American arts and literature, and they cannot fail to become eminent in wealth, honour and usefulness. They will there find a congenial soil, climate and people, and can successfully cultivate an article of commerce for which there is a world-wide want. The advantage to Africa of settlements which introduces christianity, civilization, agriculture, and the mechanic arts, cannot be too highly estimated.—*Late Paper.*

For "The Friend."

"As Apples of Gold."

I have been thinking much this morning of an aged believer, long since gathered to rest, but who has left behind a rich legacy of example. She was in invalid many years,—privation and suffering and repeated bereavements were among the blessings showered upon her; and thus in green old age her heart sang of mercy. For so it seems to me it always is,—the thankful ones are those who have endured trial, and felt the preciousness of the love poured out therewith.

We look backward on the Past as a very favoured land, holding as it did, the inestimable privilege of intercourse with so many, who, we doubt not, are now saints in heaven. But memory is a quickly fitting key, by which we can open and enter its precincts, retrace its pleasant paths, linger in the sunshine of its wisdom, rest amid its counsels, and come forth again into the reality of the Present, laden with the fruits of its experience.

One day this dear aged Friend, of whom I spoke, was asked by a little grandchild to write in her album. Weeks passed on, but it was delayed, till the child,—all unused as she was to that transition we call death,—feared "grandmother" would leave writing it, till it was "too late." But one morning she told, how awaking in the night, some long forgotten verses came very freshly to her mind, and she thought she would write them for her. A faithful daughter's firmer hand held hers, and guided it, as in trembling characters, these lines were traced on the fresh, new album page.

"Peace, wayward soul! let not these various storms,
Which daily fill the world with fresh alarms,
Invade thy peace, or discompose that rest,
Which thou shouldst keep untouched within thy breast.

Amid these whirlwinds if thou keep but free,
The intercourse betwixt thy God and thee,
Thy region lies above this world; but know
Thy thoughts are earthly, and they creep too low."

A few months passed, and that hand trembled no longer, and the sometimes trembling spirit, was at "rest."

Peaceful years glided by, and the young girl standing on the threshold of joyous life, found little meaning in words, which spoke of "storms and alarms." Years, during which, how many hearts were coming into possession of their inheritance of sorrow!

Seventeen years have gone; and "wars and rumors of wars" touch the humanity in every heart, capable of feeling for suffering; the danger to our boasted country rouses the patriotism in every

mind, while the pacific spirit of the humble, patient, all-renouncing religion of Jesus, re-echoes in its "still small voice," "But I say unto you, Resist not evil"

Then, when the terrible fear gathered darkest, the old half-forgotten book was opened, and the lesson that had been waiting all these years, was found; this lesson speaking of individual duty, and of world-overcoming faith, which, in the silence of night, had been revived in a believing heart, so long ago.

Seventeen years had this seed lain in the ground, waiting its season: this "bread cast upon the waters was found," indeed "after many days." Does it not point to that exalted experience, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee;" while to the doubtful, hesitating sowers it renews the command, "In the morning sow thy seed, and in the evening withhold not thy hand; who can tell which shall prosper, this or that, or whether both shall be alike good.

Third month.

A New Method of Engraving.—A new method of engraving has been invented by Hitchcock & Larchar, of New York city, which bids fair to make a complete revolution in the art of producing plates in relief for illustrative and other purposes. This newly invented and patented process is called the "Graphotype," and some idea of its value and usefulness may be obtained from the following description of the curious manner in which the work is accomplished.

Blocks of densely compressed chalk are formed of any required size, and faced with a fine drawing surface. On this surface any artistic design is executed with an ink, the main body of which is a solution of silex, possessing the property of hardening the chalky surface of the block wherever it touches, while the intervening spaces are left soft, and susceptible of being brushed or "routed" out to any needed depth. The most delicate hair-lines and cross-hatching are preserved by this process in bold relief, after which the whole block is made almost as hard as quartz by dipping it in a solution of silex. The block thus prepared is mounted upon a composition block, type high, and is ready either for the press or the stereotyper. The inventors claim for their singular process these great advantages over wood engraving, viz:—First, economy of time in favour of the graphotype as hours to days; second, a saving of twenty-five per cent. in cost; and thirdly, truthfulness, as perfect reproductions of the artist's drawings are made without the loss or alteration of a single line. Another advantage is, that copper-plates are produced by this process in relief, and may be worked as wood engravings.—*N. Y. Sun.*

Immigration.—During the year just closed, there arrived at New York, from foreign ports, 103,621 immigrants, including 46,659 from Ireland, 37,636 from Germany, 11,112 from England, 1,506 from Scotland, and the rest from various other countries. These immigrants brought with them about \$7,875,000 in specie, of which \$3,564,000 come from Ireland, \$2,860,000 from Germany, and \$950,000 from England and Scotland. Of the number of passengers arrived, about 44,000 have avowed their intention to locate in New York, 14,000 in Pennsylvania and New Jersey, 12,000 in New England, and 4,000 in the Southern States. To Ohio, Indiana, Illinois, Michigan, Wisconsin, Iowa, Minnesota, and California, 20,000; Kansas, Nebraska, New Mexico, Canada, &c., 10,000. The total number

of immigrants arrived at New York, in 1859 was only 79,322.

From the British Friend.

Thoughts on Reading to Public Congregations in Friends' Meeting-Houses.

This practice is gaining ground amongst us. It has been said that "it is merely social; just as if I read a page from William Penn to a Friend in my own house."

Still I have my fears, which I lay before Friends, I hope, in love.

Is it merely social to give notice at the close of a meeting for worship that "a Friend residing at a distance has drawn up a paper which he is willing to read to Friends and those who usually attend meetings;" and then to propose the loan of the meeting-house for that purpose?

I have never seen the Friend referred to, but have been told that "he had a concern to draw up and read his paper;" and that he was an acknowledged minister in the society.

If a Friend in the ministry has a concern for the spiritual good of others, why should he not submit it to his Monthly Meeting in the usual way, that his Friends might feel after the Divine mind in the matter; and if clear give him a certificate of unity?

It is however said, "To require a certificate for the mere reading of a paper would damage our testimony as to gospel ministry?" This is true; for congregational reading is so inefficacious when compared with true ministry, that the very best that can be said of it is, that it formed part of the synagogue worship of the Jewish dispensation.

When a Friend comes simply as a minister trusting in God for a message, there can be no ground for the fear lest by reliance on reading he should let go his faith in Divine inspiration, and sink to the low state of such of the clergy as think to expel the wicked one by reading. School-boy work! How different from "He taught them as one that had authority, and not as the Scribes."

What is thus read in a congregation may be doctrinally sound, but what then? "A medicine may be good in itself, but unless it suits the state of those to whom it is administered, it may do harm instead of good." Here is the essence of the matter. As God alone knows the secrets of the hearts, so He alone knows what is suitable for the people at the time. The letter, even of the new covenant, killeth, but words spoken from the Spirit of Truth, from pure inspiration at the time, such words give life, if mixed with faith in them that hear.

Let us then consider whether by lending our meeting-houses for such readings, we are not lowering our testimony, and going back to the door of the house of bondage, with this nominal difference, that what they call *sermons* we call *lectures* or *papers*. If we allow religious essays to usurp the place of spiritual worship in our affections, the practice will follow, and our faith stand in the wisdom of man, and not in the power of God.

W. L. BELLOWS.

Gloucester, First month 31st, 1861.

New Leather.—Whale skin has been successfully tanned and made into good leather. In illustration of the fact that the gelatinous substances compounded of the skins of nearly all animals are capable of being converted into leather, Dr. Jules Cloquet lately produced at the French Academy of Sciences a pair of boots made of the tanned skin of a boa constrictor. The introduction of the skins of the inferior vertebrata into trade was advocated in the academy.

ASPIRATIONS.

Selected.

I ask the rest that spirit knows,
Whose will is wholly bowed to Thine;
That quiet and serene repose,
That can its every wish resign.

I want to labour faithfully
Within Thy vine, and all my day;
But guided only by Thine eye,
Nor dare to choose my work or way.

And yet whenever, in Thy love,
Thou givest the command, "Be still,"
May I as joyfully prepare
To suffer, as to do Thy will.

I ask not comfort, joy, or peace,
For self in these oft makes her throne;
I only ask, Thou wilt not cease,
Until Thy work be wholly done.

I cannot rest until my heart
Is purged from every taint of sin,
And, through the blood of sprinkling, made
Fit for Thyself to enter in.

And well I know thy changeless love,
Will all Thy loving children cheer,
Whenever, on their thorny way,
Their spirits droop from doubt or fear.

All this I trust to Thee alone;
But leave me not, until there be,
On every action, word, or tone,
The impress, Holiness to Thee.

E. T. King.

CHILDLIKE TRUST.

Selected.

"I know not the way I am going,
But well do I know my Guide;
With a childlike trust I give my hand,
To the mighty Friend by my side.

"And the only thing that I say to Him
As He takes it, is, 'Hold it fast!
Suffer me not to lose my way—
And bring me home at last!'

"As when some helpless wanderer,
Alone, in an unknown land,
Tells the guide his destined place of rest,
And leaves all else in his hand.

"'Tis home, 'tis home, that we wish to reach:
He who guides us may choose the way;
For little we heed what path we take,
If we're nearer home each day."

Foundered at Sea.—Of the ships lost at sea and never more heard of by survivor or fragment, some are supposed to be fixed in mid-water. Like those fossil remains which we dig out of a rock or a quarry—at once preserved and buried in a stratum so many measured feet from the earth's surface, and so many immeasurable miles from its core—these submerged but not foundered vessels are imagined to rest forever between an unfathomed depth of water above and a fathomless depth of water below. Broken, perhaps, by some mighty wave, or slowly but surely filled through some incurable rent, they have gone down and down; but not to the bottom. Through layer after layer of the yielding mass they sank, till the superincumbent weight of waters equipoised the subjacent floods. There they are held as in the grasp of an accomplished destiny; lost forever to human sight and knowledge—the subject only of conjecture, hypothesis and mourning. Could we desecrate and descend to their strange abodes, below the sweep of currents and the rage of tempests, we might find everything as in the fatal hour when the topmast sank below the path of friendly keels, and yet the bottom grated on no reef or strand. All the semblances of life might be found there, stereotyped and embalmed by the very power that had in an hour or two of horror quenched every spark of vitality, and converted so many human beings into mummies and their floating home into a rocky sepulchre.—*London Star.*

For "The Friend."

I should be glad to see in "The Friend" the following; believing there is a word of encouragement in it for Friends of the present day.

"By this time, [1654,] meetings were settled at Market street, at Sewell, and at Dunstable, where my dear husband and I were two of about twelve, who for some time met together, till the Lord increased our number. But not one of those twelve, who first sat down there to wait upon the Lord, now remains but myself only, the rest having laid down their heads, I hope, in peace with the Lord. After our little company was somewhat increased, we still sat together for the most part in silence, not having a word spoken amongst us for several months. Sometimes a ministering Friend was sent by the Lord to visit us with a living testimony, whereby we were encouraged to wait upon the Lord, and directed where and how to wait, so as to find him, and be accepted of him. And the Lord's presence and power being what we waited for, blessed be his name, he never sent us altogether empty away; though sometimes we waited long, before he brake forth in his tendering power and consoling love; which, when it did break forth, brought into true humility and tenderness, and begat in us a strong desire and cry after more of the same. And I can truly say, it was a good day, for the blessed Truth prevailed and prospered."

"This narrative presents a view of the simplicity and devotedness of the Friends of that day, and the spiritual enjoyment with which they were rewarded. It holds forth an incitement to the few, who now assemble in many places for the same object, to double their diligence and their fervor under the conviction, that the same happy results would be attained. Do we not believe, that He, with whom there is no variableness, neither shadow of turning, and from whom every good and perfect gift is derived, continues to grant the aid of his Holy Spirit to the humble dedicated soul in its sincere efforts to wait for and draw near to Him? Were this the pre-eminent object of its desire and pursuit, the things of this world would be held in their proper place—the heart would daily expand with living aspirations after God, and that purity which he requires, and when convened to offer public worship to Him, to whom we owe all we have, and all we are, he would graciously draw near to us, tender our souls with his Divine presence, and give songs of praise and thanksgiving for the multitude of his mercies and loving-kindnesses, which he bestows upon his unworthy creatures. And we have substantial ground to believe, that enlargement of number which is now much reduced in some places, would be one of the consequences of a lively daily devotion, as it was in the rise of the society. It is the spirit of the world in some or other of its fascinating forms, that is robbing us of those riches, which the key of David only can give access to, the gold tried in the fire, which makes truly rich; the white raiment which can only clothe our nakedness, and the eyesalve that gives clear perception, both of our own states and of the things which pertain to salvation, without which all our possessions and attainments will be lighter than vanity, and avail us nothing."

Exploit in Diving.—In raising the treasure of the steamer Malabar, which was wrecked last summer on the coast of Ceylon, the divers worked under water through nine feet of sand, and then cut away large iron plates half an inch thick, forming the sides of the mail room of the steamer. \$80,000 worth of treasure was thus obtained in one day. The steamer had over \$1,500,000 in gold on board, all of which has been saved.

For "The Friend."

Nertchinsk, and the Siberian Exiles.

The following extracts are taken from "Atkinson's travels in the regions of the Upper and Lower Amoor." Pictures of human suffering and misery are painful to contemplate, and yet it well not to be wholly ignorant of the oppressions and cruelty practised in some of the "dark places of the earth," as well as in our own guilty land. Oh! what a blessed thing it would be, did the dear Redeemer's Spirit rule in the hearts of those who call themselves by his holy name. "The European travellers the view of Nertchinsk, with its churches, must have a pleasing effect, as recalls home views, and, for a moment, creates forgetfulness of the various Asiatic tribes, through which he has wandered to reach this distant spot. Nertchinsk has, however, other associations, as its name is known by, and has been the dread almost every peasant. It was not, however, the peasant alone that felt the dread of it; many a noble has shuddered when its name has reached his ear. The convicts from every part of the Russian empire are marched towards this spot and have ample time for reflection during the journey of eleven months. Nertchinsk has had within its district, some of the most daring and desperate characters any community could produce. On the other hand, vast numbers of serfs have been sent thither, who have been driven to resistance by the bad treatment of their masters and several touching stories of the kind have come to my knowledge.

The climate is not so horrible as many have supposed, nor is the earth a perpetual mass of ice at a few feet below the surface, as I have seen it stated. The summers are not so long as in Europe, but they are very hot, and the country produces a magnificent flora. Both agriculture and horticulture are carried on successfully, and vegetables of almost every variety can be grown here. Tobacco is extensively cultivated, for which the people find a sale among the Bouriat and Tungouz.

The town is in lat. 51° 58' N. and in long. 116° 40' E., and stands on the left bank of the Nertchka. * * The churches, the hospital, and a few houses are built of brick and stone; the others are of wood, and the population is about 5000, many of whom are engaged in trade, purchasing and bartering furs for tea, powder, lead, and other necessities required by the hunters; some of them are engaged in the China trade, and convey their merchandize to the fair at Irbit, where they exchange it for European produce. Nertchinsk is an important place in connection with the government, and with the distribution of the convicts who are sent to work in the different mines.

Its mining district extends over a considerable area, and for a long period of years produced a considerable revenue to the crown, besides employing vast numbers of convicts who would otherwise have been unproductive. The mines were worked under the supervision and direction of a clever and experienced chief, having a numerous staff of officers, and many of the most distinguished mineralogists and geologists of Russia have commenced their career here. Up to the year 1847, silver and lead formed the principal products; of the former 250 poods, and of the latter 35,500 poods, were produced annually. All the lead, excepting 500 poods, was transported to Barnaul, where it was used in smelting the ores of the Altai. * * In 1838, a captain of engineers discovered gold near the mouth of the Kara, and obtained in that year 11½ poods, and this gave a zest to the opera-

tions. It was not, however, till the year 1850, that the gold in this district began to be largely developed, when a certain captain left his service in the Oural, and proposed to the minister of finance to work the mines in some of the valleys running from the Yablanoi to the Schilka. The captain pledged himself to the minister to produce 100 poods a year, if he was permitted to organize the men and carry out the operations. It was too tempting a proposition to resist, and the order was given. As an inducement to exertion, he obtained his colonelcy before he left Petersburg.

He arrived at Nertchinsk in the autumn, and during the winter organized parties to commence exploring the valleys; for early in the spring of the following year his great operations would be proceeded with. There was no lack of convicts for his purpose. Several valleys were thoroughly explored, and this proved that nearly all those of the Yablanoi running down to the Schilka, contained gold. Other parties discovered the precious metals beyond the junction of the Schilka and Argoun, on the Amoor, and it was discovered that a rich, auriferous region extended far to the east.

The colonel commenced extensive operations in the spring of 1851, having a large body of the "unfortunates" at his disposal. They were marched to the mines under a guard of Cossacks, divided into several parties, and the works began in the different valleys. Whenever gold-mines are first opened, sickness is sure to ensue, for which preparations are always made beforehand by all who desire to save the people. Temporary hospitals are prepared, and a medical officer is engaged to remain during the whole period of washing. I ever found this the case throughout the Oural, the Altai, and at the mines on the Yenisey. Besides these precautions, proper dwellings for the workmen are invariably provided. In this instance, however, nothing of the kind was done. The people had to throw up huts of earth, and roof them with either grass or bark; and in such habitations, were so thickly stowed, that many preferred sleeping in the open air. As the works proceeded, sickness began to spread among the men, and numbers were confined to their damp, earthy couches. Added to this, the food was said to be bad and deficient. In a short time many died, but their places were immediately taken by others, sent to keep up the requisite number of hands. The work of excavating and washing went on, and gold was being accumulated. No one was allowed to neglect his work; and it was only when quite struck down by disease, that they were permitted to retire to their damp and smoky dens.

The deaths became so numerous, that it was found absolutely necessary to separate the sick from those who were able to work. Temporary hospitals were raised, having berths formed like those of a ship's cabin, with this difference, that there was only just room for a man between the tiers, and these were four in height. As men could not be spared to act as nurses, such as were able to move, were compelled to attend their comrades. The more the works were opened, and the men exposed to wet, and a burning sun, the more malignant the disease became, and great numbers died. Yet fresh detachments were sent, and the works pushed on incessantly. The colonel determined that the 100 poods of gold should be obtained, at whatever cost of life, nor did he once relax his exertions. More than half the season having passed, and not half the quantity obtained, it was evident that greater efforts must be made. Additional hours of labour were insisted on, and the birch applied if the duty was not fulfilled. The poor creatures laboured till they sunk at their barrows.

A short time before the close of the season, it was discovered that some of the Nertchinsk merchants had been engaged in smuggling a large quantity of birch-tea, and that the officers had been bribed; some serious charges were also made against the officials in Nertchinsk. In consequence, the Governor of Irkoutsk sent one of his officers to investigate the matter, and circumstances connected with this affair took him to the gold-mines, where he had to examine a number of men said to be implicated in the transaction. Some named on his list, were dead, and others were in their berths, unable to be moved. This compelled him to enter the gloomy place. He found the odor horrible, and as he described it to me, it was worse than the black hole in Calcutta. He was preparing to rush out, when several feeble voices begged to be removed into the open air, or they should die. He stopped and spoke to them, and, as his eyes became more accustomed to the gloom, he distinguished the objects that surrounded him. But his horror was intense, when he saw that the berths contained both dead and dying; and some had been left so long uninterred, that it was impossible to approach the spot.

He called in a number of men, and all the living were removed into the huts, and then ordered that the rest should be instantly buried. The object of this visit was not accomplished; but he had the satisfaction of knowing that he had released many poor creatures from their misery. I saw his report, but its details were too horrible to be repeated.

(To be concluded.)

For "The Friend."

"God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel that redeemed me from all evil, bless the lads."—Gen. xlviii. 15–16.

Youth have temptations peculiar to their age and natural passions, and were it not for the protection of their heavenly Father, without whom not a sparrow falls to the ground, they would fall into the broad way, which wicked men and women pursue. Satan presents many flattering pictures to attract them from their innocence, but it is a great mercy that at an early period of life, Divine Grace warns them of danger, and if they mind its gentle intimations, preserves them from evil. Religious parents or friends, who watch over and instruct them in things that belong to their real welfare, are a great blessing; yet it is their heavenly Parent who only can be constantly with them, and keep them from the power of Satan. How could so many who are destitute of such friends, be preserved from the corruptions that abound in the world, as we believe not a few are in good measure so kept, had they not a tender and omnipotent Saviour to guard them, who knows their dangers, and the power of their cruel enemy.

To obtain true happiness in this life, and be made partakers of the salvation that comes by Jesus Christ, let them always bear in mind that God made them for his glory, and that they should love, fear, and honor Him in all their ways. Having sinned and fallen short of that glory, they cannot without the aid of his Holy Spirit, be sensible of their fallen state, and rise out of it, or resist temptation, forsake their evil habits, and love and obey their great Creator. In his mercy and compassion He visits them powerfully at times, contrites their spirits under the conviction of their sinfulness, and of his great condescension, in regarding them from heaven his holy dwelling place. In this tender condition of mind, he shows them their wrong doings, brings them under condemnation, and if they yield to his good Spirit, he grants repentance,

and enables them to pray for forgiveness and future preservation. This is the day of Christ's appearance to them, knocking at the door, and if it is opened unto Him, which is of unspeakable importance, He will come in and show what they are to forsake, and what they are to do; to deny self and to take up the cross to all that He calls for, and to follow Him in the regeneration of the soul. In this path the reward will be peace, and the love of God will be shed abroad in the heart, and living prayer raised for continued help to do those things which are acceptable to Him, and which by their own strength they are utterly unable to perform.

The Lord is not wanting to enable them to resist temptation, and to incite them to choose that which is good. His word is nigh in the mouth and in the heart to teach them, and his light to illuminate them to see the way of holiness. Those who have trodden the slippery path of youth, are not ignorant of the devices which Satan uses to entangle young people; how he betrays them through the lust of the eye, the lusts of the flesh, and the pride of life; nor of the strong natural liability to comply with his allurements, which bring great distress upon those who fall in with them. But if they mind the light of Christ, they will not only detect his baits, but be strengthened to do the works of God, to serve him with a perfect heart and a willing mind. Putting off the work of salvation until they suppose it will be more convenient and easy to engage in it, is one of the stratagems of the destroyer, by which many are deceived, and come to show little concern to have it accomplished. But none know that their life will be prolonged, or that an offer of divine help will ever be again made to them. Now is the accepted time, now is the day of salvation. By early obedience many dangers will be escaped. Preparation in the spring-time of life to serve the Lord, and to be made instruments in his hand in upholding the cause of Truth, and drawing others to it, is an acceptable sacrifice to God, and like marrow to the bones of the fathers and mothers.

Hereby we answer the design of our creation, glorify Him, and are made truly honorable in the earth and in the church. Such will be his children and people, beloved of the Lord, unto whom he will be a sun and shield, a strong tower, and rock of defence; bread will be given them, their water shall be sure. Gifts will also be dispensed to occupy in the church, and when trials overtake, proving their love and faith, He will be with them, and as they cry unto Him, will raise them out of the pit, again renew their faith, and inspire them with spiritual songs of praise for his mercy and goodness to their souls.

The Holy Scriptures are an invaluable blessing to those who make a right use of them, a book that should be preferred before all other books and writings. They instruct and comfort the sincere lover of the truth, and unless some more than ordinary occasion prevent, a portion should be daily read, which it is to be feared many often neglect, to their great loss. The accounts of the Lord's judgments visited upon the ungodly, convey a warning to us to shun evil courses; and the record of the deep experiences of his faithful servants, in the extension of his love and power to defend them, and the many revelations of his awful majesty, his mercy and compassion, are like a treasury of things new and old, for the benefit of his church and people. The prophecies of the coming and offices of the Son of God, which were fulfilled in him, our Lord and Saviour Jesus Christ, are of deep interest to all mankind. His doctrines and precepts, his holy life, miracles, meritorious death, glorious resurrection and ascension, his mediation at the right

hand of the Father, and the purchase of the gift of the Holy Spirit for the regeneration of fallen man, concern our everlasting salvation, and ought to employ our most serious thoughts and observance, by his holy help. Above all, our minds should be turned to wait upon Him, the Wonderful Counsellor, the Interpreter of his mysteries and will, One of a thousand who will open to us the doctrines of the gospel, and apply his precious promises as He shall see proper, and show the glories of the New Jerusalem.

The fear of the Lord keeps the heart clean and chaste to Christ, and leads young persons to perform all their duties, to be humble and self-denying, to set their affections on things above, and to live loose to this world. It will make them dutiful to their parents, loving to their neighbours, courteous to friends, and charitable to the poor. Under its influence, riches will not puff them up, for they will remember whose stewards they are, and to whom they must give account for all they are intrusted with. Their growth in the truth will be cherished by spiritual solitude and retirement, choosing for their companions those who are most inward with God, and heavenly minded. Let them be sober and grave in their apparel, and let not their table, as they grow in years, become a snare to them. May our beloved young friends shine as lights in their generation; and as they advance in years become fathers and mothers in the church of Christ, inviting others to follow them, as they follow Christ in the regeneration, that his kingdom of righteousness and peace may continue to spread, and finally prevail from sea to sea, and from the rivers to the ends of the earth.

A Few Facts about Celebrated Men.

Some literary men make good men of business. According to Pope, the principal object of Shakspeare in cultivating literature, was to secure an honest independence. He succeeded so well in the accomplishment of this purpose, that, at a comparatively early age, he had realized a sufficient competency to enable him to retire to his native town of Stratford-upon-Avon. Chaucer was in early life a soldier, and afterwards a commissioner of customs and inspector of woods and crown lands. Spenser was secretary to the Lord Deputy of Ireland, and is said to have been shrewd and sagacious in the management of affairs. Milton was secretary to the Council of State during the Commonwealth, and gave abundant evidence of his energy and usefulness in that office. Sir Isaac Newton was a most efficient master of the mint. Wordsworth was a distributor of stamps; and Sir Walter Scott a clerk in the Court of Session—both uniting a genius for poetry, with punctual and practical habits as men of business. Ricardo was no less distinguished as a sagacious banker than a lucid expounder of the principles of political economy. Grote, the most profound historian of Greece, is also a London banker. John Stuart Mill, not surpassed by any living thinker in profoundness of speculation, lately retired from the Examiner's department in the East India Company, with the admiration of his colleagues for the rare ability with which he had conducted the business of the department. Alexander Murray, the distinguished linguist, learned to write by scribbling his letters on an old wool-card with the end of a burnt hearth-stem. Prof. Moor, when a young man, being too poor to purchase Newton's "Principia," borrowed the book, and copied the whole of it with his own hand. William Cobbett made himself master of English grammar when he was a private soldier on the pay of sixpence a day. The edge of his berth, or that of his guard-bed, was his seat

to study in; a bit of board lying on his lap was his writing-table; and the evening light of the fire his substitute for candle or oil. Even advanced age, in many interesting cases, has not proved fatal to literary success. Sir Henry Spelman was between fifty and sixty when he began the study of science. Franklin was fifty before he fully engaged in the researches in natural philosophy, which have made his name immortal. Boccacio was thirty-five when he entered upon his literary career; and Alfieri was forty-six when he commenced the study of Greek. Dr. Arnold learned German at forty, for the sake of reading Niebuhr in the original. James Watt, at about the same age, while working at his trade of an instrument-maker in Glasgow, made himself acquainted with the French, German and Italian, in order to peruse the valuable works in those languages on mechanical philosophy. Handel was forty-eight before he published any of his great works. Nor are the examples of rare occurrence in which apparently natural defects in early life have been overcome by a subsequent devotion to knowledge. Sir Isaac Newton, when at school, stood at the bottom of the lowermost form but one. Barrow, the great English divine and mathematician, when a boy at the Charterhouse School, was notorious for his idleness and indifference to study. Adam Clarke, in his boyhood, was proclaimed by his father to be a grievous dunce. Even Dean Swift made a disastrous failure at the University. Sheridan was presented by his mother to a tutor as an incorrigible dunce. Walter Scott was a dull boy at his lessons, and while a student at the Edinburgh University, received his sentence from Prof. Dalzell, the celebrated Greek scholar, that "dunce he was, and dunce he would remain." Chatterton was returned on his mother's hands as "a fool, of whom nothing could be made." Wellington never gave any indications of talent until he was brought into the field of practical effort, and was described by his strong-minded mother, who thought him little better than an idiot, as fit only to be "food for powder."—*Cassell's Paper*.

Instances of Early Dedication.

How remarkably, and in how many instances upon record, do we find verified the prophetic testimony, "the child shall die an hundred years old;" and again, "your sons and your daughters shall prophesy, and your young men shall see visions." Among those who have become eminent for their piety, and usefulness in the church, and who finished their labours and laid down their lives, at a comparatively youthful period, we would mention the following as among the most prominent and remarkable instances of early surrender and continued faithfulness; with the hope that the recital of them may prove an encouragement to others who may deem themselves yet too young to be found enlisting under the banner of Truth, manifesting a holy allegiance, through the forsaking of a worldly spirit and conformity.

Robert Barclay was born in 1648; and in 1676, —or while he was yet but 28 years of age—was published his incontrovertible "Apology for the True Christian Divinity." He died in 1690, or 14 years after, at the early age of 42 years. Sarah Grubb was born in 1756, became a minister at the age of 23 years, and died at the early age of 34 years. John Barclay was born in 1797, became a minister at about 26 years of age, and died in 1838, at the early age of 41 years. John Bunyan was born in 1628, and died after ten days' illness in 1688, at the early age of 40 years.

Among those who also commenced their reli-

gious labours at an early period in their lives, and became eminent for their faithfulness and success in a longer course of public ministry, we may name the following. George Fox commenced preaching at the age of 23 years, and continued his labours 43 years, dying in 1690, at the age of 66 years. William Penn commenced preaching at the age of 24 years, and continued his labours 50 years, dying in 1718, at the age of 74 years. George Whitehead commenced preaching at the early age of 18 years; Thomas Chalkley, at the age of 20 years, and Samuel Fothergill, at the age of 21 years.

Many other instances of early surrender and dedication might be named; but these may perhaps suffice, in some manner, to impress the apostolic injunction, "Let no man despise thy youth. Neglect not the gift that is in thee; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Unto the youth of the present time does this language of the holy apostle seem peculiarly addressed, seeing that so many of the fathers and mothers in the church have been, and are soon to be, removed from our midst; and also that wickedness doth now so abound as to occasion the most fearful apprehensions, on our own and our children's account; unless we as well as they are preserved in great watchfulness, holy circumspection, and humble fear, even as those whose names have been recited; many of whom, for their testimony, patiently, and even rejoicingly, endured trials and sufferings from without, of which we have little or no conception.

It may be among the evils to come, that we may yet have to know more of those outward bonds and afflictions which attended the earlier believers, than we have yet been permitted to suffer. How desirable, therefore, to be fortified with the same holy faith which was their support in the midst of trial and suffering! seeking to cherish those feelings of christian sympathy and fellowship whereby they were enabled to comfort one another by a word of encouragement, and to plead the cause of the oppressed, bearing a faithful testimony against the wickedness and usurpations of selfish and cruel men, to the convincing of many of the truth of their mission, and of the error of their own ways. Wherefore let the young, as well as the more advanced amongst us, seek to be found faithful to every secret and clear intimation of duty, that we may be drawn more closely together in holy sympathy and heavenly unity, seeking the welfare one of another, to the honour of Truth and the glory and peace of the church; so that if greater trials shall be permitted to overtake us, from without, we may not have the superadded affliction of a wounded spirit, and want of religious unity and sympathy.

Density of the Population of Paris.—Such is the crowded state of the Paris thoroughfares, that during the year, five thousand persons have been wounded, and seven hundred killed, by the vehicles of all kinds which fill the streets, and render the crossing of the latter almost impossible to pedestrians. The creation of underground railways and of crossing bridges for foot passengers, is proposed, and will probably be decided upon.

Zinc Nails are now extensively employed in the manufacture of boots and shoes, in place of wood or iron. It is said that zinc nails are also substituted for sewing in ladies' slippers. An iron last is employed, and the nails on being driven strike the last, and become headed or riveted on the inside, thus forming a very secure fastening.

Selected for "The Friend."

Extracts from the Letters and Memorandums of our Late Friend, H. Williams.

"Third mo. 13th.—We were truly glad to hear so good an account of your welfare, after a threatening with sickness. Indeed we may well consider it a renewed favour, and ask, 'what shall we render?' &c. The departure of our friends, one here and another there, is very solemn. How many of our friends are called hence!

"Your uncle Josiah (afflicted as he is) remains heart-whole, and is helpful to us. He has a remarkably clear view of the state of Society; I have been surprised. He desires there may be no compromising, no drawing back, but meet the difficulty with firmness and on the ground of principle. He does not consider J. J. G. a fallen man; he believes he has never seen into the Truth, as our early Friends held it. But there has been in the Society, apostates; those who have been in the Truth, but have been unfaithful, and so lost their place and become enemies. All this he expressed, only better, the last time I was there. Oh! said he, if I only could write [arm and hand useless from paralysis,] as I felt the latter part of the night, as I lay awake, I would write. He is concerned for our 'Meeting for Sufferings,' that it may move rightly. I told him it 'was good' he had these things in his heart; he was excused from being active, because of his infirmity; but I trusted there were those who would be able to stand for the cause: after this he was quiet. Now this concern of his is original with himself, not borrowed; he has seen no Friends to converse with them.

"The intelligence of Christopher's meeting, being for all who were willing to come, was very cordial.

"It is a great and precious thing to be preserved alive in the Truth; continue, dear —, to abide in the low valley of humility, where refreshing streams flow softly, and I do surely believe preservation will be experienced.

"— reported a good Quarterly Meeting, which truly we ought all to esteem a favour; that in any of our gatherings, greater or lesser, our great Head should, in kindness unmerited, condescend to be in the midst, owning us with his presence."

"10th.—I was glad to hear thou had it in prospect to come and see us; I hope it may be a time of refreshment to us; that if there be a grain of the true seed amongst us, it may be visited; so thou must prepare to dwell pretty low, or I fear it will not be discovered. I long for a resuscitation of the true life; feel, at times, almost sure it is my fault things are not better, though of no ability to move, right or left, only constantly under a strong and truly mournful sense of nakedness and poverty. I remembered this afternoon when lying down, that it is said, His covenant is with the night as with the day; in some cases encouragement might have been gathered, yet a fear accompanied the remembrance I was not in a condition to be encouraged.

"It would be ungrateful not to feel thankful for the coming together of our clever school again, with so little exertion of ours. Now if we can acquit ourselves, as would become the occasion, it will be well."

"Sixth mo. 18th.—Our little meeting was attended by our friend —. It was a good meeting; we were advised to strive against the broads of the enemy, for he is very busy; to avail ourselves of 'every good means' to help along, &c.; make the tree good, and the fruit will be good," &c.

"Seventh mo. 7th.—The first lesson 'little folks' should learn, is, to obey [their] father and mother; when they fail to learn it while young, it is hardly likely they will ever learn it.

"Disobedient sons or daughters grown, or growing up toward men and women, are an odious sight; and seldom they come to any good. I feel more and more the responsibility of parents. We do need assisting grace to get along through all."

"17th.—I find — has left me to give the account of Christopher Healy's meeting. I cannot anyhow do it justice. It was late ere he arose; his communication was lively and full of entreaty. — commenced with supposing we all believed that every good gift was from God, that we had nothing but what we had received, that we were entirely dependent; we could save neither 'body nor soul,' that faith was His gift,—if we believed there was a way to be saved, it was His gift. So he stripped us of all things, and we saw ourselves standing naked and alone before the great, all-seeing eye. Here he brought in the omniscience of our great Care-taker, His compassion for our helplessness, as we with sincere hearts looked towards him; and when we fell short and did evil, and repented and humbled ourselves, how, oh how! He would make the dry ground of the heart, springs of water; that instead of the thorn, should come up the fir-tree, and instead of the brier, shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off.

"The diligent and right attendance of all our religious meetings he encouraged, that though sometimes we might feel poor and low, yet He would not send empty away those who waited for Him in singleness of heart. He says, 'a little unfaithfulness and a very little too, how quick it weighs down the scale against the little good we might have done;' concluding with, O Friends, be encouraged, be faithful, or words to that import.

"This is a sketch of an interesting and lively communication; which, I would hope, might a little encourage some who droop and go laden heavily. I would be glad for him to visit Stroudsburg, if the way opens, but as he told us, so it is with him, he can do nothing of himself. I feel so much love for the feeble few at Stroudsburg; should always be glad to share these things with them, but they and we too may remember, that help is laid on One that is mighty to save and able to deliver."

"26th.—Thou wilt doubtless attend the little meeting at — to-day: well, though very few in number, yet if the few be alive in the 'root,' they will live. Meetings are small in many other places, and often poor: the living scarcely able to bury the dead. Do thou help all thou canst; endeavour earnestly to maintain a lively exercise of spirit, and this will be a help to others who are alive. To me it is a fearful thing to go to meeting without some right preparation previously, supposing or trusting that all preparation can come after we get there, but we need not look for much, if we do not try. When I have had much to do on meeting-days and hardly time to get ready at all; yet, with my mind turned in desire for the right thing—a little 'bread;' I have found livelier meetings, than when as to the outward, more ease has been my lot."

Curious Invention.—An artist, in Paris, has found a means of rendering any description of wood so soft that it will receive an impression either of the most varied sculpture or the most delicate chasing. The wood is then hardened to the consistency of metal, while the impressions remain perfect.

Extract from Journal of Mary Capper, Yearly Meeting, 1794.—"Fifth mo. 27th. A caution was given to be especially careful that our conversation savour not of the spirit of this world; that at a time like the present, when nation seems rising against nation, and the rumor of war sounds in our ears, we may get every one to our tent, and there wait to be rightly prepared to meet the overturnings which may come; *not presuming to offer our own conjectures upon events, but rather studying to be quiet, and to mind our own business*; the important business of knowing a preparation to meet our God.

Railroads in the United States.—Ohio has more miles of railway in operation than any other State in the Union. Pennsylvania ranks next. The following are the figures: Ohio, 3057 miles; Pennsylvania, 2943; Illinois, 2924; New York, 2808; Indiana, 2058. As regards the total length of lines of which these lines form parts, we rank thus:—Ohio, 4133 miles; Pennsylvania, 3972; Illinois, 3551; New York, 3425; Texas, 2667; Indiana, 2522. In the item of cost of construction and equipment, the list stands thus:—Pennsylvania, \$151,529,629; New York, \$144,259,792; Ohio, \$117,359,116; Illinois, \$106,975,581. No other State comes near to these figures.

Friends, I do warn and exhort you all in the presence of the Lord God, dwell in the measure which God hath given you himself, in which is no strife, but unity; therefore every one of you dwell in it. Boast not yourselves above your measures, but dwell in the Truth itself; that with the measure of the Spirit of the living God ye may be guided up to God, in which Spirit ye will have unity in the least measure of it. Every one of you judge self, for *it would have the mastery*; which is to be condemned with the light, in which is unity. So, the eternal God of light, and life and power be with you all, and in you all. Keep from all strife and above it, in love and unity *in every place*. Friends, the going from the life *into the changeable*, is the cause of strife and confusion. 1655.

G. F.

THE FRIEND.

FOURTH MONTH 6, 1861.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 17th ult. The Duchess of Kent, mother of Queen Victoria, died on the 16th ult. The parliamentary proceedings have not been important. The usual statement with regard to the army estimates, was made. The total force for the last year was 237,589 men; this year it is 212,773—a decrease of 24,816. A member of the House of Commons had given notice of his intention on an early day to call the attention of government to the expediency of a prompt recognition of the "Southern Confederacy of America."

The Liverpool cotton market was firm; sales of the week, 58,200 bales. The Manchester advices were favourable. Breadstuffs were firm at the following quotations: Flour, 28s. a 31s.; red wheat, 11s. 3d. a 13s.; white, 12s. 6d. a 14s. 6d.; corn, 37s. a 39s.

The bullion in the Bank of England had increased £270,000. The money market was slightly easier. Consols, 92½ a 92¾.

The French Corps Legislatif continued the debate on the address to the Emperor. Some of the members expressed themselves with great freedom, in regard to the policy of the government in Italian affairs.

The Bank of France had reduced its rate of discount from 7 to 6 per cent. The monthly returns of the bank showed a considerable gain in specie. Arrangements had been made with the Credit Industriel Company for the payment of the drafts accepted by Mires & Co., on account of the Turkish loan. Intelligence had been re-

ceived from Cochin China, that in a recent engagement, the French forces had killed 600 of the natives, and taken two of their forts. The French lost but six men.

The citadel of Messina surrendered unconditionally, after four days' firing, during which the Sardinian artillerymen caused a great fire in the citadel. A capitulation was refused. Four generals, 150 officers, and 5000 men were taken prisoners. 300 cannon also fell into the hands of the Sardinians. Notwithstanding the unconditional surrender, Victor Emmanuel is stated to have resolved that the same conditions should be granted to the garrison which have been agreed upon with Francis the Second, in the event of the place surrendering immediately.

Civitella del Fronto would not be able to hold out much longer.

The project of law relative to the assumption of the title of Kingdom of Italy, had been unanimously approved by the Chamber of Deputies.

An elaborate system of opposition against the new government of Italy had come to light in the shape of a long series of instructions to Confessors, in which almost every form of opposition to Victor Emmanuel's rule is insisted upon as a religious duty.

Cardinal Antonelli had sent a despatch to the Pontifical Charge d'Affaires in Paris, replying to M. De la Guernoniere's late pamphlet. He boldly charges the Emperor with being the cause of all the troubles which beset the government of the Holy See.

Warsaw continued tranquil. The garrison, which only numbered 5000 men at the time of the late outbreak, had been increased to over 20,000; but the troops were confined to their barracks.

A despatch from Posen says the concessions granted by the Emperor to the Poles are: Re-constitution of the Council of State; complete reform in the system of public instruction; the municipalities to be elected by the citizens, &c.

Prince Gortschakoff would convoke the principal Polish notabilities, in order that all necessary reforms might be proposed, examined, and ratified.

There appears to be much discontent in Hungary, and impatience under the Austrian rule. A letter from Gen. Turr and Gen. Klapka had been published, exhorting the Hungarians not to compromise the deliverance of Hungary by a premature movement, which they say Austrian agents are fomenting. Gen. Turr urges his countrymen to preserve their forces intact for more favourable circumstances.

The advices from India give sad accounts of the sufferings from famine in extensive districts of that dependency of the British empire. The *Overland Times* and *Standard* says: "The famine is great in the land. Horrible accounts reach us from the north-west provinces of human beings dying at the rate of four hundred or five hundred a day, while the desolation is not even limited to the vast expanse of country from Lucknow to Lahore; for tales are now told equally appalling of the extremities to which the population of the native State of Travancore, in the south of India, are reduced by the drought, which has caused all the fruits of the earth to wither. According to a Cochin newspaper, mothers in Travancore are selling their children as slaves for 6d. each, that they may have wherewith to purchase bread, if only for a single day." Measures had been taken, with partial success, to afford aid to the famishing population.

Advices from Shanghai to First mo. 24th, have been received. Peking was quiet. The allied troops at Tientsin were healthy. The treaty was working satisfactorily. The rebels had been defeated by the Imperialists at Ehsin. In Japan, affairs were peaceful.

The attempt to lay a telegraphic cable, from Singapore to Java, failed. The cable was lost.

The war between the natives in New Zealand and the British continued.

UNITED STATES.—Affairs at Washington.—The extra session of the U. S. Senate closed on the 28th ult. No action was taken on the proposition to refer the dispute with Great Britain, respecting the island of San Juan to the arbitration of Switzerland. A number of speeches were made on the alarming condition of affairs, but the Senate declined offering any advice to the executive department. A long list of Presidential nominations to fill various important offices, was acted on, and the individuals were nearly all confirmed. No nomination was made to fill the vacant seat in the Supreme Court. —Cassius M. Clay declined the appointment of minister to Spain, but was afterwards appointed minister to Russia. —Carl Shurz, of Wisconsin, was appointed minister to Spain; James S. Pike, of Maine, minister resident at the Hague; Robert M. Palmer, of Pennsylvania, minister resident at the Argentine republic; James E. Harvey, minister resident at Portugal; George G. Fogg, of

New Hampshire, minister resident at Switzerland; Andrew B. Dickinson, of New York, minister resident at Nicaragua. —In answer to a resolution of the Senate, requesting the President to communicate to them the despatches of Major Anderson during the time he has been in command at fort Sumpter, the President replied that, on an examination of the correspondence called for, he had come to the conclusion that its publication would be inexpedient at the present time.

New York.—Mortality last week, 406. The monthly statement of the assay office in this city shows during the Third month, that the deposits of gold amounted to \$5,040,000; of silver, \$160,000; gold bars stamped, \$2,368,270; transmitted to Philadelphia for coinage, \$5,658,600. The New York banks held last week over \$41,000,000 in specie. Business continued depressed, and good borrowers could obtain loans at very low rates. The idea of separating the city and port of New York from the Union, and from the State, in order to make it a free and independent port, has, it is stated, not been abandoned, but is seriously entertained by many influential merchants and politicians, who are maturing their plans for that object.

Philadelphia.—Mortality last week, 279. The banks in this city held last week \$6,200,000 in specie, which is the largest amount that has been in their vaults for several years. The highest temperature, during the Third month, was 78 degrees, and the lowest 16½ degrees. The mean temperature of the month was 47½ degrees.

The Grain Markets.—The following were the quotations on the 1st inst. **New York.**—The market for wheat is more active, and prices are in favour of the seller; 83,000 bushels were sold at \$1.25 a \$1.27 for Chicago spring; \$1.29 a \$1.30 for Milwaukee club; \$1.33 a \$1.36 for red Western, and \$1.55 a \$1.60 for white Michigan. Oats are steady; sales were made at 33 cts. a 34 cts. for Western, and 34 a 34½ cts. for State. Corn is dull; 34,000 bushels were sold at 63 cts. a 65 cts. for unmixed Western, and 66 cts. a 70 cts. for Southern yellow. **Philadelphia.**—Red wheat, \$1.31 a \$1.35; white, \$1.40 a \$1.50; rye, 68 cts. a 69 cts.; new corn, 60 cts.; old, 61½ cts.; oats, 31 cts. a 32 cts.; clover seed, \$4.62 a \$4.87; timothy, \$2.75 a \$3.00; flaxseed, \$1.50.

Virginia.—The convention remained in session, discussing the question of secession. Many earnest and able addresses had been made on both sides.

Missouri.—The Legislature has resolved that it is inexpedient to take any steps for calling a national convention to propose amendments to the Constitution as recommended by the State convention.

Texas.—The Legislature has passed a resolution, approving of the action of the convention in deposing Governor Houston. A bill has been passed to raise a regiment of 1000 mounted riflemen for the protection of the frontiers. Since the departure of the federal troops, the Indians, in large numbers, have been devastating the frontiers, killing and driving back the white settlers. Gov. Houston has issued an address to the people of Texas, in which he protests against his deposition, and expresses his continued devotion to the Union; he will, however, submit rather than be the means of kindling civil war in the State.

Revenue North and South.—The revenue collected in all the ports of the seceding States, during the year ending Sixth mo. 30th, 1860, was \$3,491,757; the expenses of collecting which amounted to \$530,567, leaving a net revenue of less than three millions. The whole amount of revenue collected in all the ports of the United States, was over \$60,000,000. It is, however, contended in the Southern confederacy, that their policy will soon build up a large trade in imports as well as exports.

The New Confederacy.—The appropriations made by the Congress before its adjournment, were on a moderate scale, amounting in the aggregate to \$1,468,190. The largest item was, for the collection of revenue, \$545,000; \$150,000 was appropriated for light-houses; for an executive mansion, \$5000. The Savannah Republican announces that the banks of that city have agreed to take five hundred thousand dollars of the loan authorized by the Southern Congress. The States which have recently withdrawn, and established an independent government, embrace that portion of the United States, which has been obtained and secured at the heaviest cost to the general government. The following statement of the expenses on their account, is taken from a daily paper: "Louisiana, (purchased of France,) \$15,000,000; interest paid, \$8,385,353; Florida, (purchased of Spain,) \$5,000,000; interest paid, \$1,430,000; Texas, (boundary,) \$10,000,000; Texas, (for indemnity,) \$10,000,000; Texas, (for creditors, last Congress,) \$7,750,000; Indian expenses of all kinds, \$5,000,000; to purchase navy, pay troops, \$5,000,000; all other ex-

penditures, \$3,000,000; Mexican war, \$217,175,565; soldiers' pensions and bounty lands, \$100,000,000; Florida war, \$100,000,000; soldiers' pensions, \$7,000,000; to remove Indians, \$15,000,000; paid by treaty for New Mexico, \$15,000,000; paid to extinguish Indian titles, \$100,000,000; paid to Georgia, \$3,082,000; total cost, \$617,822,928."

RECEIPTS.

Received from A. Cowgill, agt., Io., for Aaron Frame, \$2, to 27, vol. 35; from Jehu Fawcett, agt., O., for Benj. Winder, E. Cooper, and Saml. Street, \$2 each, vol. 34, for John H. Stanley, \$2, vol. 31, for Dl. Test, \$2, vol. 32, for Sarah Allison and Dl. Stratton, \$2 each, vol. 33, for H. W. Harris, \$2, vol. 35.

NOTICE.

We have been requested to state that a few Friends attending Yearly Meeting, can be accommodated with board and lodging, by making early application at No. 116 N. Seventh street, above Arch.

WEST-GROVE BOARDING-SCHOOL FOR GIRLS, situated on the Philadelphia and Baltimore Central Railroad. The Sessions open on the 1st Second-days in the Fifth and Eleventh months respectively.

For information and circulars, apply to

THOMAS CONARD, Principal,
West-Grove P. O., Chester Co., Pa.

Fourth mo., 1861.

BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

A Stated Annual Meeting of the Bible Association of Friends in America, will be held at the committee-room, Arch Street Meeting-house, on Seventh-day evening, the 13th inst., at eight o'clock. Friends generally are invited to attend.

FRIENDS' INDIAN INSTITUTE, TUNESSASSAH.

A man and a woman Friend are wanted to aid in conducting this Institution. A man and his wife would be preferred, one of whom should be qualified to teach in the school. Apply to

EBENEZER WORTH,
Marshallton, Chester Co., Pa.
THOS. WISTAR,
Fox Chase, Philadelphia Co., Pa.
JOEL EVANS,
Oakdale P. O., Delaware Co., Pa.

Philad., Second mo. 5th, 1861.

WEST-TOWN SCHOOL.

A Friend and his wife are wanted to fill the stations of Superintendent and Matron at West-town Boarding-School.

Application to be made to either of the following Friends: NATHAN SHARPLESS, Concord; JAMES EMLEN, West Chester; SAMUEL HILLES, Wilmington; HENRY COPE or WILLIAM EVANS, Philadelphia.

Twelfth mo. 10th, 1860.

MARRIED, on the 14th ult., at Friends' Meeting-house, Deer Creek, Harford Co., Md., ABEL J. HOPKINS, of Baltimore Co., to JANE, daughter of the late Caleb H. Canby, of Philadelphia.

—, on Fourth-day, the 20th ult., at Friends' Meeting-house, Buckingham, ELIAS ELY PAXSON, of Solebury, Bucks Co., Pa., and MARGARET O., daughter of the late Samuel and Hannah Wilson, of Buckingham, Bucks Co., Pennsylvania.

DIED, at his residence in Chesterfield, Morgan county, Ohio, on the 15th of Third month, 1861, in the forty-fifth year of his age, JESSE JOUN; a useful member of Chesterfield Monthly and Particular Meeting. Through the greater part of his life, he appeared to be concerned to be found in the way of his duty, and in a state of acceptance with his dear Redeemer. During a protracted illness which he bore with christian patience and resignation, it was his daily concern to witness a state of preparation for his final change. A short time before his close, he expressed a comfortable hope of being admitted into the kingdom of rest and peace.

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For "The Friend."

Henry Hull.

(Continued from page 242.)

From this time, it would appear that he kept no memorandums until the Sixth month, 1826, when he writes as follows, viz:—

"Looking over my memorandums, I do not find any account of several extensive journeys in the service of Truth, performed since my second marriage, for which my wife freely gave me up, and I am apprehensive that I did not keep minutes of them, or if I did, they are mislaid. I performed several journeys on a religious account in the States of New York and Vermont, and in Canada, previous to going to Europe; but find no account of them. I feel disposed to mention them, to show that I have spent a considerable part of the best of my days in the cause of my dear Redeemer; not boastingly, but in humility, and under some afflictive considerations respecting the present state of our Society. It is a comfort to me to think, that I have endeavoured to be devoted to the good cause, although I have thereby deprived myself of opportunities I might have had, to accumulate wealth; but a man's life or the happiness thereof, consisteth not in the abundance of the things he possesseth, and perhaps few have enjoyed more contentment than I have.

"Accompanied by my dear friend John Gurney, travelled at almost all seasons of the year, both before and since I returned from England, some thousands of miles in the old settled parts of the States of Vermont and New York, as well as in Canada; and also visited several new settlements forming in divers places, and had many meetings for those not of our Society. In company with my dear friend Henry Warrington, jr., I went into the State of Ohio in the year 1819, attended the Yearly Meeting and a few other meetings in that State and in Pennsylvania; and at another time I was with me in a visit to the meetings in Bucks County; and Smith Upton had an arduous journey with me in the second visit I made to some parts of Maryland, Virginia and Carolina.

"I have often reflected upon the precious seasons, in which our spirits were baptized together with Friends, in these journeys, as well as in one performed with dear Enoch Dorland, in Canada; and that the Shepherd of Israel, who worketh by whom he will work, has been pleased to make use

of me as an instrument to convince some, and to awaken others; by whose example and engagement in the Lord's cause, many have been brought to the knowledge of the Truth, as it is in Jesus, and several meetings have been settled where no meetings of Friends had been held; and my spirit has glowed with thankfulness for his goodness to me, an unworthy servant.

"And now when I feel the infirmities of age coming upon me, the cause appears as precious to me as ever; but alas! how different is the state of society! Schism is beginning to make its appearance in an appalling manner; and why is it so? Because all have not kept their first love; but giving place to false reasoning, have departed from the Truth, and made innovations in doctrine—the minds of Friends have become alienated one from another, and those who should have been examples to the flock, have been the means of leading others astray. The discipline of the church, if not discarded, is much neglected, and endeavours used to weaken this hedge. Discordant sentiments disturb the quiet of society, and in some places threaten its dissolution. The youth, taking advantage of the commotion, have, in many instances, taken their flight into the customs and fashions of the world, so that they would not be recognized either by their dress or address, as members of our religious Society. An awful responsibility rests upon some of those who stand in the fore ranks; and I have often felt willing to investigate myself, and see wherein I have contributed to this sorrowful change; and now fervently desire not to justify myself, by avoiding a close scrutiny, as respects my conduct and the doctrines I preach. I am not sensible of holding any sentiments different from what I first set out with, and held up to the public in the beginning of my ministerial labours; which doctrines had a good effect to unite me to my friends, and rendered them near to me.

"Friends were then united in the covenant of life, and were indeed engaged to keep the unity of the spirit, in the bond of peace, mutually concerned to watch over one another in love for good, and not for evil. Judging of causes from their effects, as well as from an evidence in my own mind, of the soundness of the doctrines of the Society, as set forth in their approved writings, I consider the cause of the present disunity to be a departure from those doctrines. Unsound doctrines teem not only from the press, but from the galleries of our meeting-houses. I say, unsound; because the Society of Friends have uniformly acknowledged their belief in the divinity of Jesus Christ, without striving to make it appear, that the Divine power with which he was filled, made him the light of the world, whilst he was no more than one of the prophets; that the Divine power only was termed Christ, &c., with divers other vague and indefinite terms, which are used by those who have departed from the faith, and which border on the Unitarian notions, and are contrary to plain Scripture testimony.

"Some who advocate these unsound views, aware of the difference between their sentiments and those of our first Friends, strive greatly, by

misconstruing and garbling their writings, to make it appear that their doctrines are the same as those of George Fox and other worthies; but with all their ingenuity, their flimsy guises are seen through, even by many who adhere to them, who candidly acknowledge that their notions are new in the Society; but labour hard to allegorize the Scriptures, so as to make them suit their purposes, saying much about an increase of light, and the necessity of walking in the light, it is to be feared, without due consideration of the danger of mistaking darkness for light, and light for darkness. Hence the works of darkness are produced, such as reviling, persecuting, evil speaking, backbiting and evil surmising, &c., and all under the specious pretence of reformation and advancement. Ah! truly, if the light in us be darkness, how great is that darkness!

"I mourn over the state we are in; but as our religious Society was gathered by an outstretched arm, and our worthy predecessors were supported by the invincible power of Jesus, under the deep sufferings they had to endure, for their faithfulness in the cause of their Lord and Saviour, so I am at times comforted in the belief, that, however great the defection, and wide-spread the devastation, the Society will yet know the armies of aliens and apostates to be arrested in their career, and turned backward; and that the blessed Head of the church will raise up judges as at the first, and counsellors as at the beginning.

"1828, Seventh month 22nd. The present is a time of peculiar trial, and proving of faith and constancy of the Lord's people, in the Society of Friends, among whom, unworthy as I am, I trust I may rank myself. The unsettlement, respecting which I wrote in 1826, has greatly increased since that time. Then the disorder was chiefly evinced by the younger members who had joined themselves to Elias Hicks and his partisans, in their unsound principles; and their endeavours to change the discipline and order of Society, so as to suit their own views. They have now so far obtained their ends, that Friends who have stood firm in endeavouring to maintain the doctrines of the Gospel of Jesus Christ our Lord, and the christian discipline established by our worthy predecessors, have had to endure much opposition and reproach from them."

In the year 1830, in company with several other Friends, he performed a visit to Friends in the western parts of New York and in Canada, during which he wrote the two letters, from which the following extracts are made, viz:—

Queenstown, Upper Canada,
Eighth mo. 28th, 1830.

"I find that the mercies of an Almighty and condescending Caretaker of his people, are not withheld in a land of strangers, but mercifully vouchsafed to visitors and visited. Amidst the many causes of depression, which are to be met with as I pass along, I find these are to be relied upon; and when I reflect on the past, with reference to my friends and the unhappy division that has taken place in Society, and unsettled some of them and left them to be tossed as upon the ocean

of life, comparable to a bark upon the sea, without compass or rudder, I am increasingly confirmed in the belief, that a spirit of delusion has blinded the eyes of many who have left the Society; and others, from an unjustifiable attachment to individuals, are hurried forward in their opposition to Friends. A humble possession in the Truth is preferable to riches, honors, or the applause of the world; and I am thankful that my mind is stayed on Him who is strength in weakness, riches in poverty, and a present Helper in the needful time, with desires for the establishment of the sincere-hearted, upon the immovable foundation. For the encouragement of these I am frequently engaged; and sometimes, for the information of the misled and misinformed, I have to point out the causes of the division that has taken place. Our meetings are frequently large, and sometimes held in houses belonging to other societies, while the occupancy of them is denied to the Separatists; who say, it is in consequence of our being more like other societies than they are. Be it so, if our agreement is in the fundamental doctrines of christianity. But why then do they endeavour to deceive the world, by saying, there is no difference between them and us? These things have occasioned a full development of the causes of the separation, I believe in the wisdom, and I humbly trust, under the influence of the power, of Truth.

"At Grassy-point, where two prominent leaders of the Hicksites reside, all the few members of Society went off, except three women who remained firm Friends, neither of their husbands being members. We rode nearly twenty miles to the place in a wagon, and were cordially received by one of them; and while notice was spreading of a meeting to be held next day, we walked a mile or more to see another of them; the third had gone on foot to give notice of the meeting, which was held to our satisfaction.

"From Pickering we went to York, the seat of government for Upper Canada, where we had a large meeting in the house belonging to the Methodists. For a few dis-joined members I felt, to use the words of a more worthy man, 'a travail of soul,' and shall not easily forget them;—great would be the advantage to these, did but a few real Friends live in the place, to hold a meeting and encourage them to look to the Giver of every good and perfect gift, to bless their endeavours to procure a subsistence for themselves and their children. The advantages held out to enterprising persons, allure many from Europe and the United States to this place, and they often meet with disappointments, and sometimes disagreeable consequences result. I cannot easily forget the emotions of tenderness I felt, on seeing three lovely, plain little Irish girls, who were motherless, and neither of them above twelve years old, come forward and take their seats near where we sat."

"Farmingham, Ninth mo. 13th, 1830.

"To loiter my time away, does not seem suited to my natural turn of mind, which has marked my course through life hitherto. I have therefore taken the pen—not to beguile time, but rather to let thee know that time doth not pass heavily away. With a mind as serene as the unruffled sea, I ruminate on the various views which present respecting the time past, present and to come. The future, though enveloped in darkness, is yet sufficiently unfolded, to show the true believer, that an all-wise Creator, whose providence is marked in the changes of the revolving seasons, will not forsake his humble servants, who, like the autumn leaves, are, one after another, falling to the ground. The eye of faith is not left to grope in the dark, destitute of that reality which is as bread to the hungry soul,

and gives strength to the weak, whilst songs of thanksgiving and praise mitigate the sufferings of decaying nature. As to the past, the consequences of fallen nature, as presented to view by memory, evil as they have been in a greater or less degree, although through grace not of the deepest dye, prostrate me as with my mouth in the dust; while hope, like the anchor which securely stays the once greatly tossed bark, fixes the mind on Him who died for sinners on Calvary's mount. When the past presents anything which will compare, even in a faint manner, with justice, merey, or humility, and the performance of religious duties, though vile nature may assiduously seek to draw self in for a share of commendation, it is, nevertheless, compelled, in great abasement, to ascribe all to unmerited grace. Then with David we may not only recount the mercies of our God, by whom we have been enabled to run through a troop, or to leap over a wall; but pray for one another, in the strength vouchsafed by Him who doeth all things aright.

"My prayers are continued for thee and our dear children, and for all the objects of redeeming grace, especially for the household of faith, who are as the salt of the earth. And ascribing glory and honor to Him who ruleth on high, and taketh cognizance of the actions of men, I trust I may inform thee, that my desire for the prosperity of the cause of the Lord Jesus, is undiminished; it never appeared to me more interesting, than it has through the course of this journey; though its being assailed as it is by pretended friends, has strengthened its enemies to exult over it. But it is my belief, that the prince of the power of the air, that rules in the children of disobedience, will not be able to remove the chief corner-stone."

(To be continued.)

For "The Friend."

Nertchinsk, and the Siberian Exiles.

(Concluded from page 245.)

"The season ended by a sharp frost, stopping all the operations at the mines, and seventy poods, (say \$750,000,) was the produce, to set against the misery many had endured, and the terrible sacrifice of life. This was the most costly gold that ever entered his imperial majesty's treasury; for it has been stated, and on good authority, *that every pood cost him thirteen lives*. This circumstance created a great sensation throughout the Altai and in all the mining districts, and every one expected it would be a matter of serious consequence to the officer, who had shown such utter disregard for the lives of those under his charge.

By the first winter roads a caravan left Nertchinsk, carrying the produce of the mines to St. Petersburg. The colonel accompanied it as far as Irkutsk, where I saw him several times before his departure; but the extent of the calamity was not then generally known. He preceded the caravan to the capital, and by some means prevented the circumstances of the case reaching the ear of his imperial master, or a pension would never have been granted for extraordinary service.

I must say a few words about some of the exiles, who were banished to this distant spot. Erman says, vol. ii., p. 183, 'The "unfortunates," of the 14th of December, who had been condemned to hard labour, were confined to the settlement at Chita, which lies beyond the Baikal, on the road from Verkne Oudinsk to Nertchinsk. There are no mines there, so that in order to carry out the sentence of the convicts to the letter, they have erected a polishing mill, in which to employ them.' Whoever has read this paragraph, will have concluded that the exiles never were employed in the

mines; but such is not the fact. My informants were the 'unfortunates,' and their wives, all of whom were living in Irkutsk, and in other places that I have visited. I was on terms of great intimacy with these people, and retain many pleasant recollections of them. They were taken from the capital in chains, each man in a telega, attended by a gendarme, (this is an especial corps under the command of the secret police,) but not by the usual route through Moscow; they were sent by Yaroslavl and Votka. This was through a part of the country but little travelled, and they entered on the great Siberian road before reaching Perm. Orders were given that no time should be lost on the road, nor any stoppage allowed, except for refreshment. Their journey was a long one, 7029 versts (465 miles), and they were hurried onward, night after day. On the evening of the thirtieth day, they reached Nertchinsk, and were handed over to the authorities. Here they slept, and the next morning started for the mines, at a distance of 27 versts. They reached them in the afternoon of the following day, having travelled over 7308 versts in thirty-two days. Here was their prison and place of punishment, and they quickly found themselves in the hands of a man, who determined to carry out their sentence in its utmost rigour.

They arrived on the Wednesday, and on the following Monday morning, Prince Volkonskoi, Prince Troubetskoi, and four others, began their mining labours. This was hard service; wielding the pickaxe and hammer was a new occupation, and the keeper made their toil severe. The others, as they arrived, were divided into gangs, and sent to the mines. Each was known only by his number, and here they worked for two years. Others were banished to a solitary life in the forests of Yakoutsk, and of these exiles I could also give a few incidents that would not say much for the 'leniency of the government or its servants' of which Erman speaks. * Several of these exiles were advanced in years, and had left grown up sons and daughters; other their juniors, were torn away from young children and mothers with infants in their arms, had pressed up to the telegas to give the father a last look at his child. Some had been but recently married, many were single, and a few had not reached the twentieth year.

The first lady who followed her husband, was the Princess Troubetskoi; she was young, and determined to share the fate of her partner, and, if possible, soothe his years of banishment. It was with great difficulty that she obtained permission; and when it was granted, it was coupled with a condition that 'no lady who followed her husband to a place of exile, should ever return.' Even such a condition did not change her resolve, and she started, accompanied only by a faithful maid-servant who determined to share her danger and her exile. She narrated to me an account of her adventurous journey of near 5000 miles, made during a severe winter, when she often encountered the fearful storms so frequent in Siberia. Nor were they the only dangers—she had seen the wolves running on each side the sledge, ready to pounce on the horses, if they slackened speed or fell. These were not slight trials for a delicate woman to encounter; but some of the incidents of her adventure are among the most touching I ever heard.

She, however, finally reached Nertchinsk in safety, and a mining engineer officer, who was turning to the zavod, kindly offered to escort her to her destination. Her inquiries of this gentleman were numerous. She wished to know the fate of her husband. He gave her an assurance that he was well, but evaded all other questions. On the arrival she was taken to that officer's home, and

is wife offered all the comforts their dwelling afforded, while he sent her passport to inform his chief of her arrival, and expressed to him her desire to see the prince. Presently a police officer arrived, and told her that he had received instructions to conduct her to her quarters, and that she could be permitted to see her husband on the morrow. A single room was assigned to her and the aid, bearing all the aspects of a prison, and it was announced that she was not at liberty to visit any one in the town, without permission. Next morning she was taken to the house of the chief, where she urged her request to see the prince, and so to be permitted to spend some hours each day in his society. The first part of her request was granted, but the latter was refused; and this man, as she had come to share her husband's exile, she must submit to prison discipline; adding that she was not to be permitted to write a single line, without its passing through his hands.

After this, he ordered the police to conduct her to the prince, giving his number but not his name, and then to her dwelling. A sledge was waiting for them, and the man drove them several versts from one of the mines, where she was conducted down along the galleries, to where the exiles were working. For a few moments they all gazed on her in amazement, thinking it a vision; and the bell was only broken, when she rushed into her husband's arms. I dare not attempt to paint this interview; but the clanking of his chains recalled her to a knowledge of his position, and the police officer proved that he possessed a better heart than his chief, by removing her from a scene heart-rending to all. The chief placed her on prison fare, or would he permit her to have tea. After this, she saw the prince once a week, but not in the mines. In about a month, two other ladies arrived, and went through the same ordeal. Eighteen months passed without any change, when this brutal man was called before a tribunal from which none can escape. After his death, another officer was appointed, who received the ladies, and treated them as members of his own family. He did everything consistent with his duty to relieve the unfortunate exiles, and through his intercession, at the end of two years, they ceased to work in the mines, and then were removed to Chita and the jail."

"*Tried to Do Something.*"—"I have tried to do something for the Redeemer's cause." What have you tried to do? Something in the shape of outward activity, which shall atone for neglecting to keep the heart? He who would pray aright must lift up holy hands without wrath or doubting, and he who would do something for Christ, should act from the promptings of a heart that earnestly desires to be holy as God is holy.

Have you tried to do some great thing? or, have you tried to do everything heartily as unto God? Have you in all things sought to honour him? If so, you have not only tried to do something, but you have done something for the Redeemer's cause.—*S. S. Times.*

The Cedars of Lebanon.—These stately trees, several of which are believed to have been in their prime when Solomon built the temple, stand by themselves in a gorge of the mountains, with no other trees near them. Of "all the cedars of Lebanon that are high and lifted up," these alone remain, for on no other part of the mountain are cedars to be found. The bark of the most ancient has been cut away in places to afford room for carving names of visitors, among which one regrets to learn is that of Lamartine.—*Late Paper.*

Selected for "The Friend."

The meeting, [Yearly Meeting of North Carolina, in the year 1828,] was brought under exercise, on account of the departure, which had of later times taken place amongst some of the members of this Yearly Meeting, from plainness of dress and address, and not altogether confined to the youth; many pertinent remarks were made thereon, and much salutary advice communicated.

The following circumstance was related in the meeting, by a Friend who was an eye and ear-witness, and who had acted as one of the jurors in the case. Four men were called to be witnesses in a trial before the court, and were required to take the oath; all were dressed alike fashionably. On being directed to put their hands upon the book, all were sworn but one, and they departed, leaving the one standing; which the judge observing, he addressed this individual in nearly the following language. "Do you affirm?" He answered, "Yes." "Are you a Quaker?" He said, "Yes." "Do you belong to that church or society?" He said, "Yes." After a little pause, the judge replied, "The time had been, when the members of that society were known by their peculiar dress and appearance; but it is not so now: you could not be known by your dress, you are like a ship on the sea or privateer sailing under false colours, that it may not be known."

I felt it best to give this circumstance a place in these memoirs, should they ever meet the public eye, in hopes it may prove as a watchword to such, who may be tempted to gratify their natural inclination, by departing from that simplicity into which the Truth first led its followers.

THOMAS SHILLITOE.

The Trade in Cloverseed.—In the last annual report of the Board of Directors of the Corn Exchange, there was a paragraph deserving more than a passing notice. It had reference to the trade in cloverseed, and showed conclusively that in that article Philadelphia is, beyond all question, the great leading mart.

Nothing can be more impressive on this point than the figures quoted in the Corn Exchange report, which say that more than two-thirds of the whole amount of cloverseed exported from the United States during the year 1860 was purchased here, in an uncleaned condition, and cleaned, packed and shipped from Philadelphia. The following are the figures:

	Bushels.
Whole export of cloverseed in the U. S.,	70,000
Export from Philadelphia, ...	52,212
" New York, ...	10,000

It is usual to suppose that the trade done here is chiefly confined to the supply of our own population, the purchase of raw materials for our factories, the sale and shipment of their products, and the shipment of coal. But here is an article which does not enter into any of these items, and yet Philadelphia is for it the great market of the country. Nor is the trade a decreasing one, as may be seen by the subjoined figures, showing the exports of cloverseed from Philadelphia, for the past four years:

1857	4,450 bushels.
1858	16,021 "
1859	21,939 "
1860	52,212 "

This does not look much like the ruin of our commerce. Nor indeed does the record of our exports generally lead to any such inference, for the total exports from Philadelphia, for 1860, exceeded in value those of any year since 1854, and were greatly above the totals of 1858 and 1859. Had

it not been for our political troubles they would have been much greater.

Thought Imperishable.

Under this head the New York Observer gives the following:

An incident was some time since recorded, in connection with the loss at sea of the steamship Central America, illustrating the imperishable nature of memory. With kindred facts it is suggestive of thoughts that may well make us serious as we are measuring off, one after another, the periods that mark our lives, and folding up the volumes which are to be read again by each of us, the volumes of our own history. One of the passengers on the ill-fated vessel, after it had gone to pieces, had for hours been floating alone upon a piece of the wreck, when he suddenly heard or thought he heard, his mother's voice saying, "Johnny, did you take your sister's grapes?" The explanation was this:

Some thirty years before, when he was a mere child, his sister was dying with consumption. A friend had sent her a present of choice grapes, which he found in a closet, and in his childish selfishness secretly devoured, well knowing that he was committing an act, which, in all its circumstances, deserved to be called a crime. His mother had spoken to him in the words mentioned above, but the circumstance had passed entirely from his recollection, and he stated that for twenty years he had not thought of it once. But when he was in the jaws of death, and conscience was leading his mind back over the past, this sin of his childhood came up so forcibly and so suddenly that he really supposed he heard the same voice accusing him of the unbrotherly act.

A whole volume of facts might be recorded, to show that nothing really passes away from the mind when it has once made even a transient impression; that thought itself is indestructible, and that what we seem to have forgotten has only been laid up in some of the secret recesses of the memory, to be reproduced, when the mind is in the proper state, with all the distinctness of the original impression.

It is a well known fact, that persons who have been rescued from drowning, have had the most wonderful activity and power given to their memories, just before they became insensible, so that in a moment of time their whole lives have been photographed, as it were, and held up before them. They have lived over years of time in a single moment. Every one can recall periods when a measure of the same activity has been given to memory, and when the leaves of the past have been unfolded with a rapidity scarcely before conceived of, and when revelations have been made of what seemed buried in oblivion, so utterly had it passed away from the mind. Some simple association, a familiar voice, a strain of music, an incident recalled, or even a state of mind is sufficient to vivify the dead past.

The extent to which the memory is capable of recalling the past, even when it seemed utterly forgotten, is illustrated by many a curious chapter of facts. One of the most striking is that of the illiterate servant girl, who, in the delirium of a fever, astonished all who were about her by repeating long passages from Greek and Latin authors, with which, it was well known, she had no ordinary acquaintance. The mystery was solved by learning that she had once been at service in the family of a learned clergyman, who was in the habit of reading aloud from his favourite authors, portions of which she had heard, but without any knowledge of the meaning of what she had heard. The mere sound of the words had so impressed itself upon

her memory, that the delirium of the fever, like the chemicals applied to the daguerreotype plate, brought out the impression as distinct and clear as at first.

I once visited an aged German, who had been in this country for more than half a century, and had spoken the English language exclusively during that time, having almost, if not quite forgotten his native tongue, but in his old age the language of his childhood returned to him in all its freshness, and he could speak only in his mother tongue.

To these we add the following instances:

Dr. Rush mentions old Swedes, whom he attended at the Pennsylvania Hospital during their last sickness, and who spoke Swedish when dying, though, perhaps, they had not heard the language for fifty or sixty years. So it was that Dr. Johnson, in his last hours, passed from the sonorous cadences of those Latin chants, in which his mighty spirit had so much delighted, and was heard by his attendants muttering a child's hymn, which had been sung to him by his mother when in his cradle.

A still more striking phenomenon is given in Wasianski's account of the death-bed of Kant. That profound philosopher, as we are told by the narrator, was afflicted most painfully, as his last hours approached, by the ringing in his ears of melodies which, in his earliest youth, he had heard in the streets of Königsberg. "These," Wasianski went on to say, "kept him awake to unseasonable hours; and often when, after long watching, he had fallen asleep, however deep his sleep might be, it was suddenly broken by terrific dreams, which alarmed him beyond description."

On this subject generally, our contemporary remarks:

Such facts added to our own personal experience and consciousness, teach us that nothing is lost; that the whole past is engraven on our hearts, as on an imperishable tablet. With the mind beclouded as it is in this world, we may be able only dimly to descry the great events, but if not in this world, then in another the mist will be scattered, and we shall be able to read our lives over again, just as they have been spent.

There is but one method by which the painful memories of the past may be removed. The heart that is washed in the atoning blood of Christ, has in his grace an antidote both to sin and sorrow. "The blood of Jesus Christ cleanseth us from all sin." His love sanctifies sorrow, and makes it, and the memory of it a real blessing. The one who has made the Saviour his trust, and who is seeking to live as he lived, has nothing to fear in the utmost activity of memory. But he who has all the guilt of his sins resting upon his own soul, has reason to tremble. In some dark lane of life, in some hour of gloom, or in the last dread conflict, his sins may meet him again, and overwhelm him with the recollection. Or, if he escape in life, memory, which has recorded all, will be faithful to her trust, and woe be to the soul that has to answer for itself in another world.

To this we may add the following propositions: From the retributive and punitive, as well as the eternal quality of memory, we may infer:

- 1st. The immortality of the soul.
- 2d. The judicial power of God, hating sin, and punishing it by an eternal retribution.
- 3d. The wretchedness of that hereafter which will have nothing but an eternal remorse.

Our Lord imposed no rigorous ceremonies on his disciples. He taught them to enter into the closet; to retire within the heart; to speak but few words; to open their hearts, to receive the descent of the Holy Spirit.—*Madam Guyon.*

The Cisterns of Venice.—The collection and preservation of water are becoming of national importance. The inhabitants of Venice, (120,000,) placed in the midst of a salt lake communicating with the sea, derive their supply of water from the atmosphere. The greatest part of the rain is collected in 2077 cisterns, of which 177 are public, and 1900 belong to private houses. As these cisterns may serve as models, a detailed account, furnished to M. Grimaud by M. Salvadori, the engineer of the municipality of Venice, has been laid before the French Academy of Science, and is printed in their Comptes Rendus. An excavation is made in the earth in the form of a reversed truncated pyramid to the depth of three metres, (nearly ten feet,) the earth being supported by walls of oak or other strong wood, on which is laid a thoroughly compact layer of clay, great care being taken to exclude air. At the bottom is placed a circular stone, hollowed in the middle: on this is put a hollow cylinder (like an ordinary well) constructed of dried bricks, well adjusted; those at the bottom being pierced with conical holes. The space round the cylinder is filled with well-washed sea-sand. At the four corners at the top are put four stone boxes, with stone lids pierced with holes. These boxes rest upon the sand. The rain from the roofs of the houses falls into these boxes, and, after filtering through the sand, enters the hollow cylinder, and then becomes a limpid water, pure to the last drop.

THE LAMP AT SEA.

Selected.

The night was made for cooling shade,
For silence and for sleep;
And when I was a child, I laid
My hands upon my breast and prayed,
And sank to slumbers deep.
Child-like as then, I lie to-night,
And watch my lonely cabin light.

Each movement of the swaying lamp
Shows how the vessel reels;
And o'er her deck the billows tramp,
And all her timbers strain and cramp,
With every shock she feels:
It starts and shudders while it burns,
And in its hinged socket turns.

Now swinging slow, and slanting low,
It almost level lies,
And yet I know, while to and fro
I watch the seeming pendule go,
With restless fall and rise,
The steady shaft is still upright,
Poising its little globe of light.

O, hand of God! O, lamp of peace!
O, promise of my soul!
Though weak and tossed, and ill at ease,
Amid the roar of smiting seas—
The ship's convulsive roll—
I own, with love and tender awe,
Yon perfect type of faith and law!

A heavenly trust my spirit calms!
My soul is filled with light!
The ocean sings His solemn psalms;
The wild winds chant; I cross my palms;
Happy as if to-night,
Under the cottage roof again,
I heard the soothing summer rain.

Longfellow.

Scotch Sheep in New Jersey.—Several Scotch mountain sheep have recently been introduced into Morris county, N. J., on the farm of S. F. Headley. Their wool is described as being of a better quality than any other long-woolled breed—long, wavy and soft, with no harsh or wiry feeling like most of the mountain breeds—peculiarly adapted to worsted stuffs, and the carcass is said to give the very best and highest flavoured mutton.

For "The Friend."

Letter of John Barclay.

Sixth month, 1817. Whilst thinking of writing to thee, a part of a beautiful meditation of the Psalmist, on the works and wonders of Providence, occurs to me. After dwelling much on the variety and immensity, the order, the harmony, the excellent provision and appointment of all things, both in heaven and upon the earth, the poor servant cries out, as if unequal to the task,—“O Lord! how manifold are all thy works! in wisdom hast thou made them all; the earth is full of thy riches.” I remember it is somewhere said, “All thy works shall praise thee, and thy saints shall bless thee;” and whilst we thus see that the heavens declare his glory, and the firmament his handywork—whilst we see that all his works praise him, are we not convinced that his saints should likewise bless him? Are we not abundantly persuaded, that man also,—whom we now see the only flaw, the only speck in this vast production, perverted in himself, and perverting the rest of the creation,—was originally made pure and perfect in his kind, and did then glorify his Maker. Oh! how fully do I believe, how clearly do I see, that it is only as we poor creatures come to be renewed in the spirit of our minds, and to experience the putting on of the new man, which, after the image of Him that made us, is created in righteousness and true holiness; that we can rightly worship, acceptably praise, and truly give glory to so infinitely righteous and holy a Being. Thus alone are we brought inexpressibly to feel the beauty of those scriptural or other writings, which dwell on the works of the creation; thus also are the faculties of our mind opened, enlarged, and quickened to perceive and to adore the great First Cause of all. What a blessed experience, when every thing within us and without us, the stars above us, the dust under our feet, seem all to join with us, and to show forth that Power which has made them, and which supports and sustains this system, this machinery of the universe. Surely the revolutions and vicissitudes to which the spiritual as well as the natural kingdom seems subject, the turnings and overturnings, the storms and the calms, the darkness and the brightness, the dreary and the cheering prospects, the drooping and the delightful seasons, are equally in the hollow of His hand, who is said to be “all in all.” He saith to the raging winds, “peace, be still,” and to the foaming billow, “thus far shalt thou come, but no further.” What, then, should be the invariable language of our hearts,—what should be the clothing of our spirits day and night, in all extremities, and under all the circumstances to which we are constantly liable, but “the will of the Lord be done.” Oh! that we might be privileged to continue from day to day and all day long, in such a prostrated, humbled, reverential frame of spirit, as would indubitably evince our belief in the presence, protection, providence and power of Him whom we profess to serve.

New Plastic Material.—A new plastic material, resembling wood in its finished state, has been invented. It may readily be moulded by pressure into any form, admits of cutting or carving to any extent required, may with facility be glass-papered, and will receive the highest degree of polish. The material is in great part composed of fibrous pulp of as long a description as possible—to which it owes its strength—which is worked together with resinous and gelatinous gums, acted upon chemically, and as nearly to imitate the nature of wood as possible. It is stated to be unlike *papier mache* or *carton pierre*, and in many respects superior.

Catching a Shark.

Has my reader ever been present at the capture of a shark? If he has crossed the line, or even if he knows what it is to spend a week or two in "the calm latitudes," the debateable border-sea, between the ordinary breezes and the trades, he is no stranger to the assiduous attentions of this lank and lithe tenant of the tropical seas. Jack familiarly calls him by the title of "Sea-lawyer," for reasons which are by no means complimentary to the learned profession; and views him with that admixture of hate and fear, with which unsophisticated landmen are apt to regard his terrestrial representatives. To bait a line, and catch a mackerel or the bonito, is always a welcome occupation to the sailor; but to no amusement does Jack bend himself with such a hearty alacrity as to take the "shark." When, on approaching the northern tropic,

"Down drops the breeze, the sails drop down,"

'tis not "sad as sad can be;" for all is hilarity and alertness. Away goes one to the harness-eask, for a junk of salt pork, another is on his knees before the cabin-locker, rummaging out an enormous hook, which tradition confidently reports is deposited there; a third is unreeving the studding-sail hal-yards to serve as a line, for so tough a customer needs stout gear; a fourth is standing on the taffrail, keeping an eye on the monster, that now drops off, and now comes gliding up, a light-green mass, through the blue water, till his whiteness nearly touches the surface, and telling the villain, all the while, with uncouth maledictions, that his time is coming. The mate is on the jib-boom, wielding the grains, whose trident-prongs he has been for the last half-hour sharpening with a file, ready to take by force, any one of the hated race who may be too suspicious for the bait astern. And now the skipper himself comes up, for even dignity itself cannot resist the temptation, and with his own brawny hands puts on the enticing pork, and lowers away.

'Tis twirling and eddying in the wash of the ship's counter; the crew are divided in their allegiance—half cluster at the quarter to watch the captain's success, half at the cat-heads, to see the mate's harpooning. There scuttle up the two little pilot-fishes, in their banded livery of blue and brown, from their station, one on each side of the shark's nose; they hurry to the bait, sniff at it, nibble at it, and then back in all haste to their huge patron, giving his grinness due information of the treat that awaits him. See how eagerly he receives it! with a lateral wave of his powerful tail he shoots ahead, and is in an instant at the pork. "Look out there! stand by to take a turn of the line round a belaying pin, for he's going to bite, and he'll give us a sharp tug!" Every pair of eyes is wide open, and every mouth, too; for the monster turns on his side, and prepares to take in the delicate morsel. But, no; he smells the rusty iron perhaps, or perhaps he sees the line; at any rate he contents himself with a sniff, and drops astern; coming forward again, however, the next minute to sniff and sniff again. 'Tis perilous; yet 'tis tempting.

A shout forward! The mate has struck one! And away rush the after band to see the sport; the skipper himself hauls in the line, and joins the shouting throng. Yes; the grains have been well thrown, and are fast in the fleshy part of the back. What a monster! full fifteen feet long, if he's an inch! and how he plunges and dives, and rolls round and round, enraged at the pain and restraint, till you can't discern his body for the sheet of white foam in which it is enwrapped! The stout

line strains and creaks, but holds on; a dozen eager hands are pulling in, and at last the unwilling victim is at the surface just beneath the bows, but plunging with tremendous force.

Now, one of the smarter hands has jumped into the forechains with a rope made into a noose. Many efforts he makes to get this over the tail, without success; at length it is slipped over, in an instant hauled taut, and the prey secure.

"Reeve the line through a block, and take a run with it!" Up comes the vast length, tail foremost, out of the sea; for a moment the ungainly beast hangs, twining and bending his body, and gnashing those horrid fangs, till half a dozen boat-hooks guide the mass to its death-bed on the broad deck. Stand clear! If that mouth get hold of your leg, it will cut through it, sinew, muscle, and bone; the stoutest man on board would be swept down if he came within the reach of that violent tail. What reverberating blows it inflicts on the smooth planks!

One cannot look at that face without an involuntary shudder. The long, flat head, and the mouth so greatly overhung by the snout, impart a most repulsive expression to the countenance; and then the teeth, those terrible serried fangs, as keen as lancets, and yet cut into fine notches like saws, lying row behind row, row behind row, six rows deep! See how the front rows start up in erect stiffness, as the creature eyes you! You shrink back from the terrific implement, no longer wondering that the stoutest limb of man should be severed in a moment by such surgery. But the eyes! those horrid eyes! it is the eyes that make the shark's countenance what it is—the very embodiment of Satanic malignity. Half-concealed beneath the bony brow, the little green eye gleams with so peculiar an expression of hatred, such a concentration of fiendish malice—of quiet, calm, settled villany, that no other countenance that I have ever seen at all resembles. Though I have seen many a shark, I could never look at that eye without feeling my flesh creep, as it were, on my bones.—*Gosse's Romance of Natural History.*

Selected for "The Friend."

Extracts from the Letters and Memorandums of our Late Friend, H. Williams.

"Eighth mo. 21st.—The time has felt long to me since your departure: but we try to put up with some privations if it add to health, and tends to renovate the languid frame and give a little spur to the spiritual energies, helping to point them the right way.

"I went to Gwynedd on Fifth-day, and lodged at our kind friends ——'s, a good place to be at when not very strong, every want is anticipated. I was at their little meeting, seven men and nine women,—truly thought I, 'The ways of Zion mourn because so few come to the solemn assemblies: no better at Plymouth, on inquiry found much the same number. Various causes contribute to this degeneracy and lukewarm state of things which certainly will, sooner or later, be the burden of every one who knows better, and who is professing better, and yet suffers things to hinder their journeying forward in the way they ought to; who let their lamps go out for want of trimming; though line upon line and precept upon precept has been administered; yet no advancee.

"We are all pretty well, which is a favour truly, and much to be valued, affording time 'to inspect our affairs.' 'The flesh is weak, though the spirit is willing.'

"The situation of our Society in general and in the particular, hangs as a heavy load on me all the time. I cannot see much to rejoice at. Oh,

we are a backslidden people! so few of us live up to the truth, as professed by us.

"I was not at all comforted in reading that long-account of London Yearly Meeting. It showed a stretching out their arms far and wide, and encouraging one another with prospects to preach the Gospel abroad; I felt afraid it would induce a going without being sent, which, we know, cannot profit the people. . . . How are our true travellers there in the city? Are they able to keep up? I would like to mingle a little with congenial minds there; but, were I there, expect I should feel so weak and poor, could not take one step out to see a friend. . . . I have hope in the Lord's mercy, or I should utterly fail."

"Tenth mo. 16th.—No way yet opens for those coloured folks to remove from us. I am induced to believe there is an Overruling hand in it, to prevent their falling into a worse condition. I desire to bear my burden. They are the workmanship of the same good Hand with ourselves, but always situated in a far more unfavourable condition."

"Eleventh mo. 5th.—The contents of thy communication affected me. True it is, we all seem to wear out more ways than one, and faith and patience closely proved; yet, I believe a way will still open for us; but it may be more simple than the way we have been walking in, but none the less comfortable.

"I have just remembered, 'Jonah was angry because the gourd withered away,' which had covered him from the sun. So, if that goes from us, which has been given, and for which we might almost say we had not laboured, if the dispensation is borne with patience, and with a resigned mind, the little that may be left, may be so blessed, that there will be plenty and to spare. It is the blessing that makes truly rich, both in temporals and spirituals."

"13th. ——— was at our meeting yesterday, he had a testimony to bear to the necessity of daily striving to be found in our places in the Truth: not to think that as we had supported a pretty good name amongst men, and been made something of in Society, might rest easy; this kind of living he compared to the 'manna' which was gathered yesterday, &c. . . . Seemed much exercised for us and for himself. He expressed further, that he hoped there would be some in our little meeting, that would be helpers, and he suitably encouraged such; described the reasonings and the difficulties such would have to contend with."

The African Slave Trade.

A writer, who is apparently fully conversant with the subject, is describing the secret history of the slave trade, in the New York Post. An organized company, having a capital of \$1,000,000, exists in Havana, whose sole business it is to import negroes into the island of Cuba. This company, by means of an agent, buys its vessels in New York, where captains for them are also obtained. By a judicious use of money they are easily cleared at the custom-house, the agent and captain having previously sworn to ownership, in order to obtain a register, and the vessel, with a slave outfit, starts direct for Africa. In this way, seventy vessels are said to have sailed from the port of New York, after cargoes of slaves, since 1st of January last. But latterly, owing to a pressure of public opinion, the United States officers have been rather more rigid in their scrutiny of suspected vessels, and, consequently, the manner of procedure has been changed. The vessel now takes a legal cargo for Havana, whence she is easily cleared for Africa by soothing the "itching palms" of the Spanish officials. This escape from unpleasant scrutiny is

facilitated by a recent decision of Attorney-General Black, declaring that the clearance of any American vessel from the custom-house, is *prima facie* evidence of the legality of the voyage, and, consequently, the consul need take no further steps than the ordinary one of exacting an oath from the captain that he is bound on a legal voyage, and with a cargo in accordance with his clearance. The outfit and mode of manning a slaver is thus described:—

"In the first place, she takes in a new cargo, which consists of articles used in the purchase of the slaves and their subsistence on the homeward trip, viz: barrels of bread, tierces of rice, punch-cons of rum, beans, jerked beef, tobacco, vinegar, powder, &c., together with lumber for the slave decks. (Specie is seldom sent out.) Next the crew is shipped, consisting usually of men of every nation. These men agree to go the voyage upon terms that are well understood—so much advance (say \$50,) and one and a half dollars per man for every negro landed in Cuba.

"In addition to the captain, mate and second mate, there comes on board a sallow-faced, gloomy Spaniard, who is generally Don Jose, or Don Somebody else, whose frequent voyages to 'the Coast' are written in every line of his face. He is the '*sobre cargo*,' the great factotum and transactor of all the business of the ship, and in case of need—as when boarded by an American man-of-war—he hoists the Spanish flag, and is the Spanish captain.

"After this important character comes another man, called the '*contra maestro*,' or boatswain. He is the 'nigger driver,' the brute who manages and beats into submission the human cargo on the homeward trip; none but a Spaniard could look or be so cruel as he is."

The outward voyage occupies about forty-five days. Arriving on the coast, the slaver proceeds thirty miles up the Congo river, to the "factory" of the Havana Company. If a war-steamer makes her appearance in the river, the captain cheerfully shows his regular manifest and clearance, certified by the American Consul at Havana, and hoists his American flag, and sends back to the steamer a box of very good Havana cigars and a case of good brandy. Then the steamer sails away—perhaps to watch him at sea—for there is no prize money of any account in a vessel, unless the negroes are on board!

Having completed his arrangements with the resident agent, the captain speedily discharges his cargo into the warehouse, takes on board a lot of water-casks, which are filled from the river, and beside them in the hold, he stows his barrels of provisions, and over all he lays his "slave deck."

Spies are sent to the mouth of the river, and when they report the coast clear from cruisers, seven or eight hundred slaves, costing fifty dollars apiece in bad rum, are driven on board pell mell, naked as the day they were born, the lines are cast off, and away the vessel speeds under the American flag. One-third of her living freight will die on the passage, while a life-long bondage awaits the remainder. Of the treatment of the negroes on the passage, the writer says:—

"Our ship is one hundred feet long and thirty wide, and on her deck and under her deck, and on her cabin and in her cabin are stowed seven hundred and fifty human beings, so cramped and crowded that they can scarcely sit down when standing or stand up when sitting.

"Early in the morning the crew lead a hose from the pump, and without regard to sex or condition, give each one a thorough bath, and then proceed to wash from the decks the accumulated

filth and excrement of the previous day and night. Each negro then is compelled to wash out his mouth with vinegar—this is done to prevent scurvy. Now comes the morning meal, which consists of a pint of water and a quantity of boiled rice and beans. After breakfast, the doctor makes his rounds, pitches overboard the dead and the dying, and administers medicine to such as are not beyond the hope of recovery. The principal diseases with which they have to contend, are dysentery and ophthalmia, both of which are generally fatal, and both owing to confined space and foul atmosphere.

"During the day the '*contra maestro*' goes about among them with his whip; crows down the boldest, and silences the noisiest with his merciless lash, and sometimes selects the weakest, takes them to the least crowded space, and makes them dance to the tune of his cowhide—to restore circulation.

"Dinner consists of the same, with occasional addition of scraps of jerked beef. There is no change from this food during the voyage; at times, when the negroes appear despondent or weak, they are given a little rum. At night they are compelled to lie down, 'spoon fashion,' (as a housekeeper places her spoons in a basket;) a canvas covering is hauled over them, and it is impossible for them to change their position until the following morning.

"The passage to Cuba is generally performed in thirty-five days. Running into one of the many secluded rendezvous on the coast, the anchor is dropped, a private signal is raised, the launches, which have been awaiting the vessel's arrival, put off, and the negroes are quickly transferred to the shore, whence they are sent off to some place where they are exercised, washed, and fattened for the market. The ship's anchor is then raised, sail is made, holes are bored in the bottom, and she is started forth upon the sea to sink. The captain goes to Havana with one-half of his ship's register and a false bill of sale, which he forwards to the New York Custom-House, according to law, and in the meanwhile presents himself to his principal with the following balance sheet:—

DR.		
To first cost of ship, . . .	\$7,000	
Advance wages, . . .	1,000	
Captain's wages and venture, . . .	10,000	
Supercargo and boatswain, . . .	5,000	
Cost of negroes at \$50, (750,) . . .	37,500	
Crew, \$750 per man, . . .	7,500	
Bribes, &c., . . .	100,000	
		\$168,500
CR.		
500 negroes at \$800 a head, . . .	\$400,000	
Net profit, . . .	\$231,500	

For "The Friend."

My mind has been afresh impressed, with the value of a periodical like "The Friend," and I have felt a desire to encourage all young Friends who are growing up to manhood and womanhood, to be diligent in the perusal of its columns, and especially those pages, which are devoted to the account of the lives of faithful men and women, who have gone before us, and who have fought the good fight and finished their course, and are now receiving the recompense of reward, through the unmerited mercy and goodness, of Christ our Saviour, who is the adorable Head of the church militant on earth, as well as of the church triumphant in heaven. If we are really concerned to be working out our souls' salvation, doubtless we shall meet with many discouragements, and our faith will often be tried, and our allegiance proved.

Ab! how precious, at such seasons as these, is the privilege of perusing the experience of those who have trodden the path before us.

A periodical like "The Friend," where religious counsel and instruction are mingled with other interesting matter, is more likely to be read by the young, than an exclusively religious work, and by it we are also informed of what is going on in other parts of our beloved Society. From a child, I have been a regular reader of "The Friend," and I have esteemed it one of my privileges. Many of the precious truths, inculcated in its pages, have been sealed on my heart, and I doubt not on the hearts of many others.

"The fathers where are they, and the prophets, do they live forever?" The fathers and mothers in our Israel are fast passing away, and on the young and rising generation will soon fall the duty of supporting the ark of our testimonies. Oh! that "the Lord of the harvest may send forth more labourers into his harvest," and that "judges may be raised up as at the first, and counsellors as in the beginning."

My mind was led into these reflections, by the perusal of William Forster's communication, in the Yearly Meeting of Women Friends in 1825, contained in "The Friend," page 238, and I much desire that some of us may seriously ponder the latter part of it; believing it is as applicable at this day of trial, as it was then.

Also, the article on the same page, from the British Friend, entitled "Christ's Presence, the Authority of the Church."

The concluding paragraph was especially pleasant to my feelings. How often have I earnestly desired, that when we are assembled to transact the weighty affairs of the church, whether in our smaller meetings, where there are but few, or in our larger assemblies, where many fathers are met to deliberate, that we might be able to centre down to the root of life, and experience our own wills to be brought into subjection, and that no desire should be felt, but that the Lord's will might be done, and his blessed cause be exalted amongst men. In this humble waiting state, there could be no cunning contrivances, or display of human policy and wisdom. But "as an assembly maintains this exercise, waiting for the Master with the loins girded, solemnity and weight spread over it, the Lord comes to be known as a crown of glory, and a diadem of beauty: the spirit of judgment is granted, and strength to turn the battle against the assaults of Satan."

I believe if there was more of this silent waiting, this individual exercise and travail of soul, for the arising of the true light, our tribulated Society would yet shake itself from the dust, and "arise and shine."

Its principles and testimonies are as true now, and as inconceivably precious to the wrestling seed, as ever they were.

Philadelphia, Fourth mo. 4th, 1861.

The Sassa-Wood Ordeal.—The subjoined extract from a letter written by Jacob Rambo, Cape Palmas, Tenth mo. 15th, 1860, relates an interesting incident, and illustrates the beneficial influence of the Liberians over the surrounding native tribes. "About three weeks ago, I, with our native christians, rescued a native from the hands of his enemies, and saved his life. He was taken outside the large town a mile from here, and was forced to drink two quarts of sassa-wood. I went just then and demanded the victim. All his enemies opposed us. For nearly an hour there seemed some danger that the man would be trodden to death by the mob. At last we succeeded in getting the man

away to the mission station. After taking promptly an emetic, he ejected all the poison, and in a few hours the effect passed off. No death has occurred by sassa-wood among these Cape people for years. Since the above incident took place, a treaty has been ratified (before made) between Liberians and natives. The latter agree that no sassa-wood shall be administered, and that criminals among them shall hereafter be tried by a Liberian court, and the guilty be punished according to civilized laws."

1708. Forasmuch as some persons, who, by their ill conduct, have justly deserved and come under the censure of the meetings to which they belong, have thought to get from under the weight of that judgment, by signing a paper of condemnation, and thereby suppose themselves discharged; it is, therefore, recommended to Friends' consideration, that they be careful not to admit such persons too early into fellowship, or give them cause to think they are accepted, before the meeting or meetings are satisfied of their repentance and amendment, notwithstanding such paper be given.

The First Observatory erected in America, was in Philadelphia, in Eleventh month, 1763, by a carpenter, who was employed by Mason and Dixon, when these mathematicians were employed to define the line which still bears their name. This observatory was erected for the purpose of ascertaining the southernmost point of the city of Philadelphia.

No conflict is so great or severe, as his who labours to subdue himself; but in this we must be constantly engaged, if we would be strengthened in the inner man, and make real progress towards perfection.

THE FRIEND.

FOURTH MONTH 13, 1861.

It may sometimes be a matter of doubt how far the individual citizens are accountable for the acts of the government under which they live. Where the power is arbitrarily exercised by one man, or where all political matters are in the hands of an oligarchy, or an aristocratic class, the common people, having no voice in the councils of the nation, can hardly be held responsible for the measures it may adopt, or the course it may pursue. But in representative governments, where the real or supposed will of the people is made known through a legislature elected by a popular vote, and carried into effect by means of an executive organization, all classes represented are to be supposed cognizant of the policy to be pursued, and to be more or less chargeable with the acts of those whom they have installed in official stations. This is consonant with the maxim that the principal is answerable for the conduct of his agents in the affairs for which he employs them. In a republic like ours, then, it is apparent that all those who take any part in influencing or controlling the government, are more or less responsible for its follies and its crimes, unless they maintain a consistent testimony against them; and that the culpability, therefore, must, in great measure, rest with the source from whence the power of the government emanates,—that is, the people. This consideration ought to bring home to each one of us a proper sense of our accountability, and the need we have to be upon our guard, lest at any time we give our sanction, directly or indirectly, to injustice or cruelty practised by the nation; and vainly hope

to escape our share of the punishment called forth by them, because they have been done by the people in a collective capacity.

The popular mind in the free States appears to be easily excited upon the subject of slavery, and it is encouraging to believe that a more correct judgment of its evils and its sinfulness, is obtaining among the different classes. But while we should individually do our part towards enlightening the eyes of those, who, through the force of education, the impress of domestic and social habits, and the lust of power and gain, cling to this debasing institution, and seek to perpetuate its existence and rivet still more firmly the chains of the poor bondsman; let us not look with indifference upon the cruelty and oppression practised by our government, upon the remains of that once powerful people, who, when our ancestors landed on the shores of this vast continent, were in the undisturbed occupancy of its broad domain, and extended to the intruders the rites of hospitality, and the generous grant of a peaceful home. With what feelings must every sensitive mind reflect upon the query, where are the descendants of that remarkable people now? If we call to mind the course pursued by our government towards the tribes, that, one after another, have been exterminated, or obliged to remove from their hunting grounds to make way for the white man, and the continued war carried on against those in the last fastnesses to which they have been driven, to escape the unsparing weapons of the *civilized christian*, can we individually feel that our red brethren have not aught against us? From the shores of the Atlantic to the western steeps of the Rocky Mountains, but comparatively few vestiges of the millions of Aborigines that once pursued the chase over the intervening country are now to be found, and with the same exterminating policy continuously pursued, those remains must ere long become extinct. Are the people as fully aware as they ought to be,—considering their implication in the character of the measures pursued—of the continued, relentless war, carried on against the remaining tribes which roam over the Pacific slope, and which, year by year, is decimating their number, and rendering them more desperate and blood-thirsty?

We take the following extract from the North American, in order that our readers may have some idea of the dreadful sufferings to which the poor Indians are subjected:—

SANTA FE, N. M., March, 1861.

The campaign against the Navajos, ordered last fall by Colonel Fauntleroy, commanding the department of New Mexico, and commanded in the field, and just closed by Lieut. Col. E. R. S. Canby, tenth United States infantry, has been one of the most successful and severe prosecuted against that tribe. Opening in September with troops hastily put in the field, and such supplies as could be crowded out to them, it has been carried on all winter among the crags and cañons of the Rocky Mountains, and through the snows of a region as cold as New York.

From early in October, water froze every night in the mountains. The first snow fell about the middle of November. By the 26th of that month, ice was seven inches thick on standing pools. Tradition had held it impossible for active operations to be had in the Navajo country in mid-winter. The Indians have believed it.

They have been better subdued by the hard determination by which one column after another was moved into the field this winter—the men carrying their blankets and part of the rations, marching day after day in the deep snow, and sleeping at night without tents, while the thermometer fell ten and fifteen degrees below zero, without water other than melted snow, suffering often, snow-blinded and frost-bitten, but following the trails relentlessly until there was no place in which a Navajo could feel himself safe—than they could have been by a sharp battle. In six months their country has been traversed by eighteen different columns and scouts,

making an aggregate of marching of about three thousand miles. In the intervals between these movements, single companies have made scouts of less duration. In nearly all of these movements, the Indians were met, or traces of their recent presence were found. In the march from Abiquiu, a party of sixty was broken up, ten were killed, and all their property taken. On the thirty days' scout to Puerta Simitar, a small party was destroyed at the head of the Canon de Chelle. It was here the lamented Capt. McLane was killed. Soon after another party was attacked, some killed, and large flocks taken. On this march both sides of the renowned Chelle canon were swept, and immense trails were followed a hundred and fifty miles, until the Indians were scattered, and forced with their families and flocks upon the arid desert bordering the Colorado.

Affairs of the pickets were of nightly occurrence, sometimes a dropping fire keeping up all night. The men becoming at last so cool that they would let an Indian creep up, holding their fire until they were sure of him. A number were killed in this way. Some remarkable shots were made with long range rifles. Single Indians being hit, to the terror of their companions, at eight hundred yards. Two parties were attacked at different times near the river Vuerco; they were broken up, captives being taken, their provisions destroyed, and the survivors left in mid-winter without food or clothing. A party was similarly routed in Chusca, north of Fort Fauntleroy; a camp was found, some were killed, and a number taken prisoners. Two parties were encountered near Fort Defiance.

Contrary to general expectation, the Navajos have nowhere in this war offered battle. They seem to have given up the struggle at the outset. They have fled from whatever force attacked them, and if pressed have deserted not only their flocks but their women and children, rather than fight in their defence. The troops who entered the Navajo country with exaggerated ideas of the daring of the foe they were to encounter, leave it feeling for them, perhaps, too great a contempt.

Some time before the termination of the scouts, the Indians were coming in begging for peace, and runners had been sent by them to call in the farthestmost portions of the tribe. They were ready for any terms.

On the 15th of February a treaty was made, to which, it is said, all the prominent chiefs, thirty-two in number, have become parties, by which they not only bind themselves and their followers to keep peace, but agree to limit themselves to such part of the country as is assigned them, and to join their warriors with the troops for the extermination of any portion of the tribe which does not submit. It is probable that peace will be permanent. That the Indians desire it is certain. It is equally certain that the border Mexicans will break it for plunder if they can.

These semi-barbarous half-breeds go, in the face of law and treaty, into the Navajo country as organized bands of robbers, killing and plundering. And when the Navajos chase them, as they always can, and carry the war in their turn into their miserable settlements, they come howling to the troops about depredations, and claiming, as United States citizens, protection.

It is hard for the Navajo mind to comprehend why the Mexican may plunder and kill him, but not he the Mexican, without the anger of the Great Father at Washington. It is a wise provision of the treaty, that the troops will protect the Navajos from Mexicans. It is difficult to realize how much the tribe has suffered this winter. We can form some idea from the wretched, starving condition in which they came into the posts—eating the filthiest garbage, even picking the grains of corn from the ordure of animals for food. And by their sad story, that "it has been very cold among the rocks where they had hidden; they dared light no fires; there was much cold, much hunger." This, with a temperature below zero. Think of the women and children.

It is the first time this nation has felt the pressure of a long campaign. They have seen their country entered; their enemies unchecked for a day by the inclemencies of their winters, penetrating everywhere to their fastnesses; they have had no rest for months, and they have recognized at last the fact that no ruggedness of their country, or asperity of their climate, can stop their white foes in movements once determined. They feel that if this war is to be continued, themselves chased, their cattle hunted, their planting grounds known, no food on hand, no crops to be made this year, they must perish as a people by starvation—they must have peace.

The campaign has given throughout a splendid proof of the energy and discipline of the troops, who, serving under great hardships, have not only everywhere done their duty, but have done it gladly. As we look to the results, we cannot but feel it a cause for congratulation,

not only to those who commanded the campaign, but to the department, that operations which it was thought, must extend themselves to a war of years' duration, have been so conducted that they have terminated in six months, and with a peace that will be lasting.—*St. Louis Republican.*

SUMMARY OF EVENTS.

EUROPE.—News from England to Third mo. 29th.

Parliament had adjourned over to the 8th inst. The London Building Association strike threatened to assume most formidable dimension. All the great contractors had determined to close their yards if the men continued to refuse their offers, thus throwing some forty-five thousand men out of employment. Preparations were making to import labourers from Belgium, where wages were lower than in England.

Many of the Lancashire weavers had turned out for higher wages, and some disturbances were anticipated.

The ship *Middlesex*, from Liverpool, for New York, sprung a leak when three weeks out. After three days' unavailing efforts, she was abandoned with water up to the main deck. All of the six boats were lost in launching except one, which contained the captain, first, second and third mates, boatswain, carpenter, five men and four passengers. This boat, after five days' exposure, reached the coast of Kerry. Two of the passengers died on landing, and the survivors were completely exhausted.

Negotiations were on foot for the steamship *Great Eastern* to convey to New York 1200 Mormon emigrants from Germany, bound to the Salt Lake settlement.

The exports from Great Britain last year reached about \$675,000,000. Of this amount \$260,000,000 was in cotton goods and cotton yarns; \$80,000,000 in woollens; \$60,790,000 in iron and steel; and \$33,000,000 in linen goods and yarns.

The Liverpool markets for cotton and breadstuffs fluctuated slightly, without material change.

The London money market was active, and the applications at the bank were numerous, and for large sums. Consols, 91½ a 91¾.

The Bank of France has reduced its rate of discount from six to five per cent.

The debate in the Corps Legislatif clearly showed that there was no intention on the part of France to withdraw the French troops from Rome. It was declared that the French government would neither sacrifice the Pope to the unity of Italy, nor the unity of Italy to the Pope.

The Paris journals had received permission to publish the Pope's allocution.

The statement that Austria intends aggressions upon Italy is denied. An imperial Austrian decree grants to the congregation of Lombardo-Venetia the right of electing twenty delegates to the council of the empire. A liberal ticket had been elected in Vienna, and the Hungarian diet was to meet for the first time in twelve years. The elections were going forward. The Emperor has declared that he will respect the rights of the Hungarian nation to the fullest extent, but will not tolerate any infringement of the rights of the crown. The coronation of the Emperor as King of Hungary was to take place in Buda.

In Russia, the emancipation of the serfs is progressing, on the following basis, as announced in an imperial decree, dated the 3d ult. "The proprietors of landed property preserve the right attached to the same. The landed proprietors are, however, to cede to the peasants, for their permanent use, the dwellings with the ground, which will be allotted to them anew by law, in consideration of the payment of dues. During this stage of things, which will form a transitory period, the peasants are to be designated 'tributary peasants.' The peasants are permitted by law to purchase their dwellings, and, with the consent of the landlords, the land also. The peasants will then become free landed proprietors. This new order of things is to be carried out throughout the empire within two years, and until then the peasants remain in their former state of dependence upon the landlords."

Discontent and disturbances continued in Poland; the policy of the government appeared to be conciliatory, and various concessions had been made in order to appease the prevalent ill feeling.

The Turkish government was greatly embarrassed for want of funds. The *Levant Herald* publishes the scheme of a forced loan of twelve millions Turkish pounds, which was under the consideration of the Porte, and likely to be carried out.

It was also reported that the conferences would shortly be resumed at Constantinople, at which a plan will be submitted and supported by France, Russia and

Turkey, for the creation of an independent State in Lebanon, governed by Abd-el Kader, under the protectorate of France.

UNITED STATES.—*The Political Troubles.*—On the 8th inst., the State department at Washington replied to the communication of the Confederate State commissioners, declining to receive them in their official capacity, but expressing deference for them as individuals. The Secretary indicated a peaceful policy on the part of the government, declaring a purpose to defend only when assailed. Notwithstanding these pacific assurances, there is a strong feeling of apprehension in the South that the administration designs attempting coercion towards the seceding States. Extensive naval and military preparations have been going forward of late, under the orders of the federal government. About 2600 U. S. troops and a number of war vessels had been collected at the port of New York. Some of the ships had sailed, and others were preparing for sea, taking on board troops and military stores. Nothing is known of the object of this demonstration. One of the conjectures is, that fort Pickens is to be reinforced; another, that the expedition is destined for Brazos Santiago, for the purpose of aiding Gen. Houston in suppressing Indian outrages on the frontier, and checking the extension of disaffection into New Mexico. Fort Sumpter has not been evacuated according to the general expectation, and the authorities at Charleston, S. C., having become impatient at the delay, have concluded to bring matters to a crisis, by cutting off the supply of provisions from the city. A despatch of the 8th says, that Gen. Beauregard had ordered out 5000 troops, and that new batteries were being constructed. A large force was also being concentrated in the vicinity of fort Pickens, increasing the probability of a hostile collision in that quarter.—The *Mobile Mercury* urges the necessity for precipitate action on the part of the confederate authorities as the only means to check a reaction in favour of the Union. Alluding to the large forces concentrated at forts Sumpter and Pickens, apparently doing nothing but consuming the resources of the Confederacy, it says, "The country is sinking into fatal apathy, and the spirit, and even the patriotism of the people, is oozing out under this do-nothing policy. If something is not done soon, decisive, either evacuation or expulsion, the whole country will become so disgusted with the sham of Southern independence that the first chance the people get at a popular election they will turn the whole movement topsy turvy."—The warlike preparations at New York and various other points have acted unfavourably on the Virginia convention, strengthening the secession party in that body. On the 8th, the convention adopted resolutions appointing a committee of three delegates to wait on the President of the United States, with instructions to ask him to communicate to the convention the policy which the government intends to pursue in relation to the Confederate States. Some of the conservative members declared that if the President's response was unfavourable, they would then go for the secession of Virginia. The committee are W. B. Preston, A. H. H. Stuart and G. W. Randolph. On the whole, the danger of civil war seems to be increasing.

The Southern Confederacy.—Notwithstanding the reported willingness of various parties to invest largely in the fifteen million loan of the new government, the fact appears to be that very little of it has been actually taken. The banks of Savannah, Mobile and New Orleans are appealed to for liberal subscriptions to the loan. The State convention of South Carolina has ratified the permanent Constitution of the Confederate States, by a vote of 146 to 16. In Texas, there was serious trouble with the frontier Indians, and hostilities were apprehended from the Mexicans on the line of the Rio Grande.

Stray Money Letters.—During the year 1860, 9790 letters containing money, were received at the dead letter-office, Washington. The total amount was \$52,154, being an average to each letter of \$5.32. More than nine-tenths of the letters and money have been sent out and delivered to the parties writing or mailing them.

New York.—Mortality last week, 434.

Philadelphia.—Mortality last week, 302; of consumption, 37; scarlet fever, 22; small-pox, 29; adults, 124; children, 174.

Capital Punishment in Massachusetts.—The Senate has passed the bill abolishing capital punishment, by a vote of 18 yeas to 16 nays.

U. S. Supreme Court.—The decease of Judge McLean, which occurred on the 4th inst., leaves the Supreme Bench of the United States, as follows: Chief Justice—Taney, of Maryland. Associates—Wayne, of Georgia; Catron, of Tennessee; Campbell, of Alabama; Clifford, of Maine; Nelson, of New York; Grier, of Pennsylvania. There are two vacancies, one in the fourth circuit which

includes Maryland, Delaware and Virginia; and one in the seventh circuit, (Ohio, Indiana, Illinois and Michigan,) occasioned by the decease of Justice McLean.

The Eight Million Loan.—The advertisement of the Secretary of the Treasury drew a large number of bids. The offers amounted in the aggregate to more than thirty millions of dollars, at all rates, from 85 to 100. All the bids at 94 and upwards were accepted, amounting in all to \$3,099,000. The Secretary will receive offers for treasury notes, redeemable in two years, for the balance of the loan not taken. These, it is expected, will be taken at not less than par.

The Late Census.—The superintendent of the census has informed the marshals in seceded States, that they cannot receive their pay from the government in any way, except by their taking drafts on government money in the possession of the seceding States, though belonging to the federal government.

Imports through the Gulf States.—Advices from the South state that all importations which pass New Orleans for St. Louis and other Mississippi ports, are subject to the supervision of the Confederate custom-house at New Orleans, formal bonds being required that the goods thus passed through will be landed at their destination, and not within the boundaries of the Confederate States.

FRIENDS' HORSES.

Friends coming to the city to attend Yearly Meeting, or at other times, on the service of Society, can have their horses taken care of at the stable of the Montgomery Hotel, N. E. corner of Sixth and Willow streets; at the White Horse Hotel, Callowhill street, above Fifth; at Watson's stable, Marshall street, below Brown; and at Robert Smith's stable, in Bristol, Bucks Co.

Friends, who make their home within the limits of the Southern District, whilst in the city attending the Yearly Meeting, or at other times, in the service of the Society, can have their horses accommodated at Conway's stables, north side of Prune street, between Fifth and Sixth streets.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 149 N. Tenth street; Charles Ellis, No. 724 Market street; William Bettle, No. 426 N. Sixth street, and No. 26 S. Third street; John C. Allen, No. 335 S. Fifth street, and No. 321 N. Front street; Horatio C. Wood, No. 612 Race street, and No. 117 Chestnut street; John M. Whitall, No. 1317 Filbert street, and No. 410 Race street; Wistar Morris, No. 209 S. Third street; Nathan Hill's Frankford; Elliston P. Morris, Germantown, and No. 805 Market street.

Visiting Managers for the month.—Richard Richardson, No. 522 Arch street; Elihu Roberts, N. E. corner of Race and Jacoby streets; and Wistar Morris, No. 209 S. Third street.

Physician and Superintendent.—Joshua H. Worthington, M. D.

WEST-GROVE BOARDING-SCHOOL FOR GIRLS situated on the Philadelphia and Baltimore Central Railroad. The Sessions open on the 1st Second-day in the Fifth and Eleventh months respectively.

For information and circulars, apply to

THOMAS CONARD, Principal,
West-Grove P. O., Chester Co., Pa.

Fourth mo., 1861.

BIBLE ASSOCIATION OF FRIENDS IN AMERICA

A Stated Annual Meeting of the Bible Association of Friends in America, will be held at the committee-room Arch Street Meeting-house, on Seventh-day evening, the 13th inst., at eight o'clock. Friends generally are invited to attend.

FRIENDS' INDIAN INSTITUTE, TUNESSASSAH.

A man and a woman Friend are wanted to aid in conducting this Institution. A man and his wife would be preferred, one of whom should be qualified to teach in the school. Apply to

EBENEZER WORTH,
Marshallton, Chester Co., Pa.
THOS. WISTAR,
Fox Chase, Philadelphia Co., Pa.
JOEL EVANS,
Oakdale P. O., Delaware Co., Pa.

Philad., Second mo. 5th, 1861.

PILE & MELROY, PRINTERS,
Lodge street, opposite the Pennsylvania Bank.

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Henry Hull.

For "The Friend."

(Continued from page 250.)

The following address, though without date, appears to belong to this period, [about 1830,] and may with propriety be introduced here.

"You, who have kept your habitations in the truth, are near unto my best life, and fervent are your desires that you may be steadfast, immovable, as the everlasting foundation, Christ Jesus—then will the storms and tempests beat in vain; and whilst you remain securely sheltered in the quiet habitation, you may be instrumental in the Lord's and in gathering some of the scattered sheep who were worried by the wild boar out of the forest, whose nature is to rend and devour. Many besetments and discouragements assail you, different from what Friends had to encounter in former times, when their enemies avowed open hostility, and appeared willing it should be known that they considered them as enemies to the Gospel of Jesus Christ, and not worthy to be called worshippers of the true and living God. These aspersions, however, were easily refuted; and in process of time Friends came to enjoy liberty of conscience, as a distinct Society of people, and were recognized as such by the powers of the earth, it being obvious that we highly valued the Holy Scriptures, and received them as a test for the doctrines we held and the morality we practised. In our devotions we professed our dependence upon the baptizing power of Him, whom we acknowledged to be the Head of the church; by which power our spirits were humbled, and preservation from an aspiring disposition was witnessed—a disposition which seeks to lord over the heritage of the Most High; and unity, even the unity of the one Spirit, was greatly prized and sought after in the management of the discipline. Good order was promoted, and prevailed, so that the feeble-minded were encouraged and strengthened, and the unruly were warned of the danger to which they exposed themselves. Then, to use the language of George Fox, 'the seed reigned;' not the wisdom or the will of man, or these were judged down by the Seed. Ah! when our meetings for Divine worship were solemn, comfortable seasons, and those for discipline were schools of instruction, and many were engaged to join the Society in a perpetual covenant, never to be broken.

"Alas! how great the difference now, when we find opposers arrayed against us; not in the character of open enemies, but in appearance as Friends, professing to be disposed to improve our situation. I view the state of things with deep regret; and the mournful prospect revives in my mind the plaintive language of the prophet, when he exclaimed, 'How is the gold become dim! how is the most fine gold changed!' and again; 'Our silver has become dross; our wine is mixed with water.' What can we expect from our present prospects, and the lamentable effects of the spirit which is afloat, but that, instead of an advancement, as is now boasted of, and a more refulgent ray of light, we shall make a retrograde march? Nay—have we not already fallen in the view of a discerning public? Are not our meetings less frequented by serious and seeking minds, and are they not less solemn, and are not those designed for the management of the discipline, instead of being schools of instruction to the youth, often made rather seasons of discouragement to this interesting class of Society, because of the want of that solemnity which spreads over the minds of the humble believers in the adorable Head of the church, who condescended to declare for the encouragement of his faithful followers, 'Where two or three are gathered together in my name, there am I in the midst of them?' But, alas! where the wisdom of man is substituted for the wisdom of Jesus, and the will of man for his meekness, lamentable are the consequences. The Gospel privilege of all having liberty to speak one by one, is prostituted to aid the designs of aspiring and ambitious men; and in some instances, such a disregard of the order of our Christian discipline has been shown, that members of Society have been denied their rights, when moving from one place to another; and others have been arraigned as offenders on untenable grounds. The salutary restraint laid on the press, for the commendable purpose of preserving unity, and in order that the doctrines and principles of the Society might not be misrepresented by inexperienced and unqualified or mischievous persons, has been evaded; persons professing to be Friends, and presuming to write in the name of the Society, have resorted to periodicals professedly Unitarian, to publish doctrines contrary to those held by Friends, as well as many slanders and misrepresentations; and volumes of sermons, containing unsound doctrines, are extensively circulated by persons, whose stations in society ought to have made them guardians of the press: how 'are these become as earthen pitchers!'—'their silver has become dross, and their wine is mingled with water!'

"I might mention many other inconsistencies, all of which spring out of the same root, antichrist, and bear the same mark; and which would, if it were possible, take from us the religion of Jesus Christ, whose birth was hailed with the anthem 'glory to God in the highest, on earth peace, good will to men,' when the angelic host proclaimed unto the shepherds, the 'good tidings of great joy, which was to be unto all people; unto you is born this day, in the city of David, a Saviour, which is

Christ the Lord.' But, 'fear not, little flock, it is your Father's good pleasure to give you the kingdom,' and all the combined powers of darkness will never be able to overthrow the immutable foundation. The Lord knoweth them that are his; and although we may have to lament the desolation made by skepticism, under the gilded cover of greater light, yet if we come, with the prophet, truly to mourn over our situation, we may have confidence to appeal unto Him in the language, 'Turn thou us, and we shall be turned; renew our days as of old.'

"We are all more or less involved in the general declension; yet there are here and there, as it were, one of a city and two of a tribe, whose desires are pure; and to these the promise is, 'I will give you pastors according to mine own heart, who shall feed you with knowledge and understanding.' A recurrence to the history of former days, when all were engaged to walk by the same rule, and to mind the same thing, may show us, that it is good to follow the example of our pious predecessors, whose upright, humble walking holds forth the inviting language, 'Follow us, as we followed Christ.' Then each one labouring to be built up himself upon the most holy faith, which works by love, was more or less instrumental in building up his brother: and the things that were true, the things that were honest, the things that were just, the things that were pure, the things that were lovely and of good report, were kept in remembrance. Now, endeavours are used to pull down the faith, the Scriptures of Truth are undervalued, and the writings of our worthy predecessors, overlooked or misrepresented, and the faithful labourers of the day calumniated, and held up to the irreligious, as superstitious persons.

"I do not wish to descend further into particulars, whilst contending for the faith once delivered to the saints; nor am I disposed to quarrel about religious sentiments; but, 'leave every one to be fully persuaded in his own mind.' Yet I believe it to be consistent for me to stand and plead for the precious privileges we enjoy, as a religious Society, and to testify against that disorganizing spirit, which seeks to gain its ends by elation and might, rather than by consistency and justice. Nor are the innovations in doctrine less affecting than those in practice; witness the endeavours used to level the character of our Lord Jesus Christ, the Messiah, with that of frail man, and to make the cross of Christ of none effect; as may be seen in the printed sermons before alluded to, as well as repeated assertions made in private as well as public discourses; and at times by persons, who perhaps do not wish to derogate from the truths of the Gospel; but who catch at ideas uttered by others, and do not consider or perceive the unsoundness of them. I would therefore recommend a careful perusal of the epistles of the apostles, and the historical account of the birth, life, miracles, sufferings, death, resurrection and ascension of Jesus Christ, the Son of God, and it will appear that the wisdom of man is foolishness with God. If any reject these writings, they are more inconsistent than Mahometans; for no true Musselman will

reject the Koran, which, with all its inconsistencies, they rely upon to prove that Mahomet was a true prophet. It is far from my intention to compare the religion of our Lord Jesus Christ with that of Mahomet; but merely to show the great inconsistency of the professed christian, who doubts the contents of his Bible. The religion of Mahomet is fraught with inconsistencies, and was designed to advance man in worldly grandeur; but the religion taught by our blessed Saviour, has a contrary effect; it teaches, that in deep humility, man may glorify his Creator, and become a partaker of the mercy and goodness of a just and merciful God, in and by his dear Son, Jesus Christ; for as the law came by Moses, so grace and truth come by him; whose sufferings and death on the cross, not only disannulled the hand-writing of ordinances, but was the bringing in of a better hope, whereby we witness, that we now live under the new covenant spoken of by the divinely inspired prophet, under which we know that our Teacher is not removed into a corner; and that this teacher is Jesus Christ, by his Holy Spirit, has always been and is the belief of all true Friends. The true christian's faith rests upon the one great propitiatory sacrifice, offered upon the cross; as Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. And that this redemption is necessary, is evident to all, as we become sensible that we are by nature prone to evil and to wrath; for how else can we keep the commandments of Christ, in doing good for evil, loving our enemies, &c. Such as believe in him, and are baptized by him, through the operation of his power, represented by John Baptist, as the Holy Ghost and fire, witness redemption from the evil nature which we inherit from Adam.

"Sophistry and unbelief may argue against plain Scripture proof; but is it candid or honorable, is there sincerity, in claiming the name of christians, whilst using means to lessen the character, and denying the power of Jesus Christ, who is acknowledged by all true believers, to be him spoken of by the prophet; upon whose shoulders the government was to be, and whose name is called Wonderful, Counsellor, the mighty God, the everlasting Father and Prince of peace. Therefore, my dear friends, believe not the allegorizings or the sophistry of the unbeliever, lest you be spoiled by that philosophy, which the apostle and servant of Jesus Christ terms vain; but try yourselves, prove yourselves, know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates.

(To be continued.)

Consumption of Ardent Spirits.—The London Times analyzes a parliamentary return just issued, showing for a series of years "the actual or estimated consumption of spirits" in the United Kingdom. The consumption, in the year 1859, was no more than 28,661,674 gallons, or scarcely a gallon a head. Compared with 1852, the consumption in England had increased nearly 3,000,000 gallons, that of Scotland had decreased nearly 2,000,000, and that of Ireland 2,500,000. While England, with its 20,000,000 of people, consumed 17,000,000 gallons of spirits last year, Scotland, with its 3,000,000 of population, took 5,600,000; and Ireland, with perhaps only its 6,000,000 of inhabitants, very nearly that precise number of gallons. But while, in 1851, with a population of 2,888,742, the consumption of spirits in Scotland reached 7,090,894 gallons, and was still higher in the next year, in 1859, with an estimated population a little over 3,000,000, the consumption was only 5,638,882 gallons.

The Grizzly Bear not a Ferocious Beast.—The following interesting account of the grizzly bear of the Rocky Mountains is taken from a recent work entitled "The Prairie Traveller," by Captain Marcy, of the United States army. The volume is intended as a reliable guide-book for those who would make the overland journey to California. It is filled with valuable suggestions to such travellers.

"Besides the common black bear of the Eastern States, several others are found in the mountains of California, Oregon, Utah, and New Mexico, viz: the grizzly, brown, and cinnamon varieties; all have nearly the same habits, and are hunted in the same manner.

"From all that I had heard of the grizzly bear, I was induced to believe him one of the most savage animals in the universe, and that the man who would deliberately encounter and kill one of these beasts, had performed a signal feat of courage which entitled him to a lofty position among the votaries of Nimrod. So firmly had I become impressed with this conviction, that I should have been very reluctant to fire upon one had I met him when alone and on foot. The grizzly bear is assuredly the monarch of the American forest, and so far as physical strength is concerned, he is, perhaps, without a rival in the world; but after some experience in hunting, my opinions regarding his courage and his willingness to attack men have very materially changed.

"In passing over the elevated table-lands lying between the two forks of the Platte river, in 1858, I encountered a full-grown female grizzly bear, with two cubs, very quietly reposing upon the open prairie, several miles distant from any timber. This being the first opportunity that had ever occurred to me for an encounter with the ursine monster, and being imbued with the most exalted notions of the beast's proclivities for offensive warfare, especially when in the presence of her offspring, it may very justly be imagined that I was rather more excited than usual. I, however, determined to make the assault. I felt the utmost confidence in my horse, as she was afraid of nothing; and, after arranging everything about my saddle and arms in good order, I advanced to within about eighty yards before I was discovered by the bear, when she rose upon her haunches, and gave me a scrutinizing examination. I seized this opportune moment to fire, but missed my aim, and she started off, followed by her cubs at their utmost speed. After re-loading my rifle, I pursued, and, on coming again within range, delivered another shot, which struck the large bear in the fleshy part of the thigh, whereupon she set up a most distressing howl, and accelerated her pace, leaving her cubs behind. After loading again, I gave spurs to my horse, and resumed the chase, soon passing the cubs, who were making the most plaintive cries of distress. They were heard by the dam, but she gave no other heed to them than occasionally to halt for an instant, turn round, sit upon her posteriors, and give a hasty look back; but as soon as she saw me following her, she invariably turned again, and redoubled her speed. I pursued about four miles, and fired about four balls into her before I succeeded in bringing her to the ground; and from the first time I saw her until her death-wound, notwithstanding I was very often close upon her heels, she never came to bay or made the slightest demonstration of resistance. Her sole purpose seemed to be to make her escape, leaving her cubs in the most cowardly manner.

"Upon three other different occasions, I met the mountain bears, and once the cinnamon species, which is called the most formidable of all, and in

none of these instances did they exhibit the slightest indication of anger or resistance, but invariably ran from me.

"Such is my experience with this formidable monarch of the mountains. It is possible that if man came suddenly upon the bear, in a thicket where it could have no previous warning, he might be attacked; but it is my opinion that if the bear gets the wind or sight of a man at any considerable distance, it will endeavour to get away as soon as possible. I am so fully impressed with this idea, that I shall hereafter hunt bear with a feeling of as much security as I would have in hunting the buffalo."

On the proper qualification to speak in Meetings of Business.—It is my fervent desire and prayer that you may individually attend to the gift of God in your own hearts, and therein wait for the arising of his pure life and power, therein and thereby only, the affairs of the church may be transacted to the honour of Truth, and your own peace and safety. To speak in the church to the business and affairs of Truth, by the will, wisdom and power of man, however knowing he thinks himself, will lead into its own nature, and in the end minister strife and contention, and break the unity of the one spirit wherein the peace of the church stands. I beseech you to beware thereof, and as I know there are among you those whom the Lord by his Spirit and the gentle operation of his power, is preparing for his own work, mind your calling in deep humility and holy attention of soul; for, in your obedience only, will you be elected and chosen to that work whereunto He hath called you. So shall you be made skilful watchmen and watchwomen, placed on the walls of Zion to discover the approach of an enemy, in whatsoever subtle appearance, and enabled to give warning thereof to others. May each of you stand upright in your own lots in the regeneration, waiting for the pouring forth of the anointing of the Holy Ghost; by the renewing whereof a true qualification is given in the love of the Father, rightly to oversee the flock and family of our God, amongst whom there are some plants with you, worthy of your care.—John Churchman.

The Consumption at the South of the textile fabrics manufactured in New England, we find by inquiries among those best informed on the subject is not so large as is generally supposed. Some of the most extensive manufacturers here estimate the call for their goods south of Baltimore and St. Louis to be only about five per cent. of the whole production of their mills. The South now manufactures nearly all the heavy brown cotton goods it needs, so that there is only a slight demand for sheetings, shirtings, etc., from the slave State. The South buys blue goods and negro cloths here but not, we are informed, to such an extent as is generally supposed. American prints are much worn by Southern ladies, and hence they are consumed at the South to a larger extent than any other textile fabric made at the North. One of the commission houses of this city, whose annual sales of textile fabrics exceed five millions of dollars, have found upon examination that less than two per cent. of their bills receivable were due from merchants south of Maryland and Missouri.—Boston Transcript.

A pure, simple, and constant spirit, is not like Martha, distracted and troubled with the multiplicity of its employments, however great; because being inwardly at rest, it seeketh not its own glory in what it does, but doth all to the glory of God.

Selected for "The Friend."

I Have Chosen Thee in the Furnace of Affliction."

"The good are better made by ill,
As odors crush'd are sweeter still !

"Many of the trials of good men look like miseries, which yet, on the whole, appear to have conduced greatly to their happiness. Witness the many prayers which they poured out in these calamities, the many seasonable and shining deliverances which succeeded them, and the many hymns of praise they sang to God, their deliverer ; so that they seem to have been cast into the fire on purpose, that the odor of their graces might diffuse itself all around.

"Affliction is the good man's shining scene :
Prosperity conceals his brightest ray ;
As night to stars, woe lustre gives to man.

"Every branch in me, said our divine Saviour, that beareth fruit, He purgeth it, that it may bring forth more fruit. Thus, the pruning knife of affliction is applied to the true branches, to cut off all their exuberances, and to render them more abundant in the fruits of holiness. Hence it is worthy of remark, that the very trials which take away the unfruitful branches, do by a skilful operation of spiritual husbandry, promote the fertility of those branches, which derive their nourishment by a vital union to the parent stem.

"Afflictions, tho' they seem severe,
In mercy oft are sent ;
They stopp'd the prodigal's career,
And forc'd him to repent.

"When we grow wanton, or worldly, or proud, how doth sickness, or other affliction, reduce us ! We may say with David, 'Before I was afflicted, I went astray : ' and many thousand recovered sinners may cry, 'O healthful sickness ! O gainful losses ! O blessed day that ever I was afflicted ! ' Not only the green pastures and still waters, but the rod and the staff, they comfort us. Suffering unbolts the door of the heart, that the word hath easier entrance.

"The heart which bleeds for other's woes,
Shall feel each selfish sorrow less ;
The breast which happiness bestows,
Reflected happiness shall bless.

"The Lord's people are not all equally called to navigate the deep waters of soul-distress ; but it is frequently the lot of those whom he designs to honor with eminent usefulness in his service ; as in a great building, the foundation is laid deep in proportion to the height of the intended superstructure. It is in this school of temptation and exercise, that they acquire the tongue of the learned, and an ability to speak a word in season to them that are weary. By what they have themselves passed through, they are taught to sympathize with their fellow sinners under similar trials, and, likewise, how to give them advice suitable to their cases. And the remembrance of their past conflicts with a depraved nature, and the powers of darkness, is sanctified to keep them humble, watchful, and dependent, in their future course.

"Believers have their summer and winter seasons ; and both are necessary, and, though not equally pleasant, are perhaps equally profitable. At one time they are taught what the Lord can do for them, in them, or by them. At another, he is pleased to withdraw in a measure, and leave them to themselves, that they may learn how little they can do without him."

Thus exercised by an alternation of heat and cold, the heart is humbled, and prepared to rejoice with those who rejoice, and to mourn with those that mourn ; and being made partakers of one another's joys and sorrows, and qualified to bear one

another's burdens, to the fulfilling of the law of righteousness, a holy unity and fellowship is known whose fruit is peace and joy in the Holy Ghost. With hearts thus subdued and purified, the members of the one body are joined together in the bond of christian affection, to the banishment of all envy, strife, and jealousy, and every feeling of ostentation, estrangement, and bigotry.

The Mint and its Operations—Gold from all Quarters.—It is not our intention to enter into anything like a general report of the operations of the United States mint, which is located in this city, for our readers are fully acquainted with all the facts and figures as published in the monthly returns. There are, however, some few matters and things that are naturally of deep interest to every American, and which are not at times sufficiently inquired into. We are indebted to James Ross Snowden for his politeness in furnishing us with many copious and curious details. Our inquiries have ever been met by that gentleman with kindness, and with frank and ample information. And first for the gold that reaches us from Pike's Peak and the Rocky mountain region, which may be generally classed as the Kansas mines. During the fiscal year ending July 1st, 1860, the amount received from these diggings was \$622,000. Since that period and up to the present time, (in round numbers,) \$400,000, and there are indications that the supply of bullion from that region will be hereafter increased. Clark, Gruber & Co. have set a small mint in operation at Denver city, from which they issue \$5 and \$10 pieces. These are of various degrees of fineness, from 815-1000 to 838-1000—the standard of American gold at the United States mint being 900-1000—that of England 916-1000, and therefore purer.

The silver mines of the Washoe region promise to be very abundant. Last year they sent \$80,000 worth of metal to the branch mint of San Francisco.

In 1860, there was received at the United States mint in Philadelphia : gold deposits, \$4,266,618—silver deposits, \$756,505 ; at branch mint of New Orleans : gold, \$153,731—silver, \$1,381,313 ; at San Francisco : gold, \$11,319,913—silver, \$480,139 ; at Dahlonega : gold, \$67,085 ; at Charlotte : gold, \$133,491 ; assay office of New York : gold \$6,731,951—silver, \$534,678.

This is a very brief synopsis of the precious metals deposited from the mines of the United States during the last fiscal year, and it is merely quoted for the purpose of impressing upon our readers the fact that this year the deposits are largely increasing, except at Dahlonega and Charlotte, where no augmentation is anticipated.—*Late Paper.*

The Minister of the Interior has just made public the result of the tenth census of the people of the empire of Russia, from which document the following abstract is made :—The total of the population, under the sceptre of the Czar, amounts to 68,931,728 souls, of which number 33,655,824 are of the male sex. The hereditary and personal nobility comprises 437,326 males, and 436,828 females ; 9074 males and 7764 females belong to the class of honorary citizens ; 223,514 males and 208,320 females to the merchant class ; and 281,501 males and 315,027 females belong to the priestly orders in the Orthodox Church. The number of serfs amounts to 9,803,201 males and 10,370,957 females ; that of domestics to 721,736 males and 739,703 females ; and it would appear that Russia contains 3,043,987 males and 3,104,757 females who, on one ground or another, are free from personal taxation.

For "The Friend."

John Barclay.

The following memorandum appears under date of Sixth mo. 25th, 1817 :

"I attended our Quarterly Meeting held this day, under a weight of discouragement, without being able to feel anything alive within me. It seemed to some, however, to be an open time, a time of refreshment ; the truly hungry and thirsty were shown what a blessed condition they were in ; and they were directed to the Fountain of living waters, the living bread from heaven, whereby they might be nourished up into eternal life. There was also a supplication put forth on behalf of some, who were under discouragement and doubting whether they ought not to enter upon some important duty ; and a desire for such, that they might 'go forth in this their strength,' in the deep sense of their own weakness : which much reached me. The sittings for business were no less trying to me, and, I believe, to some others, who mourn at the untimpered, (if I may use that expression,) or rather perhaps unleavened manner, in which these our meetings for the promotion of good order, christian conduct and conversation, are sometimes held. Oh ! how little of an inwardly gathered and retired disposition do we see,—how little of that weighty concern and exercise of soul—that abiding under the overshadowing canopy of pure fear, which were witnessed by those amongst us, in former times, and spoken of in these words of William Penn : 'Care for others was then much upon us, as well as for ourselves, especially the young convinced. Often had we the burden of the word of the Lord to our neighbours, relations, and acquaintances, and sometimes to strangers also : we were in travail for one another's preservation, treating one another as those that believed and felt God present ; which kept our conversation innocent, serious and weighty. We held the Truth in the spirit of it, and not in our own spirits, or after our own will and affection. We were bowed and brought into subjection, inasmuch that it was visible to them that knew us ; we did not think ourselves at our own disposal, to go where we list, or say or do what we list, or when we list : our liberty stood in the liberty of the Spirit of Truth ; and no pleasure, no profit, no fear, no favor, could draw us from this retired, strict, and watchful frame. Our words were few and savoury, our looks composed and weighty, and our whole deportment very observable. I cannot forget the chaste zeal and humility of that day ; Oh ! how constant at meetings,—how retired in them,—how firm to Truth's life as well as to Truth's principles ! ' Thus far William Penn, and oh ! that we could say, that anything like all this, did really and truly pervade our conduct now, as a religious body."

Kill your Fish.—A Frenchman, who has recently visited Holland to inspect their fisheries, says, in speaking of them, that being surprised at the difference of Dutch fish, both fresh and salted, sea and fresh water fish, to French fish, the former being superior to the latter both in firmness and flavour, he was at the pains of inquiring into the causes which produced this difference. He discovered that it was no accident, but was the result of a simple operation. The Dutch *kill* their fish the moment they are taken out of the water, whereas most persons, the French among them, allow fish to expire after enduring the torments of a long agony, which acts upon fish precisely as disease would act ; softening the flesh, and infecting them with principles of dissolution. Nobody eats chickens or sheep which die by disease ; why should we eat fish that die by languor ?

Gillott's Pens.—The works now carried on by Gillott, the English manufacturer of pens, are the most extensive and most celebrated of the kind in the world. In one year, the number of pens made by them has amounted to upwards of one hundred and eighty millions, and the weight of sheet steel consumed in their manufacture to not less than one hundred and twenty tons. A strip of thin sheet steel of the proper width and thickness, is first prepared, by careful rolling and annealing. In this state it is ready to be cut into pens by means of a press, in which are fitted the proper tools for cutting out the blanks. The use of the press is to give a regulated amount of pressure to the tools fitted to it. Two pens are cut out of the width of the steel, the broad part to form the tube; and the points are cut to such a nicety, that there is but little waste. The blanks are now taken to be pierced, and the little central hole and the side slits are cut by another press. These semi-pens are now placed in an annealing oven to make them softer, after which they are marked, by the aid of a die worked by the foot, which stamps the name of the maker on the back. The half-finished little instrument is then placed in a groove, and by a machine converted from a flat to a cylindrical form. This is called raising the metal. The pens are again placed in the muffle, packed in small iron boxes with lids, and heated to a white heat. They are then withdrawn, and suddenly thrown into a large vessel of oil where they acquire a brittleness that makes them almost crumble at the touch. The next process is cleaning, then follows tempering, which restores the pen to the required elasticity, and is accomplished by placing them in a large tin cylinder, open at one end, and turned over a fire in the same manner that coffee is roasted. To these operations succeed the final process of cleansing, scouring, grinding and slitting, all of which are very simple.

Trust only in the Lord.—Oh! what a great snare bright genius and extensive natural abilities are, to such as are deluded by Satan to trust in them, and presumptuously to imagine they are sufficient to answer every purpose for guidance and help, not only in temporal but spiritual things, without divine aid immediately communicated. I have met with no state more at enmity, or in greater opposition, to the Truth; nor from whose spirits more pain and distress are to be met with, than from these worldly wise and self-sufficient people, who no doubt would deride this observation, or anything that asserts an inward sense of things. They are very much out of the way of being reached unto and helped; therefore they are in great danger of being left alone, that they may wonder and perish. I sincerely wish that the tender-hearted, both youth and others, may be preserved from the infection of the poison of asps, which is under their tongues.—*John Griffith.*

Remains of a Mastodon.—Recently, in quarrying limestone, in a gorge, about sixteen feet from the surface, on the land of Eli Blackburn, in St. Clair township, Bedford county, nearly the whole skeleton of what was supposed to be a mastodon, was discovered by John Calihan. The leg bones were about fifteen or eighteen inches in circumference, and the others were about in the same proportion. After being exposed to the air, the bones all crumbled to dust, except the teeth, three of which were discovered. The enamel on these grinders is about one-fourth of an inch in thickness, and in an excellent state of preservation; the balance of the tooth is petrified, and much like soap-stone.—*Harrisburg Patriot.*

Selected for "The Friend."

Extracts from the Letters and Memorandums of our Late Friend, H. Williams.

"*Twelfth mo. 25th.*—Thy uncle Josiah gradually declines; each time I go to see him he appears still worse. This morning, on coming to his bedside, I thought he could not last the day through; we see and believe his end is near; his sufferings are very heavy, yet he bears them without a murmur, satisfied with all we do for him. It requires some strength of mind to behold all, without being able to help him. There seems some strength yet to wear away, I hope thou may behold him living once more. When the fever is low, he is quiet, easy, and sensible; his patience is sustained all through, which is a great favour. I do plainly see; though he has been largely afflicted these last four years, yet mercy has been mixed with it, and I have a belief in his case, that these afflictions, which are but for a moment, or have been but as for a moment, will work for him a far more exceeding and eternal weight of glory.

"We are poor creatures, and require much purging to fit us for the blessed kingdom. These solemn truths are humbling; may we keep them in remembrance for our benefit."

"Departed this life at his residence in Plymouth, Montgomery Co., Pa., on the 29th of Twelfth month, 1846, my dear brother Josiah Albertson, in the 58th year of his age. . . . It was a very solemn time; yet, amid it we were greatly consoled, in that mercy and kindness were afforded, and an evidence granted 'of a safe arrival, when all was over,' (as he expressed the day before)—also remarked in an impressive manner, 'I may say as James Simpson said to Nathan Harper, near his close—'I am about to mount the chariot.' He then related the circumstance of Nathan's calling to see James on his way to meeting, and on inquiring how he was, he replied as above—and in an hour he died. Truly an easy passage out of time was afforded the dear sufferer, and Best help enabling him to bear patiently his affliction, no murmur having escaped him, as we remember from first to last, during an indisposition of four years' duration."

"The interment of his remains was in Friends' burial-ground at Plymouth, the 30th. While gathered in stillness on that occasion at the house, my feelings were much tendered in taking a retrospective view of his life, and very clearly seeing the merciful compassion of a watchful Providence in laying him by, and waiting, truly 'waiting to be gracious;' not in the twinkling of an eye, as it were, cutting the tender thread of life, when perhaps unprepared, but helping through to the end. For which favour may we return thanks where alone it is due; and humbly endeavour so to walk the little time we may be spared, as to end well at last, and be entitled to a place in the mansions of rest."

Here may suitably follow a little testimony preserved of her father and mother, Jacob and Mary Albertson, who deceased at Plymouth, Montgomery Co., Pa.; the latter on the 29th of Eleventh month, 1825, in the 73d year of her age; the former on the 10th of Tenth month, 1833, in the 78th year of his age.

"* * * "She was to us a kind mother; my heart is tendered in the remembrance of her many cares and concerns for us her children, which rather increased in the latter years of her life. Her care of me when young, is sealed in my heart, where I have a testimony to bear to the good effect of early religious care; my desire was strong to be like those of my age in dress, &c., to which she yielded not, but endeavoured to strengthen my mind

against the remarks of those who lightly esteemed these things.

"Our parents were careful at all times to take us to religious meetings, and my mother took me to two Yearly Meetings with her when quite young, which to me was a time of favour; and instruction was scaled to my then tender mind, not yet forgotten. I have hoped we may remember this pious care extended to us by our parents, and not be slack in endeavouring to do our duty to our children and those under our care, which, with the Divine blessing, may be to them better than riches and they have cause, (as I have this day,) to thank us for their care."

Concerning her father, she writes:—

"* * * "He was always remarkable for his piety, but more so as he advanced in life. He will long be remembered by those who knew him; not only remarkable for piety, but humility, self-denial and benevolence. All his fellow-beings in any affliction, either outwardly or mentally, claimed his attention, as far as he could, sparing neither time nor money nor pains to serve them; and his children have need to be instructed by his example.

"His sight failed so much, that for several years before his death, he could not see to read, in which he had taken delight, and mostly in the Scriptures but his memory served him, and often, very often quoted passages, and applied them judiciously. . . . Encouraged us to the diligent attendance of meetings, and 'do,' he says, 'take care of the children.'

"For several months previous to his last indisposition, he appeared in a state of waiting; no looking or expecting to be long here; not frequently alluding to that period; and in recounting the mercies and tender dealings of the Lord with his soul, would be tendered even to tears. Ah my impression is, he had, indeed, 'washed his robe and made it white in the blood of the Lamb;'—and was finally admitted through much suffering, and in great mercy, 'into that kingdom whose inhabitants no more say they are sick.'"

The British Museum.—The London Spectator says: The crypt or cellar, and even the portico of the museum, are crammed with relics of classic antiquity, which have not only cost large sums of money, but have occupied the best talent and enterprise of scholars and explorers. The marbles from the tomb of Mausolus, and the mosaics from the palace of Dido have merely been exhumed and brought here to be buried again beneath antiquarian lumber, almost as effectually as under the sands of the desert. It is now about seven years since the museum received the fine sculptures which formed the monument of Mausolus—a work which employed the best sculptors of the time of Bryaxis, Leochares, Scopas and Timotheus, and has since been considered one of the seven wonders of the world. Yet these important objects have not been deemed interesting enough to be even mentioned in the guide book of the museum of this year's date.

A Go-between.—"There is perhaps not a more odious character than that of a go-between; by which we mean that creature who carries to the ears of one neighbour all the injurious observation which happen to drop from another. Such a person is the slanderer's herald, and is altogether more odious than the slanderer himself. By his officiousness he makes the poison effective, which else would be inert, for three-fourths of the slanders would never injure their object, but by the malice of go-betweens, who, under the mask of double friendship, act the part of double traitors."

A Year's Trade.

The annual statement of our foreign and colonial trade and of navigation shows that in the year 1859, the American continent with Cuba and the West Indies took £40,000,000 of our produce and manufactures; and India, Singapore, and Ceylon, with Australia and China, took £37,000,000 more. To these great countries we disposed of nearly £30,000,000 of our cotton goods and yarn out of the whole £48,000,000 exported. The United States took £4,600,000 of our cotton goods, £4,476,000 of our woollens, £2,160,000 of linens, and £1,568,000 of apparel and haberdashery. India, including Singapore, took £14,290,000 of cotton goods and yarn; China, only £3,190,000, and £700,000 of woollens; Australia, £1,870,000 of apparel and haberdashery, £790,000 of cottons, and £765,000 of woollens. For our iron we found our principal market in the United States (£3,000,000,) and also for our tin (plates) and our hardware (above £1,000,000 of each;) for our leather and saddlery in Australia (£1,000,000;) for our agricultural implements in Australia and in Russia; for beer in India (£777,378,) and Australia (£669,358;) for butter in Australia (£342,914;) for earthenware in the United States (£600,000.) The exports of our produce to Australia, £4,000,000 in 1852, were £11,000,000 in 1859, and those of India have doubled since 1855; to the United States they were not £12,000,000 in 1849, they were above £22,000,000 in 1859; to China, £1,537,000 in 1849; £4,457,000 in 1859. To New Zealand we sent £632,907 worth of our produce in 1859, not far from double what we sent only three years before. Our exports to the whole world made no progress in the year 1859. In most European countries the demand for our produce was slack. France took less upon the whole than in the previous year, though her demand for some articles increased. She took no less than 1,391,000 tons of coal, and £493,083 worth of copper. There was a considerable increase, however, in our trade with Sweden, Norway, and Denmark; and Russia took more of our produce by nearly £1,000,000, raising her demand for machinery to £1,000,000, and for iron to £1,200,000. Our entire imports for 1859 (£179,182,355) were not far from £15,000,000 above those of the previous year, and our exports (our own produce £130,411,529, foreign and colonial produce £25,281,446—in all £155,692,975,) were £16,000,000 above those of the previous year; and it must be borne in mind that the returns of the value of our imports include freight, the exports do not. In conducting this trade, 26,520 visits were paid to our ports by British vessels, and 22,351 by foreign. The totals require such figures to express them as were never until now employed to set forth a year's trade of a nation. The world beyond the seas, civilized and uncivilized, sent to our shores on an average every day, merchandise of the value of nearly £500,000, and to bring it to us nearly 1000 ships came into our ports every week. Our exports of produce and manufactures of the United Kingdom in the short space of eight years, 1852-59, have exceeded in value the capital of the national debt. In ten years they have doubled; in 1849, they were £64,000,000; in, 1859, they were £130,000,000. The enormous progress of some of our colonies and possessions of late years has more than restored the proportions sent to foreign countries and to British possessions to what they were twenty years ago—two-thirds and one-third; in 1840, foreign countries took £34,000,000, and British possessions, £17,000,000; and in 1859, foreign countries took £84,000,000, and British possessions, £46,000,000. The exports of our

produce in 1859, amounted to about £4 10s. per individual inhabitant of the kingdom; twenty years ago they were not £2, and ten years ago they were not £3.—*English Paper.*

EVENING PRAYER.

Selected.

I come to Thee, to-night,
In my lone closet where no eyes can see,
And dare to crave an interview with thee,
Father of love and light!

Softly the moon-beams shine
On the still branches of the shadowy trees,
While all sweet sounds of evening on the breeze
Steal through the slumbering vine.

Though gavest the calm repose
That rests on all—the air, the birds, the flower,
The human spirit in its weary hour,
Now at the bright day's close.

'Tis Nature's time for prayer;
The silent praises of the glorious sky,
The earth's glad orisons, profound and high,
To heaven their breathings bear.

With them my soul would bend
In humble reverence at thy holy throne,
Trusting the merits of thy Son alone
Thy sceptre to extend.

If I this day have striven
With thy blessed spirit, or have bowed the knee
To aught of earth, in weak idolatry,
I pray to be forgiven.

If in my heart has been
An unforgiving thought, or word, or look,
Though deep the malice which I scarce could brook,
Wash me from the dark sin.

If I have turned away
From grief or suffering which I might relieve,
Careless the cup of water e'en to give,
Forgive me, Lord, I pray.

And teach me how to feel
My sinful wanderings with a deeper smart,
And more of mercy and of grace impart,
My sinfulness to heal.

Father! my soul would be
Pure as the drops of eve's unsullied dew,
And as the stars whose nightly course is true,
So would I be to thee.

Not for myself alone
Would I these lessons of thy love implore,
But for each penitent the wide world o'er,
Whom thou hast called thine own.

And for my heart's best friends,
Whose steadfast kindness o'er my painful years
Has watched to soothe afflictions, griefs and tears,
My warmest prayers ascend.

Should o'er their path decline
The light of gladness, or of hope or health,
Be thou their solace, and their joy and wealth,
As they have long been mine.

And now, O Father, take
The heart I cast with humble faith on thee,
And cleanse its depths from each impurity,
For my Redeemer's sake.

Four Quaternions of Soldiers.—No book so richly rewards study as the Bible. The closer and more minute one's inquiries, the more striking often are the results.

The phrase quoted above may be cited as an instance. As a "quaternion" is a company of four, the casual reader would be apt to suppose that "four quaternions" is a mere periphrasis for sixteen, just as we say threescore and ten for seventy. But a more careful reading of the narrative shows that the expression is not a mere periphrasis, but is used advisedly. Let us look at the story a little more narrowly.

Herod, on a certain occasion, had seized Peter,

and resolved to have him executed on the following day. To prevent the possibility of escape or rescue, he ordered the prisoner to be guarded in the strictest manner practised in the Roman military imprisonment. This method was to chain the arm of the prisoner to the arm of a soldier. In case of escape, the laws of the service required the soldier to be put to death. This penalty effectually prevented collusion. Every other chance of escape seemed equally to be cut off. Even should the soldier fall asleep, any attempt of the prisoner to get away would awaken him. In the case of Peter, to make assurance doubly sure, we are told that he was chained to *two* soldiers, one to each arm. In addition to this, he was locked up in a cell, and the two soldiers with him. More even than this, it would seem that, at the same time, two other soldiers kept watch outside of the cell.

Here then we see why there was a quaternion. He was at the same time in the custody of *four* soldiers, two inside the cell, chained one to his right arm, and one to his left, and two outside of the cell keeping watch against any attempt at rescue. "Peter was sleeping between two soldiers, bound with two chains, and [also] the [two] keepers before the door kept the prison," that is, kept watch.

But why *four* quaternions?

The Romans divided the night into four watches, the first from six to nine, the second from nine to twelve, the third from twelve to three, and the fourth from three to six, or until the morning. This explains why there were four squads of soldiers assigned to this duty. Each quaternion was on duty during one watch, or space of three hours, and was then relieved by another.

This gives us also a pretty near approximation as to the time when the damsel Rhoda let Peter into the house where the disciples were assembled praying for him. A casual reading would lead to the supposition that this occurred some time in the early part of the night, say eight or nine o'clock in the evening.

Let us see. "Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter." These soldiers had good reason to be uneasy. They knew well the rigor of the Roman discipline. In fact, they were all that very morning ordered to execution for allowing Peter to escape. Does this throw any light upon the time when he escaped? In which watch of the night was it? Not in the first, not in the second, not in the third, for in either of these the discovery would have been made when the watch was changed, and the fresh relay of soldiers came to take charge. It was then in the fourth watch, between three and six o'clock in the morning, that Peter's rescue occurred. It was these last four who were thus miraculously overpowered with sleep, and who woke only at day-light to find their prisoner gone.

That prayer-meeting, then, must have lasted nearly all night, for they were still in session when Peter reached the house.—*S. S. Times.*

Railroad Accidents in 1860.—There were seventy-four accidents on the railways of the United States last year, by which 57 persons were killed, and 315 wounded. This does not include accidents to persons not on the cars. The number killed last year was less than half that of any year since 1852, and the number wounded was also less. There has been a gradual decline in the numbers of killed and wounded for eight years, indicating more care by experience. In the past eight years there have been 977 accidents to trains, by which 1166 were killed, and 3926 wounded.

Polycarp.

Selected.

"The Lord will give strength unto his people."—Ps. xix. 19.

Deeply encouraging is this precious promise to the true christian; and never will the needed support fail him who pleads it before the mercy-seat of God, when the soul is cast down and disquieted with sin, weary with the warfare within and the troubles from without. When, in perplexities and anxieties, the burthened heart exclaims, "How shall I meet this trouble? how shall I stand when the temptation comes?" then, poor and helpless as you are, lay hold with faith on these words, claim the promised strength, and never will you be sent empty away.

This has been the experience of all God's people, from the earliest days to the present; in this strength were the saints and martyrs enabled to meet their fiery trials; and in the same strength must the daily cross be taken up and borne.

Among many bright examples that might be chosen to illustrate this truth, the calm bearing of Polycarp, on his trial, may be selected. When he was apprehended, and was on his way to the tribunal, the Irenarch Herod, and his father Nieces, met him, and taking him up into their chariot, began to advise him, asking, "What harm is it to say, 'Lord Cæsar,' and to sacrifice, and be safe?" At first he was silent; but, being pressed, he said, "I will not follow your advice." They then treated him abusively, and thrust him out of the chariot, so that, in falling, he severely hurt himself. But he, still unmoved, as if he had suffered nothing, went on cheerfully, under the conduct of his guards, to the Stadium. When he was brought to the tribunal, there was a great tumult as soon as it was generally understood that Polycarp was apprehended. The proconsul then began to exhort him:—"Have pity on thy own great age; swear by the fortune of Cæsar; say, 'Take away the atheists.'" Polycarp, with a grave aspect, beholding all the multitude, waiving his hand to them, and looking up to heaven, said, "Take away the atheists." The proconsul urging him, and saying, "Swear, and I will release thee. Reproach Christ." Polycarp said, "Eighty and six years have I served him, and he hath never wronged me; and how can I blaspheme my King, who hath saved me? I am a christian; and if you desire to know the christian doctrine, assign me a day and hear." The proconsul said, "Persuade the people." Polycarp answered, "I have thought proper to address you, for we are taught to pay to powers appointed by God all honor which is consistent with a good conscience." "I have wild beasts," said the proconsul, "I will expose you to them unless you repent." "Call them," replied the martyr. "Our minds are not to be changed from the better to the worse; but it is a good thing to be changed from evil to good." "I will tame your spirit by fire," said the other, "since you despise the wild beasts, unless you repent." "You threaten me with fire," said Polycarp, "which burns for a moment, and will be soon extinct; but you are ignorant of the future judgment, and of the fire of eternal punishment reserved for the ungodly. But why do you delay? Do what you please."

And thus did this aged saint, in the strength given by the Lord to his people, meet and embrace his bitter martyrdom; and in the same strength and spirit, may we calmly and meekly bear our appointed trials, knowing that no temptation has fallen on us, but such as is sent by a wise and loving Father, who will, according to our day, impart to us the needful strength.

Havoc of Life by War.

It is difficult to conceive what fearful havoc war has made of human life. Some of its incidental ravages seem to defy all belief. It has at times entirely depopulated immense districts. In modern as well as ancient times, large tracts have been left so utterly desolate, that a traveller might pass from village to village, even from city to city, without finding a solitary inhabitant. The war of 1756 waged in the heart of Europe, left in one instance no less than twenty contiguous villages without a single man or beast. The Thirty Years' War, in the seventeenth century, reduced the population of Germany from twelve millions to four millions—three-fourths; and that of Wurtemberg from five hundred thousand to forty-eight thousand—more than nine-tenths! Thirty thousand villages were destroyed; in many others the population entirely died out; and in districts once studded with towns and cities, there sprang up immense forests.

Look at the havoc of sieges—in that of Londonderry, twelve thousand soldiers, beside a vast number of inhabitants; in that of Paris, in the sixteenth century, thirty thousand victims of mere hunger; in that of Malplaquet, thirty-four thousand soldiers alone; in that of Ismail, forty thousand; of Vienna, seventy thousand; of Ostend, one hundred and twenty thousand; of Mexico, one hundred and fifty thousand; of Acre, three hundred thousand; of Carthage, seven hundred thousand; of Jerusalem, one million!

Mark the slaughter of single battles—at Lepanto, twenty-five thousand; at Austerlitz, thirty thousand; at Eylau, sixty thousand; at Waterloo and Quatre Bras—one engagement, in fact—seventy thousand; at Borodino, eighty thousand; at Fontenoy, one hundred thousand; at Arbela, three hundred thousand; at Chalons, three hundred thousand of Atilla's army alone; four hundred thousand Usipetes were slain by Julius Cæsar in one battle, and four hundred and thirty thousand Germans in another.

Take only two cases more. The army of Xerxes, says Dr. Dick, must have amounted to 5,283,320; and, if the attendants were only one-third as great as common at the present day in Eastern countries, the sum total must have reached nearly six millions. Yet, in one year, this vast multitude was reduced, though not entirely by death, to three hundred thousand fighting men; and of these only three thousand escaped destruction. Jenghis-khan, the terrible ravager of Asia in the thirteenth century, shot ninety thousand on the plains of Nessa, and massacred two hundred thousand at the storming of Kharasm. In the district of Herat, he butchered one million six hundred thousand, and in two cities with their dependencies, one million seven hundred and sixty-two thousand. During the last twenty-seven years of his long reign, he is said to have massacred more than half a million every year; and in the first fourteen years, he is supposed, by Chinese historians, to have destroyed not less than eighteen millions; a sum total of over thirty-two millions in forty-one years!

In any view, what a fell destroyer is war! Napoleon's wars sacrificed full six millions, and all the wars consequent on the French Revolution, some nine or ten millions. The Spaniards are said to have destroyed, in forty-two years, more than twelve millions of American Indians. Grecian wars sacrificed fifteen millions; Jewish wars, twenty-five millions; the wars of the twelve Cæsars, in all, thirty millions; the wars of the Romans, before Julius Cæsar, sixty millions; the wars of the Roman Empire, of the Saracens and the Turks, sixty millions each; those of the Tartars, eighty millions; those of Africa, one hundred millions!

Dr. Dick says, that if we take into consideration the number not only of those who have fallen in battle, but of those who have perished through the natural consequences of war, it will not, perhaps, be overrating the destruction of human life, if we affirm, that one-tenth of the human race has been destroyed by the ravages of war; and, according to this estimate, more than fourteen thousand millions of human beings have been slaughtered in war since the beginning of the world. Edmund Burke went still further, and reckoned the sum total of its ravages, from the first, at no less than thirty-five thousand millions.—*Advocate of Peace.*

1751. As the want of proper persons amongst Friends qualified for school masters hath been the occasion of great damage to the society in many places, as thereby well disposed Friends are deprived of opportunities for the education of their children in a manner consistent with a religious concern for their welfare, and have been necessitated to send them to those of other persuasions; whereby the tender minds of such children have been in great danger of being leavened into the language, customs and habits of the world, from whence it is difficult afterwards to reclaim them; we desire Friends would attend to this important point, and in their Monthly Meetings assist young men of low circumstances, whose genius and conduct may be suitable for that office, with the means requisite to obtain the proper qualifications; and, when so qualified, afford them the necessary encouragement for their support.

Census Items.—It would require a population of about 368,000,000 in the present States and territories, to settle them in a density equal to that of Massachusetts. Michigan shows a population of 750,000. This is a gain upon 1850 of over 350,000, and upon 1854 of 250,000. The population of California, it is estimated, will not exceed 400,000. In eighteen cities and towns in Connecticut, the population shows a gain of 27,000. Iowa reports a population of about 600,000, a gain of over 46,000 since last year. The population of Indiana is 1,347,000. Ten years ago it was 990,258. Vermont, according to the census returns, has receded 5000 in population. The census returns of Washington territory show 9000 inhabitants. The population in New Orleans, by the late census, is stated at 170,766. The population of Nashville, Tennessee, is 23,713. In 1850, it was 11,518.

Josiah Coale, upon his death-bed, and soon after George Fox prayed by him, rose up with the help of his friends, and sitting on the side of the bed, addressed to them with affecting power the following exhortation: "Well, friends, be faithful to God, and have a single eye to his glory, and seek nothing for self or your own glory; and if anything of that arise, judge it down by the power of the Lord God, that so you may stand approved in his sight, and answer his witness in all people; then will you have the reward of life;" and at the same time said Stephen Crisp, "Dear heart keep low in the holy seed of God, and that will be thy crown forever." A little afterwards fainting, and being supported by his friends, he departed in their arms, as one falling into an easy sleep; full of consolation he passed into immortal life; at the age of forty-five years and two months.—*Gough's History*, 2d vol., pages 235 and 236.

It is the wisdom of a christian not to be angry when rebuked, nor to be proud when praised. This is the remedy against both. "Be clothed with humility." 1 Pet. v. 5.

From the Leisure Hour.

Algiers.

Since the complete subjugation of the Algerine territory by the French, and the comparative freedom from wars and rumors of wars against the outlying tribes, the city of Algiers has presented attractions to travellers and visitors from the north of Europe, on many and various accounts. The advantages which its equable climate affords to invalids suffering from pulmonary complaints have made it, as a winter residence, the rival of Madeira and Egypt, of the isles of the Mediterranean and the south of France—over all which places it possesses, or is said to possess, certain claims to superiority. Numbers of invalids now annually winter in Algiers, where winter, in one sense of the word, is unknown, and return to more northerly latitudes when the hot weather announces its approach. Facility of access has probably much to do with the popularity of this ancient haunt of pirates as a modern watering-place. Owing to the perfection of locomotion along the whole line of route, a traveller leaving London on the Monday morning, may find himself comfortably settled in lodgings in Algiers before Saturday night, at a cost, if he choose to be economical, not much exceeding ten pounds—having crossed the Mediterranean in a passage of little over forty hours' duration. First-class steamers make the voyage from Marseilles three times a week; the fares are moderate, and the accommodation to be met with is excellent.

The appearance of the city, reeling on the side of a lofty hill, with its face towards the sea, is, through the medium of engravings, familiar to most readers. When it was in possession of the pirates, its outward purity, as seen at a distance, formed a striking contrast to its real internal filth and fetor. All that, however, is now done away; under French management the streets of Algiers are clean as the Boulevards of Paris, and there are no grounds of complaint on the score of dirt. Hotel accommodation of a good class is, however, remarkably dear—an inconvenience which is balanced by the fact that excellent lodgings are plentiful and reasonably cheap. Provisions also are cheap, with the exception of tea, which is not only exorbitantly dear, but vile in quality. Coffee of the finest is sold at the cafés at a half-penny the cup; fish is abundant and low-priced; meat is somewhat dearer; game is plentiful; and all kinds of fruit and vegetables are profuse in quantity and moderate in cost.

The population of Algiers numbers seventy thousand, and perhaps there are few cities on the face of the earth where, in proportion to their numbers, they are more various in character and in race. The majority of the lower orders pass most of their time out of doors, and the stranger need only betake himself to the Place Royale, the favourite lounge and promenade of the city, to see them in all their variety. The spectacle here to be met with, is thus described in Davies's "Algiers in 1857."

"Men of all nations," says — Davies, "meet here at all hours of the day, clad in every imaginable costume, from the garb of old Gaul to that of the Faubourg St. Honoré, from the bournous of the Sahara to the cocked hat and epaulets of martial France. Here may be seen Grand Turks, whose heads are surmounted by turbans as broad as their shoulders; Mufitis or Mahomedan judges, buried in the endless folds of their white head-gear, which, from its evenness and precision, resembles a mighty cotton ball wrought and wound in Manchester; the Algerine Jew, in his purple and gold suit, with patent leather high-heeled shoes,

white stockings to the knee, and an amber-headed cane in his hand, of all excoombs the greatest; princes of the land, with hewers of wood and drawers of water; French ladies, in the last full fashion of the Parisian season; negresses, in a cotton wrap of serimpy dimensions, with unclad piceannies slung and pouehed like young possums at their baek; and, lastly, fair Mauresques, enveloped in snowy attire, who, were it not for their beautiful eyes, whose sparkle cannot be veiled, might be mistaken for ghosts passing to and fro silently and mysteriously among the human crowd, but taking no part in its affairs.

"The Arab of the desert and the Kabyle of the mountains are lying at full length on the ground within a few yards of you, and display a set of limbs worthy of Hereules. Suddenly a sound strikes on the ear, which attracts their earnest attention: the Arab and the Kabyle spring to their legs, and the Moor, lowering his pipe, blows out a last whiff in deference to the call. It is the cry of the Muezzin, summoning the faithful to prayer; and if ever a Mussulman is roused from his habitual lethargy, it is to obey the law of his prophet; he washes in haste, and hurries to the mosque. Five times during the night and day, the Muezzin mount the minarets, and, in a loud, sonorous tone, proclaim the hour of prayer. Men of strong lungs are selected for the office, and far and wide over the city the sound is heard, like that of a tenor bell,

'Swinging low with solemn roar,
Over some wide-watered shore.'

In the stillness of night the invitation to worship God falls on the stranger's ear with the most impressive effect, for the sound, if it waken the sleeper, will awaken his conscience as well. He hears the Mussulman pattering in the dark street on his way to the mosque, and then his thoughts turn inwards, 'How do I serve God?' The comparison, if it do not make him a better man, will only add to his condemnation; the inhabitants of Tyre and Sidon will take precedence of him on the last great day; 'for unto whomsoever much is given, of him shall be much required.'

Of genuine Turks there are now very few remaining in Algiers. After the conquest of the country by the French, the major part of them sold their possessions and retreated to Tunis and Alexandria—leaving behind them, however, a mixed race, called Kouloulgis, the offspring of their marriages with Algerine women.

The Moors, who formerly were of high importance, are at present the most depressed of the inhabitants. The position of the poorest among them is rather that of beasts of burden than of men; they carry the heaviest loads, and drag ponderous wagons, under a burning sun, and live at the same time on the merest refuse. Their destiny is, however, to a great extent, of their own election, for they are the laziest fellows living, with the exception, perhaps, of the lazzaroni of Naples. They will never work until driven to it by hunger, and will stave off that by tobacco and sleep as long as possible, ere submitting to the drudgery of labour. They are, on the whole, fine-looking fellows, above the average stature, powerfully built up and brawny of limb, with a full dark eye, aquiline nose, and a complexion of clear olive—not black, as Englishmen are apt to suppose them. The wives of the lower class Moors lead a miserable life, which is but one protracted struggle with famine. Among the better class, however, the ladies, if they have few reasonable pleasures, have fewer cares. Shut up from all eyes in their houses, or closely veiled when they go abroad, they come in contact with no improving society, and remain all their lives almost as ignorant as children. Mar-

riageable at fourteen, they are bought by the husband at a price regulated by their personal charms; but if by the end of two years they bear no offspring, they are returnable to their parents, and the husband may reclaim a certain amount of the purchase-money. Of late years, the effect of French influence is visible upon Moorish society; some of the women have refused to be sold in marriage; others have broken through their habits of seclusion, and accepted invitations to the parties of the Governor-General's lady; while a number of young girls, not far short of two hundred, are receiving gratuitous instruction in the arts of reading, writing, and needlework, at the school of Madame Luce, a French lady, who has heroically devoted her time and talents to the amelioration of their lot.

A considerable proportion of the population are Jews. Under the Turkish regime they were hated and oppressed, and condemned to the use of a particular costume, but being protected by the French government, they now enjoy every social advantage that good subjects can desire. They are consequently prosperous, and are by no means careful to conceal the signs of their prosperity. They dress in gorgeous apparel on Saturdays and fete days; the women are a mass of gold and silk, and the men are bedizened with braid and crimson and blue cloth.

(To be concluded.)

New Birth unto Righteousness.—Blessed, therefore, are they who are sincerely concerned to know the new birth, which is to be born from above, that they may inherit the kingdom of heaven. But, alas! though heaven be desired by many, how few of the sons of men are willing to walk in the way that leads unto it. No, no; they are for an easy path, in which they may live unto themselves; they like not the cross though they would have the crown. Oh! how are many spending their time in vanity. Some, in a voluptuous course of life, feeding themselves without fear; others take excessive pains in attiring their bodies with their changeable suits of apparel, to the dishonour of the Lord; nay, to such a pitch of excess are many come, that as one saith in a discourse on this subject, relating to superfluity of clothing, "Here is the end," saith he, "of all their fashions and recreations, to gratify the lust of the eye, the lust of the flesh, and the pride of life; clothes that were given to cover shame, now want a covering for their shameful excess; and that which should remember men of lost innocency, they pride and glory in."—*Preface to Piety Prompted, by T. Raylton.*

Wooden Shoes.—In the agricultural districts in Europe, wooden shoes are almost universally worn. In New York city, especially at Castle Garden, among the Germans and other immigrants, they may be heard as well as seen almost every day. Recently their manufacture has been introduced into this country, and the wearing of them is rapidly on the increase. A large establishment is in operation at Springfield, Mass., where wooden boots and shoes are made. They are said to exclude water better than leather, and are becoming largely in use with Germans, miners, foundrymen, and other workmen.

As when we charge a vessel, the more ballast we put in, the lower it sinks, so the more love we have in the soul, the more we are abased in self. . . Let its depths be manifested by our readiness to bear the cross, the humiliations, the sufferings, which are necessary to the purification of the soul.—*Madam Guyon.*

1703. Under a deep sense that pride, and the vain customs and fashions of the world, prevail over some of our profession, particularly in the excess of apparel and furniture, this meeting doth earnestly recommend, that all who make profession of the Truth, take care to be exemplary in what they wear, and what they use, so as to avoid the vain customs of the world, and all extravagance in colour and fashion; and keep themselves, in respect thereof, spotless and blameless, adorning their profession in all modesty and sobriety.

Oil Stories.—A practical man of business, who has industriously examined the Pennsylvania oil regions, says that the reports of large returns are inflated by those holding land; that instead of wells yielding twenty-five to thirty barrels per day, five to eight is a nearer amount; that the wells fail soon after being worked; that where one succeeds, two fail; and he believes that two hundred thousand dollars more have been spent than produced in the oil region.

THE FRIEND.

FOURTH MONTH 20, 1861.

The Yearly Meeting of Friends held in Philadelphia, is still in session when this number goes to press. The number in attendance is not quite so great as on former occasions. Some account of its proceedings will be given in our next number.

SUMMARY OF EVENTS.

The events now transpiring in the United States, are of so much greater moment than in any other quarter, that we shall devote the whole of the space appropriated to the summary to domestic occurrences. These alas, have been of a most melancholy character, presaging the immediate commencement of civil war.

Fort Sumpter.—On the 8th inst., an authorized messenger from the President of the United States informed Gov. Pickens and Gen. Beauregard at Charleston, that provisions would be sent to fort Sumpter peaceably, if possible, otherwise by force. Gen. Beauregard communicated this information to the Secretary of War of the "Confederate States," and, on the 10th, received a telegraphic despatch from the government at Montgomery, directing him to demand the evacuation of the fort, and, if this was refused, to proceed to reduce it. The demand was accordingly made on the 11th, and not being complied with, the batteries of fort Moultrie, Cumming's Point, fort Johnson, the floating battery, &c., which had been constructed so as to command fort Sumpter, opened fire upon it early the succeeding morning. The bombardment was kept up through the day and at intervals throughout the following night, inflicting great damage on the fort, dismounting several of the guns, and setting fire to the barracks and officers' quarters. On the afternoon of the 13th, Major Anderson surrendered unconditionally. None of his men were killed, and only five wounded, but the rest were worn out, and physically incapable of continuing the contest, having been exhausted chiefly by their exertions in contending with the flames.—A Charleston despatch says, that Major Anderson and his men will be sent by the steamer Isabel to New York. Two U. S. war vessels—the Pawnee and Harriet Lane—were off Charleston harbor during the bombardment of fort Sumpter, but took no part in the engagement.

Fort Pickens.—Gen. Beauregard, who made the military arrangements by means of which Sumpter was so quickly reduced, has been ordered to conduct the attack on fort Pickens. The naval expedition, which recently sailed from New York, was, it appears, intended to strengthen this fort. At the latest dates, a large force of the Confederate troops were assembled in the vicinity, and an attack upon it was likely to occur at any moment.

Proclamation of the President.—On the 15th inst., the President issued the following:

"Whereas, the laws of the United States have been for some time past, and are now, opposed, and the execution thereof obstructed in the States of South Carolina, Georgia, Alabama, Florida, Mississippi, Louisiana, and Texas, by combinations too powerful to be sup-

pressed by the ordinary course of judicial proceedings, or by the powers vested in the marshals by law.

"Now therefore, I, Abraham Lincoln, President of the United States, in virtue of the power in me vested by the Constitution and the laws, have thought fit to call forth, and hereby do call forth the militia of the several States of the Union, to the aggregate number of seventy-five thousand, in order to suppress the said combinations, and to cause the laws to be duly executed. The details for this object will be immediately communicated to the State authorities through the War department.

"I appeal to all loyal citizens to favor, facilitate and aid this effort to maintain the honor, the integrity and the existence of our National Union, and the perpetuity of the popular government, and to redress the wrongs already long enough endured.

"I deem it proper to say that the first service assigned to the forces hereby called forth, will probably be to repossess the forts, places and property which have been seized from the Union, and in every event the utmost care will be observed, consistently with the objects aforesaid, to avoid any devastation, any destruction of, or any disturbance of peaceful citizens in any part of the country.

"And I hereby command the persons composing the combinations aforesaid, to disperse and retire peaceably to their respective abodes within twenty days from this date.

"Deeming that the present condition of public affairs presents an extraordinary occasion, I do hereby, in virtue of the power in me vested by the Constitution, convene both houses of Congress. The Senators and Representatives are therefore summoned to assemble at their respective chambers at twelve o'clock, noon, on Thursday, the 4th of July next, then and there to consider and determine such measures as, in their wisdom, the public safety and interest may seem to demand.

"In witness whereof, I have hereunto set my hand, and cause the seal of the United States to be affixed.

"Done at the City of Washington, this 15th day of April, in the year of our Lord, one thousand eight hundred and sixty-one, and of the Independence of the United States, the eighty-fifth.

(Signed.)

"ABRAHAM LINCOLN.

"By the President.

"WM. H. SEWARD, Sec. of State."

The Virginia Commissioners.—On the 13th, the commissioners from the convention had an interview with the President of the United States. His answer which was given in writing, was simply a statement that he will endeavour to act according to the inaugural programme, hold the public property, and defend it, waging no war against the seceding States, and maintaining the defensive. He further stated that the postal accommodations might probably be withdrawn from those States.

Preparations for War.—The following are the requisitions of the President upon the Governors of the several States for military to act in the defence of the Union. New York is called on to furnish 17,000 volunteers; Pennsylvania, 16,000; Illinois, 6,000; Indiana, 6,000; Missouri, 4,000; Kentucky, 4,000; Ohio, 3,000, &c., amounting in the aggregate to 75,000 men. On the 15th, the Legislature of New York passed a bill appropriating \$3,000,000 to equip thirty thousand volunteers, in addition to the present State force, and the Governor issued his proclamation accordingly. Prompt measures were also taken in Pennsylvania, Massachusetts and other States to furnish the contingent required of them. The banks of Philadelphia promptly offered the Governor the use of all the funds required for the purpose. In Maryland, the feeling appeared to be of a divided character. It was declared on one hand, that there would be a determined opposition to the passage of Northern troops through Baltimore—yet the prevailing sentiment was in favor of sustaining the U. S. government. The course of Virginia remained doubtful. On the 13th, it was openly stated in debate in the convention, that the Southern army would march through Virginia to the North, and thousands would join them. Active preparations were being made at Washington to repel the apprehended attack from that quarter.

The Southern Confederacy.—The capture of fort Sumpter is stated to have produced a state of wild excitement at Montgomery. A formal declaration of war against the United States was expected as soon as the Congress could be called together. In a speech made by Walker, the Secretary of War, he declared his belief that the Confederate army would soon have possession of Washington. A despatch of the 15th states that parties in New Orleans had offered to take the whole of the Confederate State Loan of fifteen millions at par. Another states that Gov. Magoffin, of Kentucky, and Senator Breckinridge had given assurances of their sincere sympathy with the South, and that thousands of men were

under arms, and ready to move at a moment's notice from the War department at Montgomery. It should, however, be borne in mind that the telegraphic offices are in the hands of the secessionists, and in this time of madness and folly are not wholly reliable, the statements being, probably, highly coloured, if not false.

What our neighbours think.—When the intelligence of the bombardment of fort Sumpter reached Halifax, the Legislature, amidst intense emotion, passed the following resolution by an unanimous vote. "Resolved, that this House has heard with the deepest sorrow and regret of the outbreak of civil war among their friends and neighbours in the United States; that this House, without expressing an opinion upon the points in controversy between the contending parties, sincerely lament that those who speak their language, and share their civilization, should be shedding each other's blood, and desire to offer up their fervent prayers to the Father of the universe for the restoration of peace."

Southern Anticipations.—Information having been received at Montgomery, that Virginia would probably very soon secede, Vice President Stephens telegraphed in reply, should Virginia unite with the Southern Confederacy, it is understood that President Davis will vacate his seat at Montgomery, and the Vice President will assume his duties, and make Richmond the head quarters within ten days. Gen. Beauregard will be made second in command. Gen. Bragg will take care of Pensacola, by authority. Gen. Pillow has just arrived here, and offers President Davis a division of the Tennessee troops.

The Effect in the Northern Slave States.—The President's Proclamation has, it is said, produced a strong feeling of indignation in Virginia, North Carolina and other States. Their secession is said now to be almost inevitable.

RECEIPTS.

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Philad., Fourth mo. 17th, 1861.

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Philad., Second mo. 5th, 1861.

MARRIED, on the 14th of Third month, at Friends' Meeting-house, Wilmington, Del., REUBEN SATTERTHWAITE, of Burlington Co., N. J., and MARGARET A. STAPLER, of the former place.

DIED, on the 20th of Third month, 1861, RACHEL, widow of David Mickle, in the eighty-fourth year of her age; an esteemed member of Woodbury Monthly Meeting, N. J. This dear Friend endured a very painful illness, with the calmness and patience becoming a Christian.

—, on the 22d of Third month last, ELIZABETH, wife of Amos Evans, in the seventy-eighth year of her age; a member of Haddonfield Monthly Meeting, N. J.

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THE FRIEND.

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Henry Hall.

For "The Friend."

(Continued from page 258.)

During a visit made in the year 1832, to some of the meetings of Philadelphia Yearly Meeting, I write as follows, viz :

"Mansfield, Ninth month 1st, 1832.

"Truly, I think an awful responsibility rests on some of the promoters of the schism. They have come out in open violation of the commands of Him, whose kingdom is not of this world, and whose servants cannot use violence, even to secure themselves their civil rights. The humble faithful followers of the Lamb, whose allegiance to him is pure, are bound to observe the command, 'all things, whatsoever ye would that men should do to you, do ye even so to them.' But Friends have been deprived of their meeting-houses and other conveniences, by those who have departed from the faith of their ancestors. Their fruits manifest of whom they are, and from whence their faith comes. Many who are in their ranks have been deceived, and are to be pitied, seeing they are in danger of partaking with them of the plagues of their selfishness, undue liberties and other hurtful things, the fruits of unbelief. If ever the tender minds, who are among them, partake of the heavenly sap which flows from the true vine, and bring forth good fruit, they must come out and be separate from them; and that there are tender hearts among them, I have no doubt. Never before now, whilst contending for the faith once delivered to the saints, have I felt more grateful for the privileges which are to be enjoyed in our religious Society; and I esteem an invaluable favor to possess true faith in 'Jesus Nazareth, King of the Jews;' who suffered under Pontius Pilate, who rose again from the dead, and ever liveth to make intercession for us, and who is the preserver and protector of his people."

"Pleasant View, New Jersey,
Ninth mo. 15th, 1832.

"Reproof is sometimes administered by favors unmerited; and whilst thinking of past omissions and deviations, sufficient, as Job said, to humble me, and cause me to 'repent and abhor myself in dust and ashes,' I have thankfully to magnify and adore the Majesty of heaven, who fainteth not, nor groweth weary; but whose hand, plentifully sup-

plied with blessings, is reached forth liberally to distribute, in order to strengthen and uphold the feeble, who have no might of their own. During several successive nights past, after considerable suffering from a pain in my eye through the day, I have enjoyed refreshing sleep, and waked with thankful feelings of peace, flowing gently as a river in my heart. And although sleep is nature's restoring balm, yet I have at times resisted its renewed offers, in order to enjoy the comfort of revived promises to the faithful, recorded in the Holy Scriptures; revived, I say, because they occur to my memory with an evidence that they flowed from a Divine, inexhaustible source, not only to be read, but enjoyed also. To acknowledge unmerited favors is proper; but this should be accompanied with humble resolutions to endeavor to remember them with desires to give thanks even in tribulation, rejoicing that our Redeemer liveth; a joy unspeakable and full of glory; 'for eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.' These things are hid from the wise and prudent of this world; from those who are not willing to learn of Him, who is meek and low of heart. Such, relying on the honors or riches, or pleasures of the world, are not the babes to whom they are revealed, and who obtain their nourishment from the fountain of Divine consolation."

"1832. The 24th of Eleventh month, accompanied by John Gurney, I set out to visit Friends of Purchase Quarterly Meeting, and next day being the first of the week, we were at the meeting at Poughkeepsie, and, in the afternoon, attended the burial of a young woman, the last child of a respectable family not Friends, to which all the ministers in the town, without distinction as to profession, were invited. A meeting was held, in which several testimonies were borne to the pious and exemplary life of the deceased; and the youth were affectionately invited to walk in the ways of religion. It was a solemn time, in which the distinction of sectarian views was absorbed in the desire for the religious welfare of all, and much sympathy was felt for the bereaved parents, who had followed the remains of several of their beloved children to the silent grave, within a short time."

"On Fourth-day afternoon, we rode to the residence of the late Robert Underhill, whose widow was absent from home, but the children entertained us kindly. The house seemed solitary to me, having spent much time there, in days past, when the urbanity, cheerfulness and unfeigned love of dear Robert, rendered the visits truly pleasant. He was indeed a valuable Friend, and a firm believer in the truths of the gospel. Next day attended Croton meeting, which, notwithstanding its reduced numbers, was a good meeting: the drift of the ministerial labour, was to encourage the little company, from the simile of a tree which had been divested of its withered branches, on which new and vigorous shoots were seen to put forth, that flourished and grew and brought forth fruit. After this favoured season, we rode to the house of our ancient Friend, Moses Sutton, who, with his valued

wife, as a father and a mother in Israel, with a few other Friends in this place, remains firm, steadfast and immovable in the faith of the gospel, abounding in love unfeigned, and in dedication to the cause of Truth. We had a satisfactory meeting next day, in their house."

"We attended the Monthly Meeting of Purchase held at Mamaroneck, on Fifth-day the Monthly Meeting at Shappaqua, and on Sixth-day that at Amawalk, and, in the evening, appointed a meeting to be held at the house of Moses Smith at Bedford, expecting to set out in the morning for Oblong and New Milford. But in the night, I felt my mind turned homewards, my way seeming closed up from proceeding toward the east, and in the morning, we set out accordingly. When we reached the mountains, we found the snow several inches deep, whilst below the highlands the ground was scarcely covered—the further we rode the deeper we found it, and were informed that to the eastward it was so deep, that the roads would have been impassable with our carriage. I was thankful for having attended to the impressions made on my mind, which turned me homeward, fully believing it was the pointing of the good Shepherd, who put me forth, and continued to guide me through the course of the visit, and by whose power my mind was made to sympathize with the few Friends left to support the Lord's cause in these parts, and to labour for their encouragement."

"I continued through the winter mostly at home, the severity of the weather having such an effect upon my enfeebled frame as to prevent my attending several of our meetings at Stanford. In the Fourth month, 1833, I set out to attend the Yearly Meeting to be held in Philadelphia, and taking passage with Philip Hoag in the steamboats, we reached that city in nineteen hours from Poughkeepsie. On First-day, was at Newtown meeting, in New Jersey, where I was comforted in meeting with several young people, who were commendable in their appearance, and whose consistent conduct affords hope of a succession of labourers in the church; such as are concerned to keep up their meetings, and support the testimonies given us as a people to bear, in this day of great declension from primitive purity, which is obvious among the descendants of some of the worthies in our Society, as well as too generally among other professors."

"The Yearly Meeting opened on the 23d, and, in several of the sittings, I found strength afforded, in feelings of much love to the brethren, to labour for the encouragement of the devoted; and also great freedom in gospel love to invite the dear youth to enlist in the cause of Truth, that so they might be weaned from the world, and strengthened to breathe in humble petitions to God omnipotent, for preservation from its customs and entanglements; for where the power of religion is submitted to, it prepares us to say respecting all these, 'Vanity of vanities, all is vanity.' The Lord hath no pleasure in the death of him that dieth, and in great mercy he is pleased to offer life and salvation, even unto those who are treading the paths which lead down to the chambers of death."

After speaking of attending another meeting, he says:

"It was not so satisfactory as I could have desired, through the efforts of some, who were zealous to press their own views beyond the true unity, which ever preserves in humility and a due regard for the judgment of exercised labourers in the church. I am more and more confirmed in the belief, that the wisdom of men is foolishness with God; and when relied upon in managing the concerns of the church, frequently leads into confusion, and as often wounds the unity, which sweetens labour in the Lord's cause, and makes brethren near and dear unto one another.

"In the Eighth month, 1833, with the concurrence of the Monthly and Quarterly Meetings of Stanford, I left home to perform a visit to some of the meetings in Pennsylvania and New Jersey. My health being but poor, and the cholera prevailing in the city of New York and some other places, it appeared to my friends as well as myself a serious engagement; but believing that the putting forth of the great Shepherd of the sheep was to be relied upon, I left my dear family and concerns, without any dread of the consequences, and proceeded to Poughkeepsie, where I met with Smith Upton and his devoted wife, Sarah M. Upton, and her companion, Matilda Coleman, who had set out to visit Friends in some parts of Ohio and Indiana. The consideration of the toil and exposure to which they would be subjected, in this long journey in the heat of summer, undertaken from a belief of its being of Divine requiring, caused me to view my undertaking with cheerfulness. I arrived in New York early next morning, and the city exhibited the gloom of solitude, rather than the hum of business, which was so observable when I was here in the Fifth month. I took passage in the steamboat, and reached Rahway, where I met Richard Hartshorne, and was greeted by him with the cordiality of true christian friendship, and in the fellowship of the gospel of peace. I entered on the service which drew me from my home, by attending their Monthly Meeting held at Plainfield, the day following the Quarterly Meeting for business, and afterward one for worship; in which meetings the cementing influence of gospel love was very precious, an endearing affection engaging the minds of Friends toward each other, in which they encouraged one another to press toward the mark of the prize of their high calling of God in Christ Jesus."

"We went to Burlington, and attended the Quarterly Meeting. Here Henry Warrington met me, and accompanied me to all the meetings belonging to the Quarter, except one; also to the meetings on the sea coast, belonging to Haddonfield Quarter. At Tuckerton, we lodged at David Mapps', a coloured man, who with his wife manifested a commendable zeal for the cause of Truth, and appeared cheerfully to do what they could to sustain and encourage their fellow-members, in supporting the testimonies we have to bear for the promotion of righteousness and peace; being at all times ready to open their doors for the accommodation of those who travel in the work of the ministry—to me their house was a quiet resting place. At Haddonfield, I was joined by my brother-in-law, Benjamin Cooper, who accompanied me to the meetings of Haddonfield Quarter; after which we went to those in Salem Quarter, where I had an opportunity to sympathise with the dear Friends, who had been engaged to sustain the doctrines of the gospel, and to support their meetings."

(To be continued.)

To be good and disagreeable is high treason against virtue.

A Day in a Rice Plantation.

To many of your readers, doubtless, the mode of planting and cultivating this great article of food, is as much unknown as if it were only grown in the East Indies. All, however, are acquainted with its excellent qualities as a nourishing diet.

The plantation which I visited was that of T. D. Meares, of Brunswick. The broad, flat piece of ground, of many acres, extends along the river, and out upon adjacent creeks; the land is divided into "tasks" by ditches running through in every direction, though mostly crossing each other at right angles. No plows are used, the whole work being done with a short hoe and a long, narrow one. When a set of hands are put into one of these tasks, they must smooth it off, make the little trench rows, sow the seed, and cover it, all in the same day. The tasks are really given to one; as, for instance, it is the work of one to smooth so much ground; of another to trench after him; of another to sow the seed, and another to cover it. The numbers of these tasks make a field; this field is not fenced in, but surrounded by a large ditch and embankment. These are designated as No. 1, 2, 3, &c., and contain 10, 15, or 20 acres. There is no fencing, the great body of land, containing a number of fields, being surrounded by a large canal.

Having given you a faint idea of how the land lies, we will see how it is cultivated. In the fall, after rice is cut, as soon as perfectly dry, the stubble is burnt off. Sometimes the weather will not allow this, then it remains, and is chopped under in the winter. In the Twelfth month, the whole land intended for cultivation is gone over with the hoe, breaking clods, &c. In the Third month, the planting season begins, and from that time onward is the rush. As soon as a field is planted, it is covered with water, and so remains until the rice is pretty well grown. The water is then let off, and soon after the field is gone over with the hoe, to chop out grass, and work the rice. This is done twice before the crop ripens. The irrigation is managed so that when one field is under water, another may be dry. Several hands are constantly employed in clearing out ditches, and stopping the leaks in embankments.

Every kind of bird is a lover of rice, and an enemy to the interests of the rice-planters, but the one most dreaded is the rice-bird. It is a small bird, of darkish-brown color, with a sharp, stout bill, with which it grasps the stalks of rice, and squeezes the milk from it as effectually as if done with a pair of nippers. The only means of getting rid of them is by powder and shot; and though thousands upon thousands are killed, they still appear as thick as at first. During the season of killing, hogs and dogs upon the plantation get fat. The negroes are provided with guns, and stand upon the banks and shoot, from morning until night.

When a flock of these birds come down near a rice field, they swoop down with a noise like thunder, and the beautiful rice stalks fall down before them, as does the rice before the reaper's hook. Left to themselves, but few hours would suffice to clear the field. But half a dozen muskets scare them off for a time. But few who do not live in that section, have an idea of the immense damage which they do to the rice planters, and I suppose there is no means of correct calculation, as they never fail to appear, though more numerous some years than others. T. D. Meares informed me that last year he consumed thirty-five kegs of powder in shooting them, and that one year he had used as much as fifty kegs. The shot was in proportion.

Of late years an extensive trade has grown up

in the rice straw. The scarcity of hay and the inferiority of the article brought from the North, induced T. D. Meares some years ago to try cured rice straw, to put up with clover and salt and water. It succeeded well, and for that which he sent to market, he found a ready sale. Other planters adopted it, and the rice straw is now very generally used as a food for horses, &c. Though by no means equal to the hay which you have and is everywhere in the West, yet it is far superior to the Northern apology for hay, which has so long been an article of food in the Cape Fear region.

The plantation of T. D. Meares is one of the oldest upon the river—there are fields in it which have been planted regularly for over forty years, and still produce luxuriantly. The machine for cleaning the rice is of the best pattern. The rice is sold by the planter in the husk, then passes through the rice mill, and is exposed for sale as we eat it upon the table.—*Salisbury Watchman*.

1758. All in profession with us, are warned and fervently entreated, that they be careful to avoid being in any way concerned in reaping the unrighteous profits arising from the iniquitous practice of dealing in negroes or other slaves; whereby in the original purchase, one man selleteth another, as he doth the beast that perisheth, without any better pretension to a property in him, than that of superior force, in direct violation of the gospel rule, which teaches every one to do as they would be done by, and to do good to all; which is the reverse of that covetous disposition, which encourages those poor ignorant people to perpetuate their savage wars, in order to supply the means of this iniquitous traffic, whereby great numbers of mankind, free by nature, are unjustly subjected to inextricable bondage. Their possessors have often been observed to become haughty, tyrannical and barbarous; corrupting the minds of their children, and debasing their morals, to the unspeakable prejudice of religion and virtue, and the exclusion of that Holy Spirit of universal love, meekness and charity, which is the unchangeable nature, and the glory of christianity.

How the Cars are Lighted with Gas.—The Pennsylvania Railroad Company have their cars lighted with gas. This gas, the Pittsburgh Chronicle says, is supplied at Altoona, where the company makes it, the coal being quite handy for that purpose. The gas is received from the works pumped into receivers, under very high pressure and, by means of pipes, is conducted from the stationary receivers to the cars, and there enters a receiver on each car, seven feet six inches high fourteen inches in diameter, and which, with a pressure of five hundred to six hundred pounds contains sufficient to supply two six feet and one three feet burner from sixteen to eighteen hours or one round trip. The use of gas proves satisfactory to the passengers.

Religious Retirement.—This, our dear friend dwelt much in retirement, believing that, in frequently waiting in secret before the Lord, our spiritual strength would be renewed; and we become thence enabled, in our intercourse with each other to witness preservation from indulging in vain and trifling conversation. It was also her religious concern to be preserved from feeling hardness, or bitterness towards her fellow-creatures; believing the more we dwelt in the Spirit of the blessed Jesus, the more we should be enabled to stand before our enemies; often expressing, that "meekness is our christian's armor."—*Memorial of Sarah Cresson*

From the Leisure Hour.

Algiers.

(Concluded from page 263.)

The traveller new to Algiers is startled at the number of one-eyed people he encounters among the lower and labouring classes. This is the result of ophthalmia, the scourge of the northern coast of Africa, which half-blinded whole battalions of Napoleon's armies when he invaded Egypt, and to this day works sad ravages upon the nomadic section of the population. The irritating cause is the fine sand of the desert soil, with which the atmosphere, at certain seasons of the year, is heavily charged.

The immense army maintained in Algiers, not only diverts the finances of the government from their legitimate application to the encouragement of settlers and the improvement of the country, but it operates morally with a dire effect upon the industrial classes with which it comes in contact, and renders them averse from regular industry. This vast army is, or is supposed to be, necessary as a safeguard against the Kabyles, a warlike people, the descendants of the ancient Numidians, who, numbering among them 150,000 fighting men, inhabit a mountainous district lying between Algiers and Constantine. This sturdy people have cost the French invaders no end of blood and treasure. Not being governed by any single chief, but fighting in irregular bands and choosing their own leaders, they could not be subdued in the mass. They practise war with savage cruelty, torturing and mutilating the prisoners who fall into their hands; but they are an industrious race, and produce admirable manufactures of various kinds. Their gunpowder is equal to the best European; their cloths and carpets rival the staples of Yorkshire and Kidderminster, and they make their own warlike arms and implements of industry; they are, further, careful tillers of the soil, painfully cultivating every rood of land which is not hopelessly barren. At the present time the major portion of the Kabyle tribes have acknowledged the supremacy of the French; and the traveller in Algeria may roam from one end of the country to the other with perfect safety.

The conveniences, the recreations, and the amusements which Algiers offers to the visitor, are more numerous than he might be led to imagine. There are points in the neighbourhood of the city from which the grandest and most picturesque views may be obtained, and there are public and promenade gardens of equal beauty, possessing floral attractions of the rarest kind. In the Rue Bab-el-oued, omnibuses are always waiting to take the visitor where he chooses, at a fare of twopenney half-penny, and they will start at any moment, taking the chance of picking up passengers on the way. A favourite resort is the village of St. Eugene, about a mile from the city on the north side; this is the Richmond or Putney of Algiers, whither the toil-worn citizen is given to retire for pastime after the fatigues of the day. On the road to St. Eugene are the hanging gardens of Marengo, where crowds of people from almost every nation under the sun meet of an evening, to luxuriate in the flowery shades and enjoy the music of a military band. Again, within the distance of a league, on the other side of St. Eugene, is Boudjareah.

"It is a short but charming ride for an afternoon, and presents the most extensive and finest view in Algeria. When the atmosphere is clear, the whole distance of the Melijda plain, ninety miles in length, is distinctly seen; several of the principal towns of the province lying beyond the plain, on the edge of the little Atlas and the great Kabyle mountains, Sidi Ferruch, where the French

first landed; Staouëli, where they fought their battle, and where the Trappist monastery is now established; the line of march followed by the victorious French army; the ancient Casbah and the fair city at its feet, are all visible to the naked eye. Then, if you turn to seawards, there is the blue Mediterranean, with Fort-de-l'Eau, Cape Matifoux, and other objects of interest and beauty in the distance. The view must be seen to be appreciated, for it is impossible for pen or pencil adequately to describe it."

Then, in another direction, there is the famous Jardin d'Essai, or Trial Garden, established by the French Government to test the applicability of the climate to those exotic plants likely to be useful to the colony. This garden is three miles from the city, or about twenty minutes' ride by omnibus, and is much frequented by numbers in search of health or quiet relaxation. The grounds are admirably tilled and tended, and form so vast a magazine of botanical specimens that years might be spent in exhausting their resources.

Another object of interest in the neighbourhood is the Maison Carrée, an ancient fort at the distance of seven or eight miles, where an ancient Roman bridge, as firm now as it was a thousand years ago, crosses a rapid stream. But the chief lion of the surrounding district is the Monastery of Staouëli, a Trappist society, established on the spot where the French fought their first decisive battle after landing. This society consists of ninety members, including all grades, from the highest French noble to the humblest peasant: they are a band of voluntary prisoners on the silent system, who trust to win the favour of God by ignoring their duty to man, and who profess to have found the peace of the christian in abandoning the christian privilege of doing christian work.

All the above places of interest, and many more are readily accessible—most of them by means of public carriages, at a trifling cost. If a private conveyance be needed, the visitor can hire a carriage and pair at the rate of twenty-pence an hour, or if he prefer a steed, he may have a good saddle-horse for five shillings a day. An omnibus for a large party may be engaged equally cheap, and, owing to the strict regulations in force with regard to drivers, neither impertinence nor extortion is to be feared from them.

In the article of game for the chase, Algeria is rich enough to satisfy the longings of the most inveterate sportsman. In the marshes, the water-fowl rise in flocks at the sound of the gun: at Koleah, thirty miles from Algiers, woodcocks and wild-fowl of various kinds were found in such abundance, that fifty-head of them were killed in a few hours. Quails, snipes, grebes, herons, bustards abound, and partridges are in some places so plentiful that the Arabs knock them down with sticks. For our modern Nimrods there is also much more exciting sport. The wild boars in some of the forests literally swarm, notwithstanding that they are hunted and slain by hundreds, both by Africans and Europeans. Then there is the hyena, savage and skulking, but desperate at bay—the panther, cruel and cunning, and of all hunted quarry the most difficult to kill—and the African lion, the monarch of the desert.

A favourite sport among the Arabian aristocracy is the chase of the ostrich. The ostrich is hunted by Arab steeds, who run him down by mere fleetness of foot; they must, however, be well trained and in high condition to do this, or the bird will distance them in the race and leave them out of sight. Like the English fox-hunter, the Arabian in pursuit of the ostrich mounts a second horse when his first is blown, and he posts

his relay with a thorough knowledge of the running of his game. When the bird is run down in the chase, the hunter taps him on the head with a stick, and he is dead. The feathers are a valuable prize, and are exchanged by the hunters of the desert for corn. The flesh from the bird's breast is cooked in cutlets, and is accounted a dish fit for royalty.

But the sport of sports, strange to the modern English gentleman though familiar to his forefathers, is that of hawking—a pastime which, on the southern confines of Algeria, is pursued with much ardor and ceremony. Four kinds of hawks, one of which is the famed Barbary falcon, are used for the purpose, and trained with consummate craft and ability. On the open plains of the Sahara there are facilities for the sport such as few countries can afford. The docility of the birds, the rapidity of their flight, and their fatal swoop, are marvels not only of perfection in themselves, but of man's ingenuity in appropriating them to his purposes, and thus asserting the dominion given to him "over the fowls of the air and every living thing that moveth upon the earth."

With so fine a climate, with such exquisite scenery, and with so many attractions of various kinds in its neighbourhood, we need not be surprised that Algiers has become a cherished resort of Europeans in easy circumstances, or that English families have there located themselves permanently. The heights in proximity to the city and fronting the sea, are the special locale of our countrymen, who, in handsome villas high above the sea level, and open to the sea air, find the climate agreeable the whole year through.

1758. Let us ever keep in remembrance, that it is under the immediate teaching and influence of the Holy Spirit, that all acceptable worship is performed, and all true gospel ministry supplied—that this pure and powerful influence, in vessels sanctified and prepared by the Divine hand, is the essential qualification to that work—that as the gift is divine, the service is freely and faithfully to be discharged, without any view to reward from man; and therefore should we voluntarily, either by open or collusive means, contribute to the maintenance of such as preach for hire, we should be guilty of inconsistency in practice, by supporting, as ministers of Christ, those whom we do not believe to be sent by him, and upholding them in a conduct contrary to his command, which is, "Freely ye have received, freely give." This practical opposition to the divine law, we cannot but look upon as denying him before men, and therefore in us antichristian.

Machinery.—At a supper given by the proprietors of a chair manufactory to their employes in Oswego, New York, recently, it was stated as an illustration of the expedition of making a chair, that those in which the company were seated, three hundred in number, were made that very day by thirteen hands, in just one hour and thirteen minutes.

Cost of the Agitation.—The Salem (Ala.) Register thinks there is not a public work, a single branch of business of any kind, a single department of human enterprise in this country, or one single individual in it but has suffered more or less by the present agitation. The loss to the country, it thinks, can scarcely be less than a thousand millions of dollars.

Piety is the brightest ornament, and the best safeguard of youth.

For "The Friend."

John Barclay.

The following remarks penned in the Fifth month, 1817, are deserving the serious consideration of our younger readers especially:

"I think I have heard a remark, made by some amongst us, tending rather to the injury and prejudice of them that give place to the sentiment,—namely, that persons should not let their outward profession and appearance outstep their inward and real condition and character. This sentiment sounds very well, and perhaps is sound with some qualifications. It is, however, in the neighborhood of error; and therefore should be cautiously received and acted upon. For, verily, the reason why I or any others have adopted a strict appearance in dress, address, or other particulars, is not that we thought ourselves better than those who have not found this strictness expedient for them; nor is this strictness of profession among men, any certain or safe mark of taking up the cross of Christ.

"The cross that we have daily to take up, as followers of a crucified Saviour, is a spiritual cross, a cross to our appetites, passions, affections and wills. The crucifying power will, no doubt, after cleansing us from all manifest wickedness, cleanse also and purify our very thoughts and imaginations, our very secret desires and latent motives; and amongst these, will it also destroy 'the lust of the eye, and the pride of life,' with all the fruits and effects thereof, which have crept into, and are so apparent, in the daily conduct of men of the world. Thus no doubt remains with me, but that if we, as a society, were more universally subject to the operation and purifying power which we profess to believe in, there would be found more strictness even in minor matters than is now seen, and greater necessity for circumspection, seriousness, and a continual standing in awe."

A Sparrow Caught by an Oyster.—The Birmingham Daily Post narrates the following incident, which occurred on the premises of — Potter, fishmonger, Dale-end, Birmingham, England:—A neighbour, passing through the yard, observed a sparrow fluttering in a frantic manner on the top of a heap of oyster-shells, as though struggling to release himself from the unpleasant detention. He found that the leg of the poor bird had been caught firmly in the grip of a young oyster which was attached to the outside of one of the discarded shells. He at once took his prisoner into Potter's shop, where the singular bird trap was opened with a knife, and the bird released. It is supposed that the oyster had opened its pearly jaws for air, and that the feathered wanderer, whilst hopping merrily past, accidentally, but too surely, "put his foot in it."

Safety in suffering.—Afflictions, tribulations, trials, persecutions, are not to be fled from, but to be borne and passed through in the way to the kingdom; into which, the entrance is, through many of these; and Christ saith, he that will be his disciple, must take up his cross daily, and follow him. Now, persecution for Christ, is part of the cross, which the disciple must not run away from, but take up, and follow Christ with. Yea, the apostle is very express, (2 Tim. iii. 12.) "Yea, and all that will live godly in Christ Jesus, shall suffer persecution." Safety is in standing in God's counsel; in bearing the cross; in suffering for the testimony of his truth; but if at any time, there be a fleeing of the cross, (whether inward or outward,) without God's direction, the evil spirit is thereby let in, his part strengthened, and the life weakened. —Isaac Penington.

O! FEAR NOT THOU TO DIE.

Selected.

Oh, fear not thou to die—
Far rather fear to live for life
Has thousand snares thy feet to try,
By peril, pain, and strife.
Brief is the work of death;
But life—the spirit shrinks to see
How full, ere heaven recalls the breath,
The cup of woe may be.

Oh, fear not thou to die—
No more to suffer or to sin—
No snare without, thy faith to try—
No traitor heart within;
But fear, Oh, rather fear
The gay, the light, the changeful scene,
The flattering smiles that greet thee here,
From heaven thy heart to wean.

Oh, fear not thou to die—
To die and be that blessed one
Who, in the bright and beauteous sky,
May feel his conflict done—
May feel that never more
The tear of grief, of shame, shall eome,
For thousand wanderings from the Power
Who loved and called thee home.

Condition of Jamaica.

The following is from a report in the Patriot, of an address made in London, by — Underhill, lately returned from a year's visitation of the Island:—

"To show that the negroes were not squatters and improvident, he need only state the fact, that three-fifths of the cultivated land in Jamaica is the *bona fide* property of the black people. Estimating the value of the land at £3 10s. an acre, these men who were but recently slaves, had accumulated landed property worth £1,050,000. Valuing the houses they had built at only £10 each, the sum expended on their cottages would amount to £600,000. Suppose the furniture of each house worth only £3—about half the real value—would make £180,000. Then they possessed horses, mules and carts, that might be put down at £50,000; and the sugar-mills, some 5000 in number at least, belonging to the black people, were worth at least £10 apiece—giving £48,980. It was not true that the moral and respectable people were gaudily dressed, for in fact the congregations were as suitably dressed as in England. Put down the value of their clothes at £1 each person, it would give £386,000. There were deposited in the savings-banks in Jamaica £49,399. This would make the sum total of £2,358,000—and that was far below the mark. The produce of their industry was shown to amount to a sum of £2,250,000, which was a fact in itself that proved they were not an idle people; and illustrations in abundance might be supplied of their progress in social comfort. After adducing facts upon this and other points, — Underhill proceeded to say that the people had built some 220 chapels, in which there were churches numbering 53,000 communicants; an eighth part of the entire population. The average attendance on public worship, leaving the state churches out of the question, was 91,000, a fourth part of the people. In the schools there were 22,000 scholars, or one-third of the children. The people raised every year for religious purposes £22,000, and that, not by the aid of the government, but voluntarily."

Men love to act from their own judgment, and are most inclined to those that are of the same opinion with themselves; but if God dwell in our hearts, we shall find it frequently necessary to abandon our own sentiments for the sake of peace.

Valley of Baca.

Who passing through the valley of Baca make it well.—Ps. lxxiv. 6.

The valley here metaphorically spoken of, is situated in the northern part of Palestine. It is extensive, stretching from the Mediterranean towards the upper end of the sea of Gallilee, and is famous for the multitude of its mulberry trees. The Arabic name is *Buha'a*, which has the same signification as the Hebrew *Baca*. Henry S. Osborn in his late work on Palestine, says: "The word *Baca* originally signified neither 'weeping' nor 'mulberries,' as has been supposed to be the meaning in this passage, but simply 'distilling in drops' just as the same form in the Arabic at present signifies. This seems to be the radical meaning. But the desolate spirit, distilling its sorrows out in tears, suggested to the oriental imagination this term to describe 'weeping;' the tears being the drops distilled from a sorrowing heart, they were adopted as a secondary meaning of *Baca*. The mulberry tree, when bruised or pierced, always distils its sap out in drops—a fact which is familiar to many. This would naturally suggest the idea of tears." Thus the sentiment appears to be, 'Happy are they who, passing through the humiliation where weeping abounds, yet can make sorrow a source of refreshment.' The various meanings are doubtless all derivative from the signification given above."

The joy arising from sorrow is thus beautifully expressed in a cluster of the finest oriental figures: "Who passing through the valley of Baca make it a well; the rain also filleth the pools."

The Breweries of London.—Of the seventeen great London breweries, the house of Trueman Hanbury, Buxton & Co., stood last year at the top of the list, having consumed 140,000 quarters of malt, and paid to the excise £180,000, or enough to build two ninety-gun ships, at the usual cost of a thousand pounds per gun. The visitor in proceeding through this establishment realizes, perhaps, better than in any other place, the enormous scale in which certain creature-comforts for the use of the town are produced. As he walks by the huge boilers in which 1600 barrels are brewed nearly every day, or makes the circuit of the four great vats each containing 80,000 gallons of liquor, it closes himself among the labyrinth of 135 enormous reservoirs, which altogether hold 3,500,000 gallons—he begins to fancy himself an inhabitant of Lilliput, who has gone astray in a Brobdignagian cellar. There is a popular notion that the famous London stout owes its flavor to the Thames water; this, however, is a "vulgar error." Not even the Barclays, who are upon the stream, draw any of their supplies from that source, but it is got from wells, and those sunk so deep, that the and the Calverts, whose brewery is half a mile distant, upon the opposite side of the river, find they are rivals for the same spring. When one brewer pumps, it drains the wells of the other, and the firms are obliged to obtain their water on alternate days. Whether it is owing to the increase of the great breweries and other manufactories, which alone consume millions of barrels of water yearly we know not, but it is an ascertained fact that the depth of water in the London wells has for the last twenty-five years been diminishing at the rate of foot a year. "It is comforting to reflect," said one of the great brewers, "that the reason simply is because the water which used to be buried underground, is now brought up to fill the bodies, wash the faces, and turn the wheels of two millions and a half of people."—*Late Paper.*

For "The Friend."

A Fresh Water Spring at Sea.

The coast pilot of the revenue cutter Harriet Lane, reports the discovery of a boiling fresh water spring at sea, off the coast of Florida. He says the spring is situated twelve miles, north by east, from St. Augustine, Fla., and eight miles off shore. It boils up with great force, and can be described at a distance of two miles. When first seen, it has the appearance of a breaker, and is generally avoided; but there is no danger in the vicinity, as there is five fathoms of water between it and the shore. Ten fathoms of water are found to the seaward, but no bottom can be reached with the deep sea lead and thirty fathoms of line, in the spring itself. The water in the spring is fresh, and is by no means unpalatable. One peculiarity about this phenomenon is, that when the St. John's river is high, it boils up from six to eight feet above the level of the sea, and presents rather a forbidding appearance. This spring, it is supposed, has often deceived seamen in vessels, which have been hastily put about from, as it was thought, imminent danger, and reported seeing a "rock with water breaking over it." The Harriet Lane has passed through the spring several times, and water has been drawn from it by a bucket thrown over the side. The water was found to be drinkable, and free from any unpleasant taste or odor. Thus the supposed danger has become, as it were "a well of water in a thirsty land."

Selected for "The Friend."

Extracts from the Letters and Memorandums of our Late Friend, H. Williams.

To a young Friend under affliction.—"It is not for want of near feeling for thee, under a late proving dispensation, that I have not visited thee with a few lines, but feeling inability to touch the tender subject and not hurt, I thought better to leave thee in the hands of Him whose wisdom is unsearchable, and His ways a great deep; desiring thou might be enabled, though hard to flesh and blood, to say, 'Thy will be done:' (thou must, dear child,) we must come to this, and it seems to me the spirit is willing, but the flesh is weak, even now. So may He who comforts his people every where, and under all circumstances (those who look to Him,) comfort thee and sustain thee by day and by night, and give thee to believe that all things will work together for good."

"Dear ———, I have thought much about thee at times since seeing thee at ———'s, my impression then was, 'thou hast encompassed that mountain long enough:'—that exertion must be made while the day lasteth to come out of that gloom; thy countenance bespoke a contending against thy situation; I felt sorry, and have carried thee in painful remembrance. Now, do beg, even if the ability is small, like the poor publican, who could not even raise his eyes to heaven, but smote, &c., that mercy may be granted, and thy eyes anointed to see things in the true light;—not 'men as trees walking:' the same Power who gave sight to the blind, can help thee, and will help thee, and as rightly sought unto, will soften thy feelings with his tendering, endearing love, which will draw thee nearer thy great Helper, and all who dwell in the truth; that which separates and divides from the living seed, will have no entrance. I believe thou hast tried to love thy friends, yet a secret feeling, not right, has place, and I do know, we may be delivered from it, if in earnest; then throw aside and keep out thoughts which, in the first place, led thee into this trying path, and come humbly to the feet of our dear Lord who knoweth our frame and remembereth we are dust, and who on sincere

repentance, pities and forgives, heals and restores; so that true peace, (which thou hast not lately enjoyed,) may flow as a river. In near feeling and with earnest desires for thy preservation, I remain, dear ———, thy sincere friend."

"First mo. 4th, 1847.—I fail, not rapidly, but gradually; if some bracing change does not come about, I apprehend the spring will find me very weak. R. Scotten attended our meeting on First-day, in which he was concerned to open that passage where the prophet Elijah was commanded to anoint two kings, and Elisha prophet, in his room. Elijah came to where Elisha was plowing with twelve yoke of oxen, and he with the twelfth; the prophet east his mantle over him, he asked to take leave of his father and mother, then offered one yoke of oxen for an offering, burning the implements. No reserve, though it appeared, he was a man of business;—offered the oxen, and burned the implements,—*this* he several times came over; removing the things out of his way; then left all, and followed the prophet. Though few in number, and discouraging things attend, yet He who said where only two or three are met in my name, there am I in the midst. It was a lively communion."

"11th.—I received thy letter, and was glad thou could write. It is a wintry season with me; strippedness and desertion; a spring may come to me, and it may not; hope still lends her aid, which bears up from sinking. Beside many discouraging matters, which must be met and gotten through with somehow, each as they present close around us. Thou canst hardly think how much I miss our brother. Though lame and crippling, he was the strongest of us all, had his resources and energy of mind enough for action, and it was often very comforting and relieving: free and open, even anticipating my wants, and offering or opening a way to keep along. While some of us cannot say, 'we want him back,' after having, as we believe, passed the boisterous billows and landed safely; yet I for one feel a sadness and loneliness, a void, that can hardly be filled by any one left. So it is, time may change my feelings, but at present, it is as much as I can well bear."

"I was interested in thy account of ———'s labours in your little meeting, in its every-day dress. Truly it was a remarkable meeting, and her labour ought to have its due weight."

"The world and its treasures seems to have enclosed many in our Society in this day, who will, it is much to be feared, have to give their places and crowns to those who from high-ways and hedges will be called; for it is testified, the Lord's people must be a tried and a proved people."

"24th.—I am truly sorry for R. T.'s sickness, and can sympathize with ——— as a nurse. Ah! these are proving scenes, and we need a foundation to stand them; that I can express from some experience: may it have the effect all afflictions are intended, to bring us nearer to our heavenly Father, and of course refine and wean from terrestrial things. Close proving clears away the film, and lets us see clearly. There are many things to comfort and console under affliction; 'Whom the Lord loveth, he chasteneth,' &c. 'Affliction for the present seemeth not joyous, but grievous, nevertheless, it worketh for us,' &c."

"Your subscription for Ireland is wonderful! We raised a little, may it be owned as was the 'widow's mite.'"

"I am far from thinking we, in this land, are out of the reach of a similar calamity as poor Ireland and others: only think of the very poor wheat crops last season, in very many instances, and the

fine grass cut, but the continued rains spoiled entirely much hay; thus cutting off the staff of life from man, and the provender from cattle. It then, at the season, felt very serious to me, and now also in adverting to it. We as a nation are 'verily guilty,' and if as a nation we be chastened—no marvel. Justice will not always sleep."

Seasonable Hints about Personal Comfort.—

A thin shawl may be made warm by folding a newspaper inside of it. The paper is impervious to the wind and cold air from outside, and prevents the rapid escape of the warm air beneath it. Every one knows that the heat of the body is carried off much more rapidly in a high wind than in a calm. The wind blows away the heat evolved from the body, but in a perfectly still air this heat remains, and constitutes an atmospheric envelope so nearly of the same temperature with the body itself that the latter is not so quickly robbed of the natural heat.

A piece of silk oil cloth, stitched in the folds of a shawl, is more flexible than the paper, and will last a whole winter. It has the advantage of securing inward warmth without the additional weight of a thicker garment.

When you set out on a winter journey, if you are liable to suffer from cold toes, which many people do in spite of "rubbers," fold a piece of newspaper over your stockings, which you can readily do, if your boots or shoes are not irrationally tight. This is better than "rubbers," which are, in fact, very cold comforters in extreme, while they make the feet sweat in moderate weather. The main use of India rubber overshoes is to keep out water, and for that they are second only to a stout, water-proof, first-rate calf-skin boot. There is not a more villainously unwholesome article of wear made than the high-topped rubber boot. It makes the foot tender, especially in children, gives an ugly gait, and when left off in any weather, the wearer is liable to "catch cold." Saint Crispin is the best friend of the human foot, when his leather and stitches are honest.

The constitutional vivacity and temper of a person has much to do with his endurance of cold. For this vivacity is a sort of nervous fire that lessens the sensibility to outward impressions. An indifferent, milk and water person, without energy and force, is at the mercy of every cold blast that sweeps round the corner. He, and especially *she*, has no defence but to wear a dozen shawls during the day, and sleep under a pile of blankets at night. One, without any mental purpose, (unfortunately there are such,) though in vigorous health, is much more liable to catch cold than a spirited delicate body, bent on some positive pursuit.—*The Century*.

1730. It hath been a weighty concern on this meeting, that our ancient and honorable testimony against being concerned in bearing arms or fighting, may be maintained; it being a doctrine and testimony agreeably to the nature and design of the christian religion, and to the universal love and grace of God. This testimony we desire may be strictly and carefully maintained, by a godly care and concern in all to stand clear therein; so shall we strengthen and comfort one another.

Curious Geographical Fact.—Whales, it appears, have got into Behring's strait, after escaping harpooning in Baffin's bay. In one or two instances, a fish harpooned in the Atlantic has been captured soon afterwards in the Pacific. There can be only a short distance between them, as the whale cannot remain long under water.

A Stained Memory.

I think my letter will be mostly to boys, but how shall I persuade them to care for what I say? And, especially, how much will they care, when I urge something a great way off, in the future, as a reason for doing right now? A father was once urging his son to give up a certain wrong thing, and he wished him to feel the reason, as well as to be merely obedient, "because, my son, I do not want you to have a *stained memory*."

Now, many people feel that we may live as we please; it is not so much matter what we do now, if we only repent at last, or come right before we die. And others say, "Oh, young people must sow their wild oats"—that is, they must go some distance in the wrong road, in order afterwards to turn about and go in the right road.

Of course, young people cannot be like old people, who are quieted and sobered by all they have seen of life. Young people ought to have plenty of fun, but it should be innocent fun. And I wish we more generally felt and understood that true religion is cheerful and joyful—that if we are delivered from the power of sin and evil, we must rejoice and be glad. Said a little child to me, "I like Mr. G., he is not a bit religious, he laughs and says funny things." And yet Mr. G. was an earnest, working, cheerful christian.

Now this is what I want you boys to be. As you grow up, you will have many quiet hours, and your thoughts will turn backward, your memory will be at work—and, as it is pleasantest to remember pleasant things, therefore you should try to have only such to remember. As men grow older, they remember those things that happened when they were young, while later things may have faded away, having made less impression.

Now, don't do anything that will not be pleasant to think of—for, *you can't forget!* How miserable to have always evil things to look upon when you are alone! *A stained memory!*

A boy once fell overboard from a boat, and was nearly drowned. When he was restored and came to himself, he found that all the scenes of his life seemed to have come back to him, even those he had not thought of for years. And he said that in the minutes that he was under water, all his life came before him, the whole passing so rapidly, it seemed hours instead of seconds. So it may be, the great pages of the "book of remembrance" are the pages of our own memory, where nothing is lost, but all will come back, to make us happy or unhappy, according to the record we read.

Now every sin, every wrong thing, will leave a stain. I have seen people whose faces looked dark and distressed, and when they were alone or quiet, they did not seem happy; I always thought such people had not pleasant memories. It is like being in a room full of hateful pictures—whichever way you turn your eyes you see them, you cannot help it. The only way is not to have the pictures there.

Now, boys, there are reasons enough for not doing wrong, but is not this a strong one—Not to have a stained memory?—*Ernest.*

Evil Reports.—A writer in the *Presbyter* accounts, very ingeniously and justly, for the evil reports which are circulated to the injury of good people: "When Sanballat sent word to Nehemiah that there were certain reports in circulation concerning him, of an unfavorable character, Nehemiah replied, 'There are no such things done as thou sayest, but thou feignest them out of thine own heart.' How truly do these words describe much of the evil surmising there is in the world! Sanballat judged Nehemiah by what he would have

been himself, in Nehemiah's position. A drunken man often thinks every body else is drunk. Whirl yourself around on your heel until your brain is reeling, and all the world will seem to be whirled round you. Just so a corrupt mind thinks every-body else is corrupt."

American Forests.—The London Times' correspondent writes: "There is something in the ponderous stillness of these forests—something in their wild, torn, mossy darkness, their utter solitude and mournful silence which impresses the traveller in a new aspect each time he sees them—which awakes ideas of melancholy which I wish I could describe, though I cannot forget. In Upper Canada, the endless hills of pine give way at last, or at most stand thinly intermingled with gigantic beeches, tall hemlocks and ash, with maples, birch, and wild sycamore, the underwood of these great leafy hills. Mile after mile and hour after hour of such a route was passed—a deep black solitude, with here and there a vista opening up, showing the massive trunks, gray as cathedral ruins, which bore the rich canopy of leaves aloft. I call it leaves, for even the hurry of writing would not excuse its being called a canopy of green. The winter is closing in fast upon the sombre glory of the forests, and they stand in such glowing tints, such deep rich scarlets, as if the leaves were steeped in blood; such piles of glittering yellows, of pinks, and quiet faded mellow hues, that you gaze, lost in admiration, as bill after bill opens out in sheets of burning color, like the last grand shower of Nature's pyrotechnics before they close in frost and snow, and darkness, for the winter season.

"Crossley and other artists may paint an American autumn, but who can describe it? Look at the monstrous pine that was barked last year, and which, all dead and white, seems to spread its lean shrivelled arms abroad like fleshless bones, trying to stay its fall. Over the trunk a creeper comes, which, turned to pink, to purple, gold, and scarlet, by a few nights' frost, droops in festoons of color, like ragged, brilliant drapery; but so bright, so wild, and graceful in its quiet curves, that it seems at once both more and less than natural—the work of a decorator in its arrangement of colors, such as only Nature's colors ever give. In the foreground stands a clump of trees, clustering round in piles of gold, intermixed with wild sycamores of light quick green, red, purple, crimson, and almost blue. Behind are trees of every shade of autumn glory, from faded gold to almost black, while above towers the massive deep-green pine, unchangeable in its solemn features as Canada itself, with a host of umbrageous deserters round it in wrinkled brown and faded leaves of all hues, rustling to the wind with a sharp dry crackle as the "fall" comes on them. Let any one who can from such poor description imagine miles upon miles of this forest scenery bathed in all the tints of a stormy sunset, with hill and vale, mountain and river-bank deep swathed in gorgeous robes of hues like these, and he can then form a poor—though but a poor—idea of what North American scenery is during the Indian summer, that bright, quiet, treacherous forerunner of the severest winter in the world."

Rice as Food.—The quantity of rice consumed in the rice eating, eastern nations, has been estimated at three ounces per head per day, or seventy pounds per year. The population of these countries is estimated at 671,343,916 souls, and the rice crops at 62,176,062,000 lbs., 50 per cent. greater than the Indian corn crop of the United States.

Cast-Iron enamelled Water-Pipes.—The pipes which are employed to convey water in cities are made of cast-iron, and are very liable to rapid corrosion when placed in the vicinity of leaky gas pipes. To obviate this evil, cast-iron pipes for conveying water are now being made with imperishable surfaces by — Salt, of Birmingham. Cast-iron pipes thus treated will be more expensive at first, but cheap in the end, as they will last for a hundred years; whereas, in many situations, common cast-iron water pipes have to be renewed every seven years.

Do not think thou art better than others, lest, in the sight of God, who only knows what is in man, thou be found worse. Perpetual peace dwelleth with the humble, but envy, indignation, and wrath distract the heart of the proud.

THE FRIEND.

FOURTH MONTH 27, 1861.

PHILADELPHIA YEARLY MEETING.

The Yearly Meeting convened on the 15th instant; the meeting for Ministers and Elders having held its first sitting on the Seventh-day preceding. There were in attendance with certificates two Friends in the ministry—one from England the other from Michigan. Five of the representatives were absent when called, the cause of absence being generally indisposition in themselves or families.

After the minutes of the respective Quarterly Meetings had been read, the clerk informed the meeting that a copy of the printed General Epistle from London Yearly Meeting had been laid on the table by one of the correspondents. Several Friends expressed their desire or their willingness that it should be read; but the meeting adhered to the conclusion it had formerly come to, to discontinue epistolary intercourse with other Yearly Meetings, and the subject was passed from, to consider the propriety of reading the certificates of the two Friends in the ministry, before alluded to these certificates had not been read in the Meeting of Ministers and Elders. The whole subject was fully opened and discussed in the meeting during the latter part of the sitting on Second-day morning, the whole of the sitting in the afternoon of that day, and the morning sitting of Third-day. On the part of many Friends, there was an expression of a decided opinion, that a clause contained in the discipline, rendered it obligatory to have the certificates read; while others were of the sentiment that that clause of the discipline had been suspended in its action, by the conclusion of the Yearly Meeting to discontinue the correspondence with other similar meetings. The difficulties and discontent attending the present divided condition of the Society, were freely adverted to and generally deplored, but there appeared to be no way as yet, open to remove them, and for the meeting to maintain its testimony to sound doctrine and the principles of church discipline which it was bound to support. There was considerable contrariety of sentiment upon the various points presented; expressed generally in a proper manner and spirit.

On Third-day morning, the certificates were read many of the Friends heretofore opposing it, expressing their willingness, for the sake of peace, to submit thereto. The whole subject was then referred to the deliberate consideration of the representatives, who were desired to examine it in its various bearings, and, if way should open for it report next year, a course—should any such present—to be pursued relative to certificates or min

tes of Friends visiting the Yearly Meeting, so as to promote and preserve the harmony of our members.

The concluding minute on Second-day morning requested the representatives to convene at the rise of the meeting and agree upon the names of Friends to be proposed for clerk and assistant clerk during the present year. Both the clerk and the assistant earnestly requested that they should now be released from the stations they have so long filled. After the opening minute had been read in the afternoon of that day, one of the representatives reported that they had taken the requests to be released made by the Friends who had long served meeting, into consideration, and felt that it was a reasonable one, but the way did not open to bring forward others to fill their places, and they therefore united in proposing William Evans for clerk, and Samuel Hilles to assist him. The meeting approved of the nomination, and they were accordingly appointed.

Third-day afternoon.—The report of the committee having charge of the Boarding-School at West-town, setting forth the condition of the school during the past year, was read, and awakened a lively interest in the welfare of that seminary. As we shall publish this report in full, it is not necessary to speak particularly respecting it now. We may, however, remark, that the committee suggests in it a change in the course of study to be hereafter pursued by the pupils, and in the manner of their examination; they also propose that the vacations be so far extended, as to make the sessions uniformly twenty-two weeks in length. The several changes proposed were approved, and the committee to which the management of this important institution is intrusted, was encouraged to devote the necessary time and attention to it; and parents and guardians were afresh incited and invited to avail themselves for the children under their charge, of the benefits conferred at this school by the sound literary instruction imparted there, and the care exercised to preserve the morals of the pupils uncontaminated, and to imbue them with the religious principles and feelings of the gospel. It being the usual time for entering upon the appointment of a new committee to take charge of the school, a committee was appointed to bring forward the names of those they deemed suitable for the service.

A committee was appointed to examine and settle the account of the Treasurer for the past year, and to propose the sum necessary to be raised for the use of the meeting in the coming twelve months. The Treasurer requesting to be released, it was concluded to refer the matter to the same committee, who, if way opens for it, were desired to nominate a suitable Friend to take his place. Then adjourned.

Fourth-day morning.—The meeting entered upon the consideration of the state of its subordinate branches and members by the reading of the Queries and the answers sent up from them. Having proceeded as far as the Sixth Query inclusive; during which time, pertinent counsel and encouragement to more faithfulness in the support of our various religious testimonies were offered in the meeting, the meeting adjourned to four o'clock, P. M.

Afternoon.—The meeting met pursuant to adjournment. The consideration of the remaining Queries and answers was resumed, and the different subjects connected therewith, elicited further interesting remark.

The number of deaths of Friends in the stations of ministers or elders reported this year, was unusually large, and the advanced period of life to

which nearly all of them had arrived, was very striking. The removal from works to rewards of so many who had long borne the heat and burden of the day, and whose faithful and upright walking had contributed so largely to the strength and stability of the body, was felt to be a loud call upon those whom they had left, to engage with full purpose of heart in the cause of Truth and righteousness, and to seek for ability through the aid of the Spirit of the great Head of the church to maintain the principles and testimonies of Friends inviolate, and to promote one another's preservation and growth in the Truth.

The difference of practice in different Monthly Meetings in regard to the receipt and issuing of certificates of removal from or to members coming from or going into the limits of other Yearly Meetings to reside, now claimed the serious consideration of the meeting, and after a free expression of the different views entertained upon the subject, it was concluded to refer it to the deliberation of the representatives, and they were requested to report next year, should way open for it, any mode of action which, in their judgment, it would be right for the Yearly Meeting to adopt, and which would relieve the subordinate meetings and members from the difficulties attending this subject. Then adjourned until four o'clock to-morrow afternoon. Meetings for worship to be held at the different meeting-houses in the morning.

Fifth-day afternoon.—The meeting convened at the time adjourned to, and entered upon the consideration of the proceedings of the Meeting for Sufferings, as set forth in the minutes of that body, which were read.

From these it appeared that that meeting had been brought under a concern, on account of the many departures of the members of our religious Society, from a life and conversation consistent with the profession made by Friends; and in a feeling of affectionate interest in their welfare, had prepared an epistle addressed to the members of this Yearly Meeting, counselling and encouraging them to maintain the various testimonies entrusted to our support, and to conform in all things to the precious doctrines of the gospel in which Friends as a people have always believed; and had directed it to be laid before the Yearly Meeting for its judgment respecting it. The epistle was read, and being approved by the meeting, it was referred to the Book Committee to have a sufficient number printed to supply the members, to be distributed by the subordinate meetings.

In view of the serious commotions now agitating the community, and the threatening of civil war, which must necessarily produce great distress, and subject Friends to many trials of faith and obedience to the law of righteousness, the Meeting for Sufferings was desired to keep upon the watch, and to seek for wisdom and strength to stand forth in the support of our christian testimonies, and to strengthen the hands of our members in whatever trials may be permitted to come upon them.

There being a vacancy reported in the representatives of the Yearly Meeting in the Meeting for Sufferings, occasioned by death, a committee was now appointed to nominate a Friend to fill it. Then adjourned until ten o'clock to-morrow morning.

Sixth-day morning.—The committee appointed last evening, nominated a Friend to fill the vacancy in the Meeting for Sufferings, who, being approved by the meeting, was accordingly appointed.

The reports sent up by the Quarterly Meetings, relative to the care bestowed by their different subordinate meetings, in order to ascertain what

members may use spirituous liquors as a drink, and to labour with such for their preservation from the practice, were read, and introduced the meeting into a lively concern that all in its membership should be clear of participating in the use, however seldom—of intoxicating liquors. The whole number reported as having used them as a drink during the past year, was sixty-three; the most of whom had partaken of them only occasionally. Nine of these, and three others, have furnished them to those in their employ. The reports stated that to nearly all these cases, care had been extended, and that some had given reason to expect they would altogether abandon tampering with this dangerous beverage.

The subject was again recommended to the attention of the Quarterly and Monthly Meetings, which were earnestly desired to continue their inquiries among their members, and to bestow early and affectionate labour in this particular upon those who may be found delinquent; to impress upon them the obligation to observe, and the safety in observing entire abstinence from the use of spirituous liquors as a drink.

By the same means, the meeting was informed there are within its limits thirteen hundred and thirty-four children of a suitable age to go to school, of whom 164 have been attending the select schools—176 have been at West-town—355 at schools taught by members—148 at family schools—14 at Haverford—182 at schools not taught by members—248 at the Public District Schools, and thirty-six have been temporarily absent: there are eleven children of our members, of whose school education, owing to their residence being remote, nothing is known. The importance of a liberal, literary, and religiously guarded education for the children of all the members took hold of the meeting, and a strong desire was manifested that in every meeting or neighbourhood, Friends should be alive to the subject, and take the necessary care to insure the school education of their children being obtained under the tuition of consistent members; and that the advantages of West-town Boarding-School should be more generally rightly estimated and enjoyed by all our members. It was also desired, that where it was impracticable for the children of a neighbourhood to be sent to West-town, or to some other public school under the care of a Friend, that family schools should be resorted to, so that the children of Friends might be preserved as much as possible from the exposure to evil, incident to their attendance at the public district schools.

The committee to nominate Friends to take the care and oversight of West-town Boarding-School presented a list of names, which were called, and the selection being approved by the meeting; they were accordingly appointed to have the management of that interesting institution. Then adjourned until four o'clock, P. M.

Afternoon.—A report from the committee charged with the care of the Indians at Tunessassah, was read, giving an encouraging view of the condition of the settlement there, and of the efforts made by the natives to avail themselves of the boarding-school maintained by Friends, for the education of their children, as also of the counsel and assistance rendered them by the committee. A great difficulty attending the labours of the committee, arises from the want of suitable Friends to reside on the Reservation, and fill the stations of farmers, teachers, &c. It is earnestly desired, that where any feel an intimation of duty to give up a portion of time to this service, they may be encouraged to state their views and feelings to the committee, and stand resigned to labour for this poor people, in

whatever way may appear most likely to advance their true interest.

The report of the committee on the Treasurer's account was read, and the sum proposed to be raised for the use of the meeting during the current year was approved. The committee also proposed a Friend to succeed the former Treasurer, now released; who, being united with, was appointed to the service.

The business being all gone through, and the minutes read, the meeting settled into solemn silence, and after thus sitting for a short time, it concluded; to meet again at the usual time next year.

SUMMARY OF EVENTS.

The Coming War.—Fort Pickens has been reinforced, and has now a garrison of 800 men. The attack upon it had not commenced at the latest dates, but telegraphic communication with the South is now irregular. A large force of Confederate troops had been collected in the vicinity of Pensacola.

Harper's Ferry, Va.—The U. S. officer at Harper's Ferry having received intelligence that a force of 2500 troops had been ordered by Gov. Letcher, of Virginia, to take possession of the U. S. armory and public buildings at that place, and finding his position untenable, destroyed, on the 19th inst., all the munitions of war, arms, arsenal and buildings by fire. He withdrew his small command under the cover of night, and, almost in the presence of a large body of Virginians, retreated into Pennsylvania.

The Southern Confederacy.—On the reception of the Presidential proclamation calling upon various States for volunteers to defend the capital, recapture the U. S. fortresses, &c., Jefferson Davis, President of the Confederacy, issued his proclamation inviting all persons, who may desire, to apply for commissions, or letters of marque and reprisal, to enable them to act as privateers, and capture vessels belonging to citizens of the United States. A despatch from New Orleans states, that several vessels were being fitted up for that purpose, and would soon sail. Orders have been issued by the Navy department at Washington to the officers of the various United States vessels, that all persons found sailing under the letters of marque and reprisal issued by the Southern Confederacy, should be treated as pirates. President Lincoln has also issued a proclamation announcing a blockade of the ports of the revolutionary States. He says that a competent force will be posted so as to prevent the entrance and exit of all vessels from the said ports.

The War Spirit has been aroused into fearful activity throughout the entire land. As soon as it became obvious that the National administration was determined to maintain the authority of the United States in the seceded States, there appeared a general determination in the more Northern slave States to make common cause with them, and present a united South in opposition to the government. The Governors of Virginia, North Carolina, Tennessee, Kentucky, Missouri, &c., promptly and decidedly refused to comply with the President's requisition for troops, one of them, in replying to the Secretary of War, said that his State (Tennessee) would not furnish a single man for coercion, but 50,000 if necessary for the defence of their Southern brothers. The number of men under arms in the slave States is believed to be very large, and they are said to be well prepared for the contest, and eager for its commencement. On the other hand, the demand for volunteers has been freely responded to in all the free States; in various places many more men offering their services than were called for. All party opposition has ceased, and the spectacle is presented of the united North against a united South. There is also seemingly the determination on both sides that the struggle shall be sharp, short and final.

Maryland.—It had been threatened that the passage of Northern troops through Baltimore would be resisted, but some of the first detachments of volunteers from Pennsylvania were permitted to go through on their way to Washington, without molestation. On the 18th inst., a regiment from Massachusetts arrived, closely followed by a large number of volunteers from Philadelphia. The street through which the cars passed, was filled with an excited mob of angry men, who assailed the troops with stones and firearms, killing several, and wounding many more. The Massachusetts volunteers fired upon the mob, killing a number of persons, and finally got through and reached Washington, but

the Pennsylvanians who were generally without arms, were compelled after much ill usage, to return to Philadelphia. Gov. Hicks subsequently informed the Governor of Pennsylvania by telegraph, that no more troops would be allowed to pass through Baltimore. The bridges of the Philadelphia, Wilmington and Baltimore Railroad Company, between Havre de Grace and Baltimore, and also those of the Northern Central Railroad, have been burnt or destroyed in some way, by the secessionists, so as to prevent the passage of troops on those lines.

Virginia.—The ordinance of secession was passed with closed doors, and, it is said, with only seventeen negative votes. The public property at Richmond was immediately taken possession of. The New York steamer Jamestown and a schooner belonging to Maine, were seized. The main entrance to the harbor of Norfolk has been obstructed by order of the Governor of Virginia, in order to prevent the departure of the government vessels lying there. The navy-yard has not yet been taken possession of by the revolutionists. The war vessels will probably endeavor to defend it. The Governor has ordered all the military of the State to hold themselves in readiness for immediate orders, and to be prepared for efficient service. A large force is reported to be assembling at Harper's Ferry, it is supposed, preparatory to a move upon Washington.

The Defence of Washington.—Notwithstanding the hostility of Maryland, many troops from the North have in various ways reached Washington, and many thousands more were on their way. On the 21st, a fleet of steamers left New York, with about 4000 men on board, intending probably to ascend the Potomac, or land below Annapolis, Md. The garrison at fortress Monroe has been strengthened by the addition of 1000 men from Massachusetts. It is said that about 35,000 men will be required to defend the capital, and keep open its communication with the North. There is understood to be a want of the various munitions of war on such a large scale, as it is anticipated they will be needed.

Kentucky.—Ex-Vice President Breckinridge addressed a large audience in Louisville, on the 20th. He denounced President Lincoln's proclamation as illegal, and proposed that Kentucky should present herself to Congress when it meets on the 4th of Seventh month, and protest against the settlement of the present difficulties by the sword.

The Star of the West loaded with provisions belonging to the United States, was captured off Indinnola, Texas, by volunteers from Galveston. The vessel was unarmed, and made no resistance.

Communication with the South.—The Secretary of the Treasury has directed the Collector at New York to grant no more clearances at the custom-house for ports south of Baltimore. This will probably cut off the war supplies which the revolted States have so far been receiving freely from the North. The Northern railroads refuse to carry munitions of war to the South. The Secretary of War has informed the President of the Baltimore and Ohio Railroad that a refusal to carry the troops or volunteers of the United States is treason, and that to transport the troops of the rebels will be regarded as a like crime.

Pennsylvania.—In consequence of the threatening aspect of affairs upon the southern border of the State, the Legislature, which has just adjourned, has been called together again by the Governor. They are required to assemble on the 30th inst.

The Latest.—On the 23d, there had been no intelligence from the South for several days, by either mail or telegraph. Persons who left Washington on the 21st, report that the greatest cause of apprehension felt there, arose from the hostile feeling in Maryland. In Baltimore, the secession mob ruled. One of the Massachusetts regiments held possession of Annapolis, and it is stated that several thousand men from Pennsylvania, under the command of Colonel Delafeld, of the U. S. army, were, on the 22d, at Cockeysville, thirteen miles north of Baltimore. It is reported from Washington, that a correspondence has been opened with the Baltimore authorities resulting in an undertaking on the part of Baltimore to repair the railroad bridges and telegraph lines, and to keep open the communication for passengers, mails and despatches, as well as the troops. Fort M'Henry near Baltimore has been reinforced. Another report, apparently authentic, is to the effect that the Norfolk and Gosport navy-yards had been destroyed by fire to prevent their falling into the hands of the Virginians, who were preparing for their capture. In addition to the destruction of property in the yards, all the vessels there, including the ships Pennsylvania, Columbus, Delaware, Raritan and Merrimac, were scuttled and sunk, previous to which their guns were spiked, and all the arms on them thrown overboard. The only vessels re-

tained, with which it was intended to carry away the forces when the work of destruction was complete, were the steamer Pocahontas and the flag ship Cumberland.

RECEIPTS.

Received from E. Hollingsworth, O., for William Harmer, \$3, to 52, vol. 33, and for Robert Milhouse, \$2, vol. 34; from Asa Garretson, agt., O., \$4, for Saml. Stanley, vols. 33 and 34.

HAVERFORD SCHOOL ASSOCIATION.

The Stated Annual Meeting of the Haverford School Association will be held at the committee-room, Arch street, on Second-day afternoon, Fifth month 13th, 1861, at 4 o'clock. CHARLES ELLIS, Sec'y.

WEST-TOWN SCHOOL.

A Friend is wanted to perform the duties of Librarian at this Institution. Application may be made to
NATHAN SHARPLESS, Concordville, Pa.
JAMES EMLIN, West Chester, Pa.
SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, 817 Arch street, Philadelphia.
JOSEPH PASMORE, Goshenville P. O., Chester Co., Pa.
Philad., Fourth mo. 17th, 1861.

FRIENDS' INDIAN INSTITUTE, TUNESSASSAH.

A man and a woman Friend are wanted to aid in conducting this Institution. A man and his wife would be preferred, one of whom should be qualified to teach in the school. Apply to
EBENEZER WORTH,
Marshallton, Chester Co., Pa.
THOS. WISTAR,
Fox Chase, Philadelphia Co., Pa.
JOEL EVANS,
Oakdale P. O., Delaware Co., Pa.
Philad., Second mo. 5th, 1861.

DIED, in this city, on the 19th of First month last, MARY L., daughter of Isaac and Rachel Hibberd, of Marshallton, Chester county, Pa., aged nearly twenty-four years. Her amiable disposition, unobtrusive manners, and circumspect walk through life caused her to be much beloved by those who knew her. The night previous to her decease, she was fervently engaged in prayer that some evidence of acceptance might be given her, which was graciously granted. The family being collected, with childlike simplicity, she spoke of that city, an admittance into which she was permitted to feel an assurance of, and exhorted those around her to be good, that they also might be received therein. After a renewed season of conflict, being again favored with quiet assurance, she spent some time in giving advice to those around her, and leaving some for absent friends, the purport of which was, that they might be faithful to the instructions of the inward monitor, and thereby secure an entrance into the mansions of rest. Soon after this, she was permitted to pass quietly away, as her friends have cause consolingly to believe, into everlasting rest.

—, on the 22d of Third month, 1861, at the residence of her nephew William Kite, in Birmingham township, Chester county, Pa., MARY KITE, a minister of the gospel, in the sixty-ninth year of her age. She had been, from early life, to an orderly, circumspect walk, and having endeavored to serve the Lord faithfully, in the work to which she was called, whilst ability of body was afforded, she was permitted to look at the termination of her earthly pilgrimage with holy hope. "Not by works of righteousness which we have done, but of his mercy he saveth us, by the washing of regeneration and the renewing of the Holy Ghost."

—, on the 13th of Third month, 1861, in the eighty-fourth year of her age, LYDIA STOKES, widow of the late Joshua Stokes; a valuable and beloved member and elder of Upper Evesham Monthly Meeting, N. J.

—, on the 16th ult., REBECCA C. EVANS, widow of John Evans, in the eighty-third year of her age; a member of Cropwell Particular and Upper Evesham Monthly Meeting. Her practical benevolence and sympathy with the poor and afflicted, endeared her to many, and the language arises, "Blessed are the peace-makers, for they shall be called the children of God."

—, on the 9th of Fourth month, 1861, SAMUEL SIMMONS, in the eighty-third year of his age; a member of Sadsbury Monthly and Particular Meeting.

PILE & MELROY, PRINTERS,

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For "The Friend."

Henry Hull.

(Concluded from page 266.)

The diligence and zeal with which our beloved friend had laboured in the cause of religion and virtue, while in the vigor of life, might have induced the expectation, that the evening of his day would be passed in quiet repose; but as a faithful steward of the gift committed to his trust by his Divine Master, he cheerfully resigned himself to the call of duty; and though in the seventieth year of his age, set out in the summer of 1834, to visit his brethren in religious profession, in Ohio and Indiana; a service in which he had the unity and dear sympathy of his friends at home, expressed in the certificates of his Monthly and Quarterly Meetings.

For some time previous, his health and strength had obviously declined, and he was subject to frequent attacks of a very painful disease, which, with other circumstances, rendered his leaving home, to encounter the privations and exposure of so long and arduous a journey, peculiarly trying. But his dedication to the cause of Truth and righteousness silenced every objection and fear, when he was favoured with the clear evidence of his Lord's command. With all the discouragements before him, he appears to have experienced something of that blessed state, in which he could say with the apostle, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Alluding to his prospect, in a letter to a beloved relative, written shortly before leaving home, he remarks: "Nothing less forcibly impressive, than an apprehension of religious duty, would have induced me to give up to a visit so extensive. I have no other motive whatever. My home was never more pleasant to me than it now is; and I had flattered myself that a release from engagements of this kind, would leave me at liberty to enjoy the comforts of home, during the few days I may remain in this comfortable state. Reasonings of this kind had nearly brought me to conclude that it was improper for me, in my advanced stage of life, to encounter the difficulties of so long a journey; and my faith has been put to the test, I think as much, if not more

than at any former period of my life." Then, as if he had a presentiment that his enfeebled frame would prove unequal to the fatigue and hardships of the undertaking, he adds: "However, I stand resigned to make the attempt, if way opens; and should health and strength fail to carry me through this time, I think I feel a humble confidence, that I have not followed cunningly devised fables—a confidence which is strengthened by the knowledge I have of my utter inability, without Divine assistance, to advance the good cause, which I early espoused, and have long considered pre-eminent."

He left home the latter end of the Eighth month; and, after arriving at Philadelphia, was joined by his kind friend and former companion, Henry Warrington, who had again obtained a minute to accompany him. They set out on the 23d of that month, and reached Mount Pleasant on Sixth-day, the 5th of Ninth month. In a letter to his wife, written soon after, he says, "I have, according to the measure of faith possessed, and the bodily strength enjoyed, proceeded to this place." And again, "My present home is a very comfortable one, and quietude of mind enhances its worth." In another letter, written previously, he says, "Thou mayest wish to know how I feel, now I have set out on this fatiguing journey:—I am as quiet in my mind, as to the result, as though I did not possess sensibility sufficient to estimate the importance of the undertaking. I hope this is not the case; but rather, that it is in consequence of having at least been desirous of doing right."

He attended all the sittings of the Yearly Meeting, except one sitting of the meeting of ministers and elders on Sixth-day, when he was too unwell to go, and was frequently and acceptably engaged in the exercise of his gift, to the comfort and edification of his friends. A Friend of that meeting, in writing respecting his services, says: "My purpose more particularly at present is, to bear my testimony to the life and power which attended his last gospel labours: our Yearly Meeting had the privilege of these. When I remember the sweetness of the unity which was felt with him, both in and out of meetings, I have been reminded of the precious ointment which was poured upon the feet of our blessed Lord, preparatory to his burial. An evidence of this feeling of unity was manifested by our Meeting for Sufferings, which, at one of its sittings when he was not present, ordered a large number of the Address, which he wrote when in England, to be republished for the use of our members."

After mentioning, that he lodged at the same house with Henry Hull, he remarks, "it was an instructive and pleasant season; but above all, the ministerial labours of the dear deceased, are recurring to as strikingly impressive. He was largely engaged in all our public meetings, and eminently favored. Many of us remember well, the humble and solemn manner in which, on one of these occasions, he expressed his thankfulness that he had from early life endeavoured to promote the cause of his dear Redeemer; observing, at the same time, that he had nothing to boast of."

Another Friend writes, "Many of our hearts

were made thankful that his lot was cast among us, his ministry being sound and edifying, and his conduct and conversation, such as becometh the gospel of Christ." "Though we lament the loss of such a father in Israel, yet we do not mourn as those who have no hope; for we believe that the Scripture language might be applied, 'Blessed are the dead that die in the Lord; yea, saith the Spirit, for they rest from their labours, and their works do follow them!'"

His affectionate and kind companion, in a letter to his widow, after reciting the several religious visits in which he had accompanied him, says: "But the last proved the most interesting of all. Previous to his illness, he several times signified to me, that this would be his last distant visit; and his solemn communications, beside his services in the meetings for business, tended to confirm the impression thus made on his mind, that his day's work was nearly done."

After the close of the Yearly Meeting, his disease, which was diarrhoea, being somewhat better, he felt his mind attracted to Still Water meeting; and although so weak, that some of his friends doubted his ability to bear the ride, yet with his usual perseverance in the path of duty, he set out and reached the house of our esteemed Friend, Benjamin Hoyle, with less fatigue than was anticipated. In the evening, several Friends coming in, and it being proposed to send word on for some further meetings, he declined having notice given of any but that at Still Water. In the night, his sickness returned with increased violence; and although medical aid was promptly obtained, and every attention rendered him which his kind and sympathizing friends thought would relieve the force of the malady, yet his strength gradually sunk under its wasting effects.

Having "served his generation, according to the will of God," and endeavoured, in the time of health, faithfully to fill up the allotted portion of suffering and of service, he was favored at this solemn season, with a holy quietude and composure of mind; feeling that the foundation on which he had been concerned to build, even Christ Jesus, the Rock of ages, did not fail him at this trying moment. In the prospect of being taken away, while at such a distance from his beloved wife and children, he appeared to feel deeply for them; observing, "If I am taken here, it will be a great trial to my dear wife and children." For himself, through adorable mercy, he appeared to suffer no anxiety; but in patient resignation to yield himself into the hands of his heavenly Father, to be disposed of, as in inscrutable wisdom, he should see meet. On one occasion he said: "I do not despair of getting better—my trust is in Him who said, 'I will not leave you comfortless.' The foundation of God standeth sure—I have not followed cunningly devised fables." Again, he remarked: "I do not know how it will be at the present; I feel no fear as to the future."

At times the disorder seemed partially arrested, and on one occasion he observed, "I feel so much better, that I do not know but I shall have longer to struggle in time." He appeared not to endure

acute pain, but complained much of weakness, often saying, "what a poor creature I am."

On one occasion, he said, "I had no outward motive in coming here, it was in obedience; yet I do not trust to a life of dedication, but in the Lord's mercies." Allusion being made to his getting better, he replied, "I do not know how that may be; as to myself, I am resigned; but it will be a great trial to my dear wife and children." Again; "The hope of the hypocrite faileth; but I can say, mine does not. I feel at times, as though I could lift up my voice to praise the Lord, although my strength faileth." At another time; "Let it prove as it will, I am glad I am here—you have done all you could for me, and I am thankful. If I die, I die in peace with all mankind—living praises be unto the Lord!" On being asked how he felt, he answered, "Comfortable; I am comfortable in body and mind; I feel comfortable in the prospect of going." At another time he said to those present, that he had felt resigned during his illness; but when at any time he suffered his mind to look homeward, it produced a conflict.

Throughout the whole course of his illness, the meekness and patience which adorned his christian character, shone conspicuously, and he was preserved in much sweetness and innocence, not an unguarded expression or impatient look escaping him. It was abundantly evident, that He whom he had long loved and served, was graciously with him in the last conflicts of expiring nature, strengthening and calming his departing spirit, and making all his bed in sickness. The tranquil and redeemed frame of his mind, shed a sweet and calming influence around his dying bed, and rendered it a privilege to be with him, verifying the truth of that Scripture testimony, "Precious in the sight of the Lord, is the death of his saints."

Although the disease seemed to be arrested, yet his enfeebled frame was too much exhausted to rally again; and after an illness of ten days, on Third-day, the 23d of Ninth month, 1834, his redeemed spirit was liberated from the trials of mortality, and we doubt not has joined the glorified church triumphant in heaven.

His remains were interred in Friends' burying-ground at Still Water, on which occasion a solemn meeting was held, and several testimonies were borne to the excellency and all-sufficiency of that Divine power, which made him what he was, and through submission to which, he became eminently useful in the church of Christ, and a pillar therein, that should go no more out.

Such was the end of this humble and dedicated disciple of the Lord Jesus. We have traced his christian course from the first dawning of religious light upon his mind, through various exercises and baptisms, by which he was gradually redeemed from all dependence upon self and its acquirements, and prepared, as a purified vessel, to receive the precious gifts which the adorable Head of the church saw meet to confer upon him; we have seen his watchful care to mind the putting forth and leading of the heavenly Shepherd, and to keep to the fresh unfoldings of the "anointing which teacheth all things," ministering in the ability which the Lord gives, whereby he was preserved living and weighty in his gospel labours;—we have viewed him growing up under the baptizing power of the Holy Spirit, from the state of a child, to that of a young man, and even attaining to the experience and stability of a father and elder in Christ; and lastly, we have seen also that those christian principles and practices, by which he endeavoured to regulate his course through the painful vicissitudes and trials of this changeable life, did not fail him in the solemn winding up of all things

here below, but proved a stay and solace to his departing spirit—fixing his hopes on a sure and solid foundation, even on the mercy and goodness of that Almighty Saviour and Redeemer, whom he had loved and served; and who died for man, not only that he might make atonement for his sins, but also purchase for him that effusion of the Holy Spirit by which the heart is sanctified, and guided and instructed in those things which pertain to life and salvation.

The dying hours of our beloved Friend, prove that he had not followed cunningly devised fables, but living and substantial truth; and though dead, the language of his example speaks to us in the forcible exhortation, "that every one should show the same diligence, to the full assurance of hope unto the end; that we be not slothful, but followers of them, who, through faith and patience, inherit the promises."

For "The Friend."

The Labrador Seal Fishery.

The following information has been taken from an article in Harper's Magazine, entitled "Three Months in Labrador:"

"The seal fishery of Labrador is valued at \$1,500,000 per annum, and is wholly prosecuted by Newfoundland vessels, with the exception of perhaps a dozen that sail from Canada and other provinces. The hunting-ground lies between the 49th and 52d parallels of latitude, and the season of catching extends from March to May, inclusive. The average fare of successful vessels is two thousand seals, though as many as eight thousand have been taken; but of upward of four hundred vessels that yearly engage in sealing not more than sixty make remunerative voyages, and many suffer heavy losses. Hence the business is altogether a lottery. Nevertheless, the chances of large gains are so seductive, that sealers' berths, in vessels 'up for the ice,' command a premium of from \$8 to \$20. The men so engaged obtain their outfit (which includes clothing, guns, ammunition, &c.) on credit, the cost of which is deducted from their earnings at the end of their voyage; and they not unfrequently find a balance of \$125 in their favor at the close of the season. Yet they are fortunate if, after their accounts are squared, they do not find themselves in debt to the vessel, or at least with empty pockets. The expense of the outfit is borne by the owners of the vessel. The captain receives no wages, but is allowed a share of ten cents on every seal caught. When this is deducted, one-half the fare is divided among the crew, and the other half falls to the owners. The average price per seal is \$3.50. Consequently, a fare of two thousand seals, worth \$7000, yields to the owners and crew \$3325 each, and to the captain \$350.

"Sealing vessels are sheathed with iron, and extra planked about the bows to protect them from the ice. On reaching the ground, they are warped into channels cut through the ice, where they lie snugly moored until warm weather breaks it up. Then the sealers, singly and in small parties, each man armed with a heavy iron-spiked bat and muffled to his eyes in furs, go forth in quest of victims. These lie, quietly sunning themselves near their breathing holes, often a hundred together, uttering doleful cries and frog-like croaks. Upon some hummock a sentinel is ever on the alert to warn of approaching danger. But the hunters, creeping stealthily, and taking advantage of the wind and inequalities of surface, rush upon them at the first alarm, dealing death-blows right and left among the affrighted herd, who wriggle hurriedly over the ice, and tumble floundering into their holes. The old seals generally escape, as their movements

are wonderfully quick; but many of the young are killed. After the ice breaks up, the seals are shot from boats in the open water, where they are found disporting.

"There are various kinds of seals, among which are the harbor, ranger, jar, hood, doter, bed-lamer, harpe, blue and square flipper; differing as greatly in size and physiognomy as members of the human family. There are canine and feline looking seals; seals with round, smooth heads, cropped like a prize fighter's, and seals with patriarchal beards and long flowing locks; meek, pensive-looking seals, and seals fierce and long-tusked; little seals three feet long, and monsters, upward of eight feet in length, weighing a thousand pounds. The hood seal when attacked throws up a thick, bullet-proof hood or shield before its face, and whichever way a gun is presented this defence is always opposed, the animal moving dexterously from side to side with every movement of his assailant. An effective wound must be given directly under the ear, and it requires an expert marksman to hit him there.

"Seals constitute an important article of food to the settlers and Esquimaux, and to the latter are indispensable. The blubber is exceedingly fat, and being cut into strips, and thrown into vats, a large quantity of oil is obtained by natural drainage. The residue is tried out by heat. It is extensively used for machinery, both in Europe and the United States, but is sold under a different name. Its value is about fifty cents per gallon."

How we are saved from our sins.—The Society of Friends believe, that Christ is the eternal light, life, wisdom, and power of God, which was manifested in that body of flesh which he took of the virgin; that he is the king, priest, and prophet of his people; and saveth them from their sins, by laying down his life for them, and imputing his righteousness to them; yet not without revealing and in measure bringing forth, the same righteousness in them, which he wrought for them. And by experience they know, that there is no being saved by a belief of his death for them, and of his resurrection, ascension, intercession, &c., without being brought into a true fellowship with him in his death, and without feeling his immortal seed of life, raised, and living in them. And so they disown the faith in Christ's death, which is only received and entertained from the relation of the letter of the Scriptures, and stands not in the Divine power, and sensible experience of the begotten of God in the heart.—Isaac Penington.

Artesian Wells.—The boring of artesian wells seems to have been carried out with great success in the province of Constantine, in Algeria. Fifty wells have been opened since 1856, which yield altogether about 13,000,000 gallons in the course of twenty-four hours. These borings have been executed with three sets of boring apparatus only, at an expense, exclusive of the cost of apparatus, of about \$550 for each of the fifty wells.

1720. It is seriously advised, that no Friends suffer romances, play-books, or other vain and idle pamphlets, in their houses or families, which tend to corrupt the minds of youth; but instead thereof, that they incite them to the reading of the Holy Scriptures and religious books. Let the Holy Scriptures be early taught our youth, diligently searched, and seriously read by Friends, with due regard to the Holy Spirit from whence they came, and by which they are truly opened; for they contain excellent doctrine, rules, and precepts, divine and moral.

From the Leisure Hour.

Clocks, and How we Came by them.

Sun-dials appear to have been in use at a very early age. The first of which there is any record is that of Ahaz, who lived 742 years before Christ, though there is no reason for supposing that they were thus early constructed on mathematical principles. As the world grew older, and mankind grew more sensible of the importance of time, they naturally sought for superior modes of measuring it. Clepsydræ, or water-clocks, which in a rude form had been coeval with the sun-dials, were made by the Alexandrians, to measure short periods of time with something like accuracy, and their use was adopted at about the same date (100 years B. C.) by the Greeks, to measure time in the courts of justice at Athens. Sand-glasses, by which time was measured by the dropping of sand through a tube, were invented about the same time, and after an interval of two thousand years, they are still the clock of the indigent poor.

The water-clock, in an immense variety of forms, seems to have occupied the attention of inventive minds for many succeeding centuries. Cogged wheels were made to receive their impetus from falling water, and thus regularity of motion was continuously maintained, with a want, however, of equality of force. Great improvements were made in these clocks during the eighth and ninth centuries. In the year 807, the renowned caliph, Haroun Alraschid, sent as a present to Charlemagne a curious clock, in which wheels were set in motion by the fall of water, and which was the wonder of the world for a time. In the dial were twelve small doors, forming the divisions for the hours; each door opened at the hour marked by the index, and let out small brass balls, which, falling on a bell, struck the hours. The doors remained open until twelve, when twelve figures of knights on horseback came out and paraded round the dial-plate.

Even in modern times the water-clock has deserved to rank among the most ingenious contrivances. Vailly, a Benedictine monk, is said to have given it the character of a scientific instrument, about 1690. His clock was made of tin, and consisted of a cylinder divided into several small cells, and suspended by a thread fixed to its axis, in a frame on which the hour distances, found by trial, were marked. As the water flowed from one cell into the other, it slowly changed the centre of gravity of the cylinder, and put it in motion so as to indicate the time on the frame. He subsequently added an alarm and a dial-plate, and thus in some degree realized the advantages of our common clock.

Who first set the example of constructing clocks moved by weights, is not known. It is said that such clocks, which struck the hours, were known in Italy in the latter part of the twelfth century; but the poet Dante, who was born in 1265, and died in 1321, is the first writer who alludes to a striking clock. We know that clocks were in use in our own country as early as 1288; for in that year a fine imposed on the Chief Justice of the King's Bench, was appropriated to defray the cost of a clock for the clock-house near Westminster Hall, which clock was to be heard by the courts of law. The Westminster clock was considered of such consequence in the reign of Henry VI., which commenced in 1422, that he gave the keeping of it, with the appurtenances, to William Warby, dean of St. Stephen's, together with sixpence a day, to be received at the Exchequer. In the year 1326, Wallingford, abbot of St. Albans, invented a clock which not only showed the hours, but the apparent motion of the sun, the changes of the moon, the ebb and flow of tides, etc.: but the most ancient

clock of which there is any detailed description, is that of Henry Vic, or De Wyck, a German, erected in the tower of the palace of Charles V., king of France, in 1379. This was but a rude and imperfect machine; but it contained, in the principles of its construction, the germ of our modern time-keepers, and we must glance at its mechanism for a moment.

De Wyck's clock, like the hall and kitchen clock of the present day, was set in motion by the gravity of a weight attached to a cord coiled round a cylinder or drum. The motion thus obtained, and which would continue as long as the weight continued to fall, was communicated from one wheel to another of the whole apparatus by means of their toothed edges, until it reached the crown or escapement wheel. The crown wheel is so constructed and situated as to act with its teeth on two small levers or pallets projecting from the upright spindle or axis of the balance, and to convert what would else be a circular motion of the balance wheel into an alternating or vibratory one. It is this alternating motion that causes the ticking of a clock or watch. But a weight heavy enough to set all the wheels in motion, unless it were subjected to some check, would rapidly run down, and with a celerity increasing until the whole of the cord was uncoiled from the drum; and in fact, this is what does take place in modern clocks, whenever the pendulum is taken away, and the weights remain attached to the cylinders. To prevent this rapid running down of the works, De Wyck loaded his balance with two weights; the farther these weights were placed from the axis or spindle, the more powerfully they resisted the rapidity of the rotation of the crown wheel, and therefore of all the wheels; and they could be so adjusted, with very little trouble, as to cause the wheels to move neither too fast nor too slow, but at the desired rate.

From this period, until the middle of the seventeenth century was approaching, there seem to have been few discoveries of any very grave importance in the art of clock-making. It is true that in this long interval some extraordinary undertakings were conceived and executed by the horologists of different countries. Thus, before the end of the fourteenth century, the famous Strasburg clock was erected in the cathedral church of that city. It was a complicated piece of mechanism, the plate exhibiting a celestial globe, with the motions of the sun, moon, earth, and planets, and the various phases of the moon, together with a perpetual almanac, on which the day of the month was pointed out by a statue; the first quarter of the hour was struck by a child with an apple, the second by a youth with an arrow, the third by a man with the tip of his staff, and the last quarter by an old man with his crutch. The hour itself was struck on a bell by a figure representing an angel, who opened a door and saluted the Virgin Mary; near to the first angel stood a second, who held an hour glass, which he turned as soon as the hour had finished striking. In addition to these was the figure of a golden cock, which, on the arrival of every successive hour, flapped its wings, stretched forth its neck, and crowed twice. The Strasburg clock did not stand alone in its glory. About the same time another mass of complicated machinery, though differing considerably in its catalogue of performances, was erected in the cathedral church of Lyons. Indeed, the wealthy towns of France, Germany, and the Low Countries now began to vie with each other in the construction of huge cathedral or municipal clocks, and to boast of the multiplicity of exploits performed by their favourites. Yet none of these vaunted mechanical won-

ders were to be relied upon for true information as to the time of day; it being a fact, that up to the middle of the sixteenth century scarcely a clock was in existence, which did not depart from accurate time as much as forty minutes in the twenty-four hours, and those were thought models of precision which did not exceed that rate of variation.

It is the discovery of the phenomena of the pendulum by Galileo, which marks the grand era in the construction of clocks. In the year 1650, or thereabouts, Galileo, then a medical student, was sitting in the cathedral church at Pisa, and while apparently lost in devout attention to the service, was keenly speculating on the swinging motion of the lamps, as they waved from side to side. It struck him that the oscillations of the long pendulums, whatever was the distance travelled by the weight, were always performed in the same space of time by the same pendulum. He tested his theory by measuring the vibrations of the lamps as they swung, with the beatings of his pulse, and found that it was correct. He afterwards discovered what was ultimately demonstrated by Newton, that, "the shorter the pendulum, the less is the time of its vibration;" or, in other words, that the number of oscillations performed by a pendulum in a given time, depends upon its length, four times the length producing twice the number of oscillations. Here was a most important and valuable discovery; but it is by no means clear that Galileo was the first person who thought of applying it to the construction of clocks; and the merit of the invention of pendulum clocks is generally attributed to Huygens, a learned Dutchman, in 1657. The invention is also claimed on behalf of Richard Harris, a London artist, who, it is affirmed, made a long-pendulum clock in 1641, seventeen years before the date at which Galileo describes himself as directing the construction of one.

The first application of the pendulum to clocks was far from a perfect success. There were radical defects in the clock of Huygens, which prevented its accurate performance; he had constructed his pendulum on an impracticable plan, which deprived it of the influence it should have had upon the wheels. Some few years after, a superior method was invented, by a London clock-maker of the name of Clement, who was enabled to increase the weight of the pendulum employed, and thus by its vibration to control in a manner the motion of the whole machine. Clement called his the anchor escapement, and having undergone various improvements, it is still in use.

(To be concluded.)

The exercises of God bring into a meek, merciful, tender-hearted frame towards others.—He that is tempted, he that often falls, and is so often wounded and made miserable, he pities those that err; he mourns over the miserable. His heart is broken with the sins and afflictions of others, and he knoweth not how to be hard towards them, feeling such continual need of abundant mercy himself. It is the rich man, the sound man in religion, that is rough and hard; but he that is once thoroughly melted in the furnace, and made up again, is made but tender, and retaineth the impression of the meekness, love and mercy forever. Now a broken estate in religion, or a state of waiting for the life, is much more precious than that which is rich and full by what it had formerly received, and still holdeth out of the immediate feeling and fresh virtue of the life.—Isaac Pennington.

They who will be taught of the Lord, must wait upon Him.

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 237.)

JOSHUA BROWN.

On the 18th of the First month, 1776, Joshua Brown and companion were at a meeting at Burlington, wherein he had to incite those present to obedience to the knowledge they had received. He pressed them to examine the foundation on which they were building, that as a time of trial seemed near, even at the door, they might be enabled to withstand all that might assail them. He exhorted them to live and act consistently with the peaceable principles of the gospel of Christ, bearing a faithful testimony against war and warlike feelings. On the 19th, they attended a meeting at Mansfield-neck, in a school-house, near Samuel Woolman's. Here Joshua mentioned the saying of our Lord to Peter, "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not." Commenting on this, he showed the necessity there was for us all, to refrain from following the promptings of the natural man, and to witness a being led by the Holy Spirit, which would open the way for us into all righteousness. The unspeakable importance of witnessing a real change of heart, was also set forth. On the 20th, they had a meeting at Old Springfield, in which he laboured to persuade the people to come under the direction and government of the Holy Spirit, which would redeem them from the spirit of the world, the spirit of war and unsettlement. He pressed on Friends to endeavour to keep their minds quiet and composed, out of the agitations which prevailed amongst those around them. They lodged that night at the house of William Lovett Smith's, and on the 21st, had a meeting at the Mount. In this meeting he was led to treat of the former dispensation, and how the Lord taught the old world, by appearing to the patriarchs and instructing them, giving them the covenant of circumcision and "the law by the disposition of angels." He then referred to the new covenant dispensation, which had been spoken of and foretold by the Lord's prophets, and was introduced by the coming of the Lord Jesus Christ himself. In this the Lord was the teacher of his people through the spirit of his dear Son. This dispensation was more glorious than that of the law, reaching in its effects to the thorough purifying of the heart through the new birth unto holiness, which, through submission to the baptisms of the Holy Spirit, might be witnessed by every human being. The necessity of this regeneration, in order to obtain favour with God, and an entrance into his everlasting kingdom, was closely pressed. At a meeting at Upper Springfield on the 22d, the necessity of believing in and submitting to the effectual baptism of Christ, and knowing the work of regeneration to be perfected in the heart, were spoken to. Spending the night at the house of Sarah Newbold, they, on the 23d, were at Mansfield Meeting, wherein the audience were incited to seek after a preparation for the approach of death, which, he told them, was a trial even to the righteous. The Lord would prepare his dependent ones for the great change of putting off mortality. He was now, by his dear Son, speaking to us, even as was declared by the prophets should be the case, under the new covenant dispensation.

Lodging at Joseph Dewer's, they, on the 24th, attended Bordentown Meeting, in which Joshua's companion was largely opened in the ministry, and

Joshua was constrained to lift up a voice of supplication for the people.

Lodging at Benjamin Linton's at Crosswicks, they, on the 25th, attended meeting there, then rode to Burlington, and on the 26th, reached Philadelphia. They found great difficulty in getting a passage over the Delaware, the river being full of running ice. They attended meetings in Philadelphia on the 27th, and on the 28th, rode towards their homes, which they reached on the 29th. Joshua says, "Found my family well, which was cause of thankfulness, as was also the sense that the great Master had been with me in my long journey, supporting me with strength of body and of mind to labour so as to obtain peace. To the Lord of all our mercies be thanksgiving and praise forever—nothing is due to man, or to the sons of men, but all glory and honor be ascribed to the Author of all good, both now and forever."

It was now the opening of the Revolutionary War, and Joshua was, during 1776 and 1777, much engaged near home in gospel labour for the strengthening the hands of his Friends in the support of their christian principles, and in encouraging them to bear the trials which faithfulness brought upon them, with christian firmness and resignation.

This season of affliction was a season of renewed visitation to the church of Christ. Reformation committees were labouring in many places with their members, to incite them to faithfulness in all their religious testimonies, and to walk in obedience to all the Lord's requireing. The effect of these labours, and the powerful visitations of the Holy Spirit, acting without doubt the more powerfully, in this season of sorrow, when outward comforts seemed so much abridged, was visible throughout the country. Simplicity in language and demeanor increased,—the attendance at religious meetings grew more abundant; a growth in grace seemed apparent in many, and the spring of gospel ministry was more freely opened, and many were called to labour therein. Joshua Brown had a large share of labour, and not a small one of suffering, during these days when, through sorrows, the heavenly visitation of boundless love was extended to the church.

Towards the close of the year 1777, he gave way to a persuasion of duty he had long felt, of visiting, in gospel love, Friends and some others in Virginia, North and South Carolina. It was a perilous time to be far from home, contending armies were likely to cross his path, and he knew not but that one or the other party might take his life or deprive him of his liberty, on false charges. The very fact of being in a different province from that in which he resided, would be considered as a suspicious circumstance, at such a time.

However, as the concern was not of his own will, and believing that he who called him forth, would either protect him in the service, or strengthen him to bear whatever might befall him, he spread the matter before the Friends of his meeting, and obtaining their sympathy and unity, manifested by the necessary certificates, he prepared for the journey.

(To be continued.)

Coal in South-west Missouri.—The Cape Girardeau (Mo.) Eagle states that some persons searching for sand, in the waters of Hog Creek, Bollinger county, Missouri, accidentally came upon a vein of coal, of unsurpassed quality, and apparently inexhaustible in quantity.

The times may look dark to sense, but faith says it shall be well with the righteous.

Ship Building.—According to the last report of the Secretary of the Treasury, the following is the amount of tonnage of vessels built in the United States during the last year:

At New York city	23,484 tons.
At Boston	21,147 "
At Bath, Maine	16,768 "
At Waldoboro', Maine	10,950 "
At Philadelphia	11,941 "
At Baltimore	6,889 "
At Louisville	8,631 "
At St. Louis	4,084 "
At Cincinnati	5,201 "

Total 109,095 "

The several States hold the following relative position in ship-building during the same time.

	No. of Vessels.	Tonnage.
Maine	172	57,867
Massachusetts	132	33,461
New York	201	31,936
Pennsylvania	152	21,615
Maryland	43	7,798
Delaware	14	5,826
All others	367	54,389

Total 1,071 212,892

The value of this property at fifty dollars per ton may be estimated at over ten millions of dollars. New York ships cost about sixty dollars per ton. In Maine, the average is from forty-five to fifty dollars per ton. There are six or eight ports in that State where ship-building is the chief business.

For "The Friend."

USEFUL ANNA.

"What a useless life I live!"

Thought a tender little one,
"I have nothing I can give,
And the errands that I run,
Are so trifling and so few,
They but little helpings prove;
Oh, I wish that I could do,
Greater works of use and love."

Anna has a humble heart,
But the love which nestles there,
Does sweet thoughtfulness impart,
And for usefulness prepare.
Ever prompt, as flies her days,
Little helpings to bestow,
In an hundred different ways
Does her loving-kindness flow.

Does she see her mother need,
Or her needle or her thread,
Softly nimble is her speed,
E'er a hinting word is said.
Thus it proves when mother turns,
And by eye or tongue inquires,
By her side she oft discerns,
Just the thing that she desires.

There is never child so small,
But if love thoughts warm and true,
From it floweth out to all,
Kindly actions it may do.
E'en a gentle little word,
Which its loving lips can speak,
May, with pleasantness, be heard,
By the sorrowful and weak.

This is gentle Anna's way,
Though she feels of little use,
Her small kindness every day,
Does great comfortings produce.
So her father and her mother,
Do with smiles her works approve,
And her little baby brother,
Crows to see her looks of love.

Every kindred heart o'erflows,
In our loving Anna's praise
As the sweetest flower that grows,
By our pleasant household ways.
Thus she proves our greatest joy,
And our brightest smile of peace,
Whilst in love her sweet employ,
Ever seemeth to increase.

Steel Pens.

For "The Friend."

Our readers will probably remember the article we inserted two weeks ago on the manufacture of steel pens, by one of the largest makers in England, from whence and from France, nearly the whole of the pens used in this country are exported.

It is a remarkable circumstance that up to a very recent time, our country has been almost entirely dependent upon foreign supplies of this useful and almost indispensable article. We have now a manufactory almost in our midst, in which, with machines of the newest description, and the aid of experienced hands from England and France, brought over with a view to instruct our own people, of whom they are now employing a considerable number, they have succeeded in producing pens in every respect, it is believed, equal to the best imported. This is as it should be—and we hail the establishment of such a branch of manufacture with satisfaction, as another element in our national progress, although it may be comparatively subordinate. They are turning out a large quantity of pens every week, and we hope the enterprise of our friends, R. Esterbrook & Co., will be rewarded by the ready preference for these pens accorded by the American public. Their factory is just across the Delaware, opposite the Market street ferry, and is for its novelty quite an object of interest, being the only establishment of the kind in the United States.

For "The Friend."

Musings and Memories.

"The Lord shall preserve thy going out, and thy coming in."—Ps. cxxi. 8.

John Campbell, the noted traveller in Africa, when a young man, lived in Edinburgh. He was warmly interested in the religious welfare of others, and understanding that in a village, five miles south of the city in which he resided, the young people were very ignorant, he exerted himself in endeavoring to establish a school there. He soon had nearly two hundred scholars, and as it was held in the evening, he used to hire a horse to ride to it. He was but an unskilful rider, and often encountered difficulties occasioned mainly by the badness of the roads. He at that time kept a diary, portions of which are given in his life. His accounts are often interesting. The following is a brief abstract of one winter night's ride, and the preservations he on that occasion experienced.

The darkness was so great, that he could not see how his horse stood, and was obliged to feel for his head, before he attempted to mount. When starting, he remembered a heap of large stones in the middle of the road near by, and feared that his horse must stumble over them. As he drew towards them, he, with thankfulness, perceived a person with a candle in his hands, looking amongst them for something which had been dropped.

He then recollected that in a short time he would come to a sharp turn in the road, whilst straight before, with nothing to guard the traveller from a dangerous fall, the bank fell off precipitously eight to ten feet. The thought of this place gave him considerable uneasiness from his inability in the darkness to see where he was going. When he reached the spot, he found a woman and a girl there with a lantern. They were on their way home from school, and by their light he safely turned this dangerous corner.

Although in view of the two helps he had already received in difficult places, he was induced with the apostle to thank God, and take courage, yet he could not help remembering that there was

a little before him an old bridge, which was a very difficult one to pass in the dark. Some cottages were near it, and as he approached, to his great surprise, the door of one of them opened, and a woman stood in it, holding a light so as to shine on the bridge, until he had crossed it. He supposed that, hearing the tramp of his horse's feet, she had thought some relative might be returning for whose safety she was concerned; whatever her motive, he felt thankful for the aid afforded him.

There was still one dangerous spot before him, and that was where the road crossed a very narrow bridge, with scarcely any protection at the sides to keep a traveller in the dark from falling off. "It will be most extraordinary," he thought, "if I find a light there too!" But extraordinary as it seemed to him, it turned out so. A man was crossing the bridge with a lantern, and hearing a horse approaching, he very kindly stood still, till John Campbell had passed over.

There is nothing wonderful in any one of these occurrences, yet those who feel that a superintending Providence is indeed about the Lord's devoted children in all their ways, will sympathize with John Campbell in his desire not to forget the preservations of that evening. Ah, how many mercies of this kind are received by all of us, which we either never note at all, or quickly forget.

The Farmer and the Merchant.—Leander Wetherell delivered a very interesting and instructive lecture on this subject recently in Boston. After briefly considering the obligation to labour, and its universality to mankind, irrespective of sex or accidental circumstances, he stated that his object in selecting this subject for a lecture was in view of the fact that many young men are eager to quit the farm and the rural scenes amid which they were born and bred, for the crowded city and its various pursuits. Of the thousands who leave their comfortable homes every spring, hundreds return unable to find anything to do, and less content to engage on the farm than ever before. Now, what are the chances to get rich in commerce or trade? The country boy learns, either from tradition or from the reading of the biography of "Merchant Princes," that such men as Girard, Gray, Astor, the Lawrences, and others, began their career with nothing, and ended life with millions—the accumulation of their own skill and persistence in business. The youth adopts the maxim, that what man *has* done man *may* do; forgetting, as it were, that capacity, with great persistence, is a part of the condition essential to success, coupled with the most rigid system of economy.

Of the merchants doing business in Boston, at a certain wharf, during forty years, only six became independent; the remainder failed, or died destitute of property. Of one thousand merchants having accounts at a Boston bank, during the same period, only six had become independent. Of eleven hundred and twelve bankrupts who took the benefit of the bankrupt law in Massachusetts, only fourteen were farmers; and of two thousand five hundred and fifty in New York, only forty-six were farmers. Less than two per cent. of the bankrupts belonged to the agricultural population, which greatly exceeds in numbers that of the other industrial pursuits. No young man, who duly considers such statements as these, can be very strongly impressed in view of the probabilities of his becoming a Girard, an Astor, or an Amos Lawrence in commercial pursuits. If it be true, as often stated, that not more than six out of a hundred succeed in mercantile pursuits, while in agriculture, ninety-four out of every hundred engaged therein die solvent, how much better to be

a farmer. Fewer farmers than merchants become very rich, but of the former, few fail of gaining a competency. Young men desirous to leave the farm to seek employment in the city, should consider how improbable it is that they shall become rich. Therefore, stick to the farm, young men, if you would be well off when life verges to the sere, the yellow leaf.

"But," says a young man, "it may be my *luck* to become rich." Do not flatter yourself that you are to become rich, learned or great by luck; for you will surely be disappointed. Such dreaming is as shallow as it is frivolous. Remember that Mahomet waited, until weary and worn, for the mountain to come to him; so will it be with him who waits to become rich by luck. After tracing many of the failures in business to extravagance in living, L. Wetherell pointed out the only sure way for a young man to succeed in life, viz., by honesty, frugality and industrious habits. We may seek a home in Arcadia, amid the beauties of a crystal spring, a daisied meadow, a wood vocal with the melodies of birds, and yet we shall not find it a land of pure delight and pleasures unalloyed. We have to learn, if we have not already done so, that happiness is dependent upon the state of the mind rather than upon localities, or the kind of employment. Virtue alone is a source of unmingled joy.

Silence in Nature.—It is a remarkable and very instructive fact, that many of the most important operations of nature are carried on in unbroken silence. There is no rushing sound when the broad tide of sunlight breaks on a dark world and floods it with light, as one bright wave over another falls from the fountain, millions of millions of miles away. There is no creaking of axles or groaning of cumbersome machinery as the solid earth wheels on its way, and every planet and system performs its revolutions. The great trees bring forth their boughs, and shadow the earth beneath them—the plants cover themselves with buds, and the buds burst into flowers; but the whole transaction is unheard. The change from snow and winter-winds to blossoms and fruits, and the sunshine of summer, is seen in its slow development, but there is scarcely a sound to tell of the mighty transformation. The solemn chant of the ocean, as it raises its unchanged and unceasing voices, the roar of the hurricane, and the mighty river, and the thunder of the black-browed storm; all this is the music of nature—a great and swelling anthem of praise, breaking in on the universal calm. There is a lesson for us here. The mightiest worker in the universe is the most unobtrusive.—*Late Puper.*

1708. To prevent the great scandal and reproach which any professing Truth, may bring on it, by breaking in other men's debt, we remind you to exercise a godly care therein, as much as in you lies, by giving timely caution to any such, as either break their promises, or delay the payment of their just debts, or otherwise render themselves suspected.

The King of Holland has offered a prize for the design of a hill, to be artificially constructed, as a place of refuge in cases of inundation. A series of these is proposed, each being large enough to store provisions and moveables for three thousand people.

The One Church.—"Dost thou belong to the church! Out of the church there is no salvation. But mark what the church is! The church is a company of men, who have received the Spirit. If thou hast not the Spirit, go thy way and tremble."

For "The Friend."

Testimony against War.

At a time of much excitement, produced by the unjustifiable acts of an ungrateful people, many are thrown into distress and fears. But the place of refuge is a humble reliance upon the Great Preserver of men, walking with sobriety and christian respect and regard towards all men, with our deportment marked by a firm disapprobation of all violence, and every breach of the peace and order of civil society. If this course is steadily maintained in the meekness of heavenly wisdom, avoiding all party combinations, and pursuing our lawful business in a serious frame of mind, we shall be enabled to show that we are the subjects of the Prince of peace, and our quiet consistent walk will enforce upon others a consideration of the superior blessings which pertain to a practical observance of his commands and precepts, and the constant regenerating power of his Spirit acting upon our hearts. Such will be made a stay to weak and timid ones, who at times may be tossed as with a tempest, and will direct them to Christ Jesus, the Rock and Foundation, against which the gates of hell cannot prevail.

By our excellent discipline, "Friends are exhorted faithfully to adhere to our ancient testimony against wars and fightings, and in no way to unite with any in warlike measures, either offensive or defensive, that by the inoffensiveness of our conduct, we may convincingly demonstrate ourselves to be real subjects of the Messiah's peaceful reign, and be instrumental in the promotion thereof, towards its desired completion; when, according to ancient prophecy, "the earth shall be full of the knowledge of the Lord as the waters cover the sea; and its inhabitants shall learn war no more."

"When goods have been distrained from any Friends, on account of their refusal to pay fines for non-performance of military services, and the officers, after deducting the fines and costs, propose to return the remainder, it is the sense of this meeting, that Friends should maintain their testimony by suffering, and not accept such overplus, unless the same or a part of it is returned without a change of the species. 1755. It is the sense of this meeting, that furnishing wagons or other means for conveying military stores, is a military service, and that the care of elders, overseers, and all faithful Friends, should be extended in true love and christian tenderness, to such as deviate herein, to convince them of their error. 1758. Also, that a tax levied for the purchasing of drums, colours, or for other warlike uses, cannot be paid consistently with our christian testimony. 1776.

"A living concern for the advancement of our testimony to the peaceable kingdom of Christ, continuing to spread in many minds, we fervently desire that the members of our religious Society, may carefully avoid engaging in any trade or business promotive of war; sharing or partaking of the spoils of war by purchasing or selling prize goods; importing or shipping goods in armed vessels; paying taxes for the express purpose of war; grinding of grain, feeding of cattle, or selling their property for the use of the army; that through a close attention to the monitions of Divine grace, and guarding against the suppression of it either in themselves or others, they may be preserved in a conduct consistent with our holy profession, from wounding the minds or increasing the sufferings of each other; not at all doubting, that He to whom appertains the kingdom and the power, who is wonderful in working, will continue to carry on and perfect his blessed cause of peace in the earth. A solid attention to this concern is recommended to Quarterly, Monthly, and Prepa-

rative meetings, and to our brethren in general; it being the judgment of this meeting, that if any of our members do either openly or by connivance, pay any fine, penalty or tax in lieu of personal service for carrying on war; or allow their children, apprentices or servants to act therein; or are concerned in arming or equipping vessels with guns, or in dealing in public certificates, issued as a compensation for expenses accrued, or services performed in war; that they be tenderly dealt with, and if they are not brought to an acknowledgment of their error, monthly meetings should proceed to testify against them." 1780. 1781.

"This meeting fervently recommends to the deep attention of all our members, that they be religiously guarded against approving or showing the least connivance at war, either by attending at, or viewing military operations, or in any wise encouraging the unstable, deceitful spirit of party, by joining with political devices or associations, however speciously disguised under the ensnaring subtleties commonly attendant thereon; but that they sincerely labour to experience a settlement on the alone sure foundation of pure, unchangeable Truth; whereby, through the prevalence of unfeigned christian love and good will to men, we may convincingly demonstrate, that the kingdom we seek is not of this world—a kingdom and government whose subjects are free indeed, redeemed from those captivating lusts, from whence come wars and fightings." 1798.

May watchfulness and prayer before the Great Ruler of nations be the clothing of our spirits, that we may be kept in his fear, and be qualified to ask of Him to interpose, in his mercy, for the restoration of the peace and the harmony of our beloved country. Let us be willing to see and to confess the pride, the ingratitude, the world-mindedness, the irreligion, and the gross wickedness, which have prevailed to a great degree among different classes, and to humble ourselves before the Most High as in dust and ashes, if so be he will forgive our transgressions, and cause a suspension of the awful scourge of war, and the lengthening of our tranquillity. In his prayer at the dedication of the temple, Solomon said, "If there be in the land, famine, if there be pestilence, blasting or mildew, if their enemy besiege them in the land of their cities, what prayer or supplication soever, be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands towards this house, then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest, that they may fear thee all the days that they live in the land which thou gavest unto their fathers."

We have no outward temple to look to, but sincere prayer ascending from hearts, sanctified and made a temple by the Holy Spirit, fit for the Lord to dwell in, will reach his gracious ear whom the heaven of heavens cannot contain, and find acceptance through the intercession of his beloved Son, our Mediator with the Father, for poor, frail, sinful man. Would that he would restrain all our Friends, older and younger, from putting themselves in the way of destroying a single fellow being. To have a brother's blood pressing upon the conscience, would be an awful condition in the day of judgment. Better lose all we possess, and our lives too, than rush one soul into eternity. In an argument with a person on the unlawfulness of war, Thomas Chalkley says, "he asked me if one came to kill me, would I not rather kill than be killed? I told him no; so far as I knew my own heart, I had rather be killed than kill. He said that was strange, and desired to know what reason I could

give for it. I told him that I being innocent, if were killed, my soul would be happy; but if killed him, he dying in his wickedness, would consequently be unhappy; and if I were killed, he might live to repent; but if I killed him, he would have no time to repent; so that if he killed me, I should have much the better, both in respect to myself and to him." This discourse made such impression, that the man laid off his sword, and when they parted, they embraced each other in open arms of christian love, far from that which would hurt or destroy. "They shall not hurt nor destroy in all my holy mountain."

The Bottom of the Sea.—Our investigations go to show that the roaring waves and the mightiest billows of the ocean repose, not upon hard or troubled beds, but upon cushions of still water; that everywhere at the bottom of the deep sea the solids of the earth are protected, as with a garment from the abrading action of its currents; that the cradle of its restless waves is lined by a stratum of water at rest, or so nearly at rest that it can neither wear nor move the lightest bit of drift that once lodges there. The uniform appearance of these microscopic shells, and the almost total absence among them of any sediment from the sea or foreign matter, suggest most forcibly the idea of perfect repose at the bottom of the sea. Some of the specimens are as pure and as free from sea-salts as the fresh-fallen snow-flake is from the dust of the earth. Indeed, these soundings almost prove that the sea, like the snow-cloud with its flakes in a calm, is always letting fall upon its bed showers of these minute shells; and we may readily imagine that the wrecks which strew its bottom, arising in the process of ages, hidden under this fleecy covering, presenting the rounded appearance which is seen over the body of the traveller who has perished in the snow-storm. The ocean, especially within and near the tropics, swarms with life. The remains of myriads of moving things are conveyed by currents, and scattered and lodged in the course of time all over its bottom. The process, continued for ages, has covered the depths of the ocean as with a mantle, consisting of organisms as delicate as hoar-frost, and as light in the water as down is in the air. The tooth of running water is very sharp. See how the Niagara has cut its way through layer after layer of solid rock. But what is the Niagara, with all the fresh water courses of the world, by the side of the great currents of ocean? And what is the pressure of fresh water upon river beds in comparison with the pressure of ocean water upon the bottom of the deep sea? It is not so great by contrast as the gutters in the streets are to the cataracts. Then why have not the currents of the sea worn its bottom away? Simply because they have not been permitted to get down to it.—*All the Year Round*.

Church Membership.—All endeavors to make the terms or conditions of church membership amongst us more extensive, broad and easy, so as to admit a greater latitude and variety of sentiment or conduct, will always be in vain. Those who stand upon the sure foundation, and whose principal care it is to act in the church under the direction of the holy Head, will always have borne their testimony against, and endeavor to preserve the church clean from the stains, defilement and impurities, which spring from "the lust of the flesh, the lust of the eye, and the pride of life," all of which, in their endless diversity and operation, prevent us from entering in "at the strait gate," and persevering in that "narrow way which leadeth unto life."—*John Thorp*.

Small Bed-Chambers.—There is reason to believe that more cases of dangerous and fatal diseases are gradually engendered annually by the habit of sleeping in small, unventilated rooms, than have occurred from a cholera atmosphere during any year since it made its appearance in this country. Very many persons sleep in eight-by-ten rooms—that is, rooms the length and breadth of which, multiplied together, and this multiplied again by ten, would make just eight hundred cubic feet, while the cubic space to each bed, according to the English apportionment for hospitals, is twenty-one hundred feet. But more in order “to give the air of a room the highest degree of freshness,” the French hospitals contract for a complete renewal of the air of a room every hour, while the English assert that double the amount, or four thousand feet an hour, is required.

Four thousand feet of air an hour! and yet there are multitudes in the city of New York, who sleep with closed doors and windows, in rooms which do not contain a thousand cubic feet of space, and that thousand feet of space is to last all night—least eight hours—except such scanty supplies may be obtained of any fresh air that may in-
 duate itself through little crevices by door or window, not an eighth of an inch in thickness. But when it is known that, in many cases a man and wife and infant sleep habitually in thousand feet rooms, it is no marvel that multitudes perish prematurely in cities; no wonder that infant children wilt away like flowers without water, and that five thousand of them died in the city of New York alone, during the hundred days which included the 15th of July, 1860! Another fact is suggestive; that among the fifty thousand persons who sleep nightly in the lodging-houses of London, expressly arranged on the improved principles of space and ventilation already referred to, it has been proven that not one single case of fever has been engendered in two years. Let every intelligent reader improve the teachings of this article without an hour's delay.—*Hull's Journal of Health.*

For “The Friend.”

Bless the Lord at all Times, in all Places of His Dominion.”

The first heat of the spring-time has been bathed to coolness by a refreshing shower; the vespers of the robins fill the air with melody, the sun-setting irradiates the fast-greening landscape, and the perfume of fruit blossoms and garden flowers, mingles with that of the fresh moist earth. And the day is going to rest. Its peaceful loveliness renews the injunction: “Bless the Lord.”

Yet, alas, the sweet beauty of the evening cannot banish that anxiety and mourning, whose invisible presence troubles the soul. While the terrible scourge of war hangs over us with a “darkness that may be felt,” men's hearts fail them for fear. Fear combines many fears:—the fear of disturbance, of the destruction of plans and hopes, of loss, of privation, and of suffering; but all these combined cannot make that fear with which so many hearts are failing. It is not the fear of suffering, but the fear of sin. Not the peril to their own lives or homes, but the peril to so many reckless immortal souls.

Yet shall we not “bless the Lord” even here, in this fearful place of His dominion? For He is a strong habitation wherunto we may continually resort! All other refuge may fail, but this endureth forever. The foundations of the earth may be shaken, but this Rock is immovable. “The word is my defence; I shall not be moved.” “Because He has been my help, therefore in the sha-

dow of his wings will I rejoice.” “Thou art my rock and my fortress.” David proved in seasons of greatest peril, the safety, the strength of this Fortress. He knew the enemy could never prevail against it. Therefore, it was that songs of praise burst so livingly from his heart. He rejoiced, not because he dwelt at ease, and knew no danger, but because his “place of defence” was “the munition of rocks.”

It is to “them that love God,” the promise is given, “all things shall work together for good.” The exercise of soul for His cause's sake; the mourning for his law trodden under foot: the agonized yearning over immortal souls sent in enmity from the battle-field to judgment—none of these shall be lost—for we have the assurance, “The eyes of the Lord are over the righteous, and His ears are open unto their prayers.”

If, then, the “pride of all glory” being stained in our view, these “fightings without” but drive us to Him who is our only place of safety,—if we, seeking him, learn more and more of his mercy and loving-kindness, his power to shield and sustain, shall we not more and more be enabled to “bless the Lord at all times, in all places of his dominion.”

Fourth mo. 24th, 1861.

Discoveries on the Eastern Side of Africa, by Captains Burton and Speke.—These intrepid and scientific travellers, conquering a thousand difficulties, succeeded in penetrating the continent between latitudes four degrees and eight degrees south, to the depth of six hundred miles, over land that the foot of an European never trod before. The most remarkable discoveries they made, consisted of two vast fresh water lakes, those of Ujiji and Nyanza, the bare existence of the first of which only had been known, while that of the latter, by far the largest, had not even been suspected.

We shall confine our notice to the lake Nyanza, as the most important. It was found to lie 3,700 feet above the level of the sea, and hence above three times higher than the lake of Geneva. Its breadth was estimated from forty to ninety miles, and its length conjectured at three hundred, which would give it an area equal to that of two-thirds of Ireland. This mighty inland sea is conjectured by Captain Speke to be the true and long-sought-for source of the Nile, a question which has puzzled civilized men for two thousand years, and is still unsettled. In our own judgment, the question is more one of words than substance. Every great river has many sources, and it depends on the nomenclature to which of the several contributing streams he may give the name which practice has assigned. We have, however, no doubt, but that the water of the lake Nyanza does contribute largely toward feeding the classic stream, the inundation of which is the source of the fertility of that Egyptian valley, which, for thousands of years, has exercised so large an influence on the civilization of man.

Of the country and people seen by our enterprising travellers, we have but few words to say. The land is evidently less favoured by nature than that of the western side of the continent, and the negroes are physically, and perhaps even mentally, inferior. The eastern side possesses no navigable rivers leading to the sea, as does the western, nor has it the gold nor the valuable palm-oil of the latter. Its corns consist of millet and of maize, the latter received from America through India. With apparently abundant facilities for irrigation, not a grain of rice, the main cereal of the tropics, is grown by the rude and stupid inhabitants. The only valuable product is coffee, still, however, in a

wild state only. This is a peculiar indigenous plant in this part of Africa, although we call it Arabian, because we first derived it in its cultivated state from that country.

The common fowl and oxen, the latter used only for their flesh and small milk, but not for labour, are the only animals which have been domesticated. The horse is unknown, and so is the hardy ass, unless to a few Arabian settlers. Man, then, has here no help in his toil, without which any respectable progress towards civilization is impossible. A hardy, coarse cotton is grown, and the art of weaving a fabric of corresponding quality is understood. So is the art of making malleable iron, the highest stretch of negro civilization in this part of Africa. Letters are unknown to the negroes of the eastern coast, as indeed they are to all African negroes. The staple exports consist of the bodies of the inhabitants in bondage and of the tusks of the slaughtered elephants. The imports correspond in value. It would be but to deceive the public to promise a beneficial commerce with such a country and such a people.—*London Examiner.*

Absurd Waste.—A writer in a London paper calls attention to a profligate and scandalous waste and destruction of property, while there are so many poor persons who so much stand in need of assistance, which is thus noticed in a late number of the Churchman's Monthly Penny Magazine as occurring in the London docks: “Near the north-east corner of the Queen's warehouse,” Henry Mayhew tells us, “a guide post inscribed, ‘To the kiln,’ directs you to the Queen's pipe, or chimney of the furnace; on the doors of the latter end of the room are painted the Crown Royal and V. R. In this kiln are burnt all such goods as do not fetch the amount of their duty and customs' charges; tea, having once set the chimney of the kiln on fire, is rarely burnt, and the wine and spirit are emptied into the docks. The huge mass of fire in the furnace is fed day and night with condemned goods. On one occasion 900 Australian mutton hams were burnt; on another 45,000 pairs of French gloves; and silks and satins, tobacco and cigars, are here consumed in vast quantities, the ashes being sold by the ton as manure for killing insects, and to soap boilers and chemical manufacturers. Nails and other pieces of iron sifted from the ashes are prized for their toughness in making gun barrels; gold and silver, the remains of plate, watches and jewelry thrown into the furnace, are also found in the ashes.”

THE FRIEND.

FIFTH MONTH 4, 1861.

Are we performing our duty to those around us? This is a very serious inquiry, and worthy of the most attentive consideration of us all; yet it is with no desire to press it at this time except on one point, that these lines are penned. The report of the book committee, as read in our Yearly Meeting, shows a diminution in the number of books, setting forth the doctrines and principles of Truth as most surely believed by us, distributed during the past year as compared to some former years. Have we done our duty to our neighbors in this respect? It does not require any great skill in argument, any unusual acquaintance with logic, to enable one to hand to an inquirer after truth, a book which may set forth our principles clearly and unanswerably.

Many instances have occurred in which the pe-

rusal of a good book has been attended with such a blessing from the Divine Source of all goodness, as to prove of lasting advantage to the reader. I remember to have read of a bookseller, who, on being called upon by a very foppishly dressed man for a play-book, handed him a religious work instead. The man used some profane language, intimating what he would do with it; but, on further conversation with the bookseller, took it, promising to read it. A few weeks afterwards, the purchaser returned to the store, much more soberly and properly dressed, and after expressing his gratitude to the bookseller for persuading him to take the book, and his thankfulness to his heavenly Father, who had incited him to do it, he ordered a number of copies of the same work for distribution.

It is related that Venn, the author of "the Complete Duty of Man," was so pleased with the kind conduct of a waiter in an inn, in the west of England, who, whilst the other servants were laughing at the embarrassment a driver of some refractory pigs experienced, went out promptly and assisted him, that he gave him a copy of his own publication. Many years after, a person, being in the west of England, found an innkeeper, who was a religious man, and on inquiring found that he was the waiter, who had received the present from Venn. He deemed that not only himself, but his wife and some of their children, had received deep, religious impressions from the book, which impressions, through submission to Divine Grace, had been greatly blessed to them, in the work of regeneration mercifully carried on within them.

Many instances are recorded of individuals convinced of the principles we profess, by reading the writings of our early Friends. Those writings have lost none of their truthfulness, from age, and to the soul thirsting after Divine knowledge, they may still, through the Lord's assisting spirit, prove as cool water in a time of drought.

SUMMARY OF EVENTS.

The Revolution.—The Virginia ordinance of secession does not go into effect until ratified by a majority of the votes of the people of the State. The election is to be held on the 23d inst. The warlike preparations in the North have caused much alarm in Virginia. Governor Letcher has, it is asserted, notified the President that no troops from Virginia will be permitted to attack the capital, and that he will not permit troops from the Confederate States to cross Virginia for that purpose.

Maryland.—On the 27th ult., telegraphic communication with Baltimore was re-opened after a week's suspension. Up to that day, about 12,000 Northern troops had arrived at Annapolis on their route to Washington. The railroad was guarded throughout its whole length, and the transit over it for the volunteers and army supplies was uninterrupted. On the 26th, the Legislature assembled at Frederick. In his message to that body, the Governor states that he had earnestly, but in vain, remonstrated with the federal government against the passage of troops across Maryland for the defence of Washington; recommends them to act prudently and cautiously in dealing with the difficulties in which the State is involved, and advises against secession. He thinks the only safety of Maryland lies in preserving a neutral position in the impending contest. It is reported that a majority of the Senate is averse to secession, but that the Southern Rights party have the control of the House of Representatives.—The Pennsylvania volunteers who were encamped at Cockeysville, were ordered back to Pennsylvania, in order to avoid another conflict at Baltimore.

Destruction of Public Property.—The burning of the navy-yard, ships of war, &c., at Norfolk and Portsmouth, Va., is confirmed. The destruction was very great, but not complete, much valuable property having fallen into the hands of the Virginians. At Harper's Ferry, also, valuable machinery and other property, including several thousand muskets, escaped destruction.

Fort Pickens.—The latest date from Pensacola was the

21st, up to which time no attack had been made. There were about 5000 of the Confederate troops there, who were suffering seriously from sickness and exposure. Eight U. S. war vessels were lying there, ready to assist in the defence of the fort.

Washington.—The Northern troops were daily arriving from the landing at Annapolis, and a formidable force would soon be collected at the capital. The U. S. steamer Pawnee was cruising up and down the Potomac to keep the communication open. Preparations were making by the revolutionists to erect a battery on the river near Mount Vernon, but it was rumored Governor Letcher had refused to allow any interruption of the navigation of the river. A proclamation has been issued by the President, placing the ports of Virginia and North Carolina under blockade.

The Southern Confederacy.—The Richmond Enquirer of the 23d states, that the government at Montgomery had issued several letters of marque to privateers on the 18th ult. Jefferson Davis, the President, and A. H. Stephens, Vice-President of the Confederacy, had visited Richmond, Va. Troops from South Carolina and Georgia were entering Virginia. About 1500 had reached Norfolk and Richmond, and many thousands more were expected.

Pennsylvania.—On the 28th, the War department at Washington made a requisition upon the State for twenty-one more regiments in addition to the seventeen previously ordered, making a total of 29,500 men. The Governor will propose to the Legislature that a reserve force of 10,000 men should be called out in addition.

The War Spirit appears to prevail throughout the free States, without any exception. In the South, the people of Missouri and Kentucky appear to be less imbued with it, and in Virginia and Maryland, they seem to be awakening to a conception of the dire calamities that must fall upon them in the event of a war of invasion. Even the Charleston Mercury earnestly protests against any attempt to capture Washington. In Virginia, west of the Blue Ridge, there is said to be still a strong feeling of attachment to the Union.

Baltimore.—A large Union meeting was held in Baltimore on the 29th, at which the strongest Union resolutions were adopted. The rule of the secession mob was believed to be nearly over. Regular daily communication with Philadelphia has been re-established, by means of steamers to Perryville, there connecting with the Philadelphia, Wilmington and Baltimore Railroad.

New York.—Mortality last week, 422.

Philadelphia.—Mortality last week, 259.

FOREIGN.—The Liverpool dates are for Fourth mo. 20th.

Great Britain.—In the House of Lords, it was stated that the government was engaged in no negotiations whatever towards the reconciliation of the King of Italy with the Pope. Their policy was not to interfere in Roman Catholic questions. The Italian question in general was debated, the French occupation of Rome was deplored, and the prospect of a collision between Austria and Italy deprecated by all the speakers.

In the House of Commons, Lord John Russell stated that all the foreign ministers except the American, had left Jeddo, to be protected by the ships of war, in consequence of intimidation having been used towards them, which the Japanese government had not endeavored to check.

A report that President Lincoln was dead, had been circulated in England, and American news was anxiously looked for.

The London Times editorially reiterates hopes for the maintenance of peace, and says that when the soil and the seas of the New World are likely to be stained with blood, foreign nations may surely remonstrate in the cause of humanity.

The Paris correspondent of the London Daily News says that Russia has informed France that, in consequence of the events in Warsaw, it will be impossible to join France in any measure for the settlement of the Eastern question. The alleged reason for this refusal is that Russia regards France as an accomplice in the Polish disturbances.

France.—Heavy commercial failures are reported in Marseilles. The French funds were higher. Rentes are quoted at 68f. 20c.

Italy.—Garibaldi took his seat in the Italian Parliament, and the business was temporarily suspended by the applause of the members. The action of the ministry in disbanding the Southern army, and the measures taken for its reorganization were debated on the 18th ult. Garibaldi made a speech so violent, that it excited a tumult in the chamber. He made offensive allusions to the ministry, against which Count Cavour protested. The President of the chamber put on his hat, and the sitting was suspended for a brief interval. Garibaldi, in

resuming, spoke with more moderation. He defended his comrades in arms, and said that the formation of three divisions of volunteers as decreed, was not sufficient for the National armament.—On the 19th ultimo Garibaldi was again received with loud applause. The excitement of the previous day had subsided. Words of concord passed between Cavour and M. Bixio, which were applauded by all. Garibaldi expressed himself satisfied.—There has been an attempted reaction in Calabria. Troops were despatched to the town of Vona, which has been delivered from the Bourbonnians.

Austria.—Continued Austrian movements on the Po, near Ferran, are recorded. It is said that an attack is possible, commencing with the invasion of the Duchy of Modena, which will not be an infraction of the treaty of Villa Franca. The Hungarian Chamber of Deputies has been definitely constituted. A Vienna paper deuces positively that there will be an independent ministry granted to Hungary. The Imperial concessions, in favor of the Protestants, gave great satisfaction.

Russia.—Advices from Warsaw say that matters are daily growing worse, and it is feared that the exasperation of the people will lead to fresh disturbances. Vigorous measures had not intimidated them. The troops had been bivouacked in the public squares. The Russian force in Poland is to be raised to 100,000 men.

Spain.—The recent seizure of the territory of the Dominican Republic by Spanish troops, is approved. The Spanish official paper says, that the Spanish government will accept the annexation of St. Domingo as soon as confirmed by a vote of the people, if no foreign power protests.

Australia.—Australian advices report the massacre of twenty-six of the crew of the American whale ship Superior, by the natives of Solomon's Island.

Java.—Fearful inundations had occurred in Java. Many thousands were drowned, and whole villages destroyed. Fifty thousand people had been made destitute.

The Liverpool Markets.—The cotton market was active at an advance. New Orleans fair was quoted at 8½d.; Mobiles, 7½d. The Manchester advices were favorable; prices had an advancing tendency. Breadstuffs were dull. Flour nominally, 28s. a 30s. 6d.; red wheat, 11s. 2d. a 12s. 9d.; white, 12s. 3d. a 14s. 6d., per 100 lbs.

The London Money Market.—The bank rate of interest had been reduced to 5 per cent. Consols, 92.

WEST-TOWN BOARDING SCHOOL.

The Summer Session will commence on Second-day, the 6th of Fifth month next. Pupils will be conveyed from the city to the Street Road Station on the new Philadelphia and West Chester Railroad, where conveyances will be in waiting to take them to the school, on the arrival of the 8, 2, and 4 o'clock trains on Second and Third-days. Those who have been regularly entered, and who go by the cars from Philadelphia, will be furnished with tickets by the ticket agent at the depot, N. E. corner of Eighteenth and Market streets, which, with the stage fare from the Station, will be charged to the pupil at the school. Baggage may be sent to the depot, corner of Eighteenth and Market streets. Small packages for the pupils, if left at Friends' bookstore, No. 304 Arch street, on Sixth-days, before 12 o'clock, will be forwarded. The stage, as heretofore, will meet the first train of cars in the morning, on its arrival at the Street Road Station, every day, except First days.

Fourth mo. 29th, 1861.

HAVERFORD SCHOOL ASSOCIATION.

The Stated Annual Meeting of the Haverford School Association will be held at the committee-room, Arch street, on Second-day afternoon, Fifth month 13th, 1861, at 4 o'clock.

CHARLES ELLIS, Sec'y.

FRIENDS' INDIAN INSTITUTE, TUNESSASSAIL.

A man and a woman Friend are wanted to aid in conducting this Institution. A man and his wife would be preferred, one of whom should be qualified to teach in the school. Apply to

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For "The Friend."

The Appalachian Mountain System.

Professor Arnold Guyot, of Princeton College, N. J., and author of the interesting treatise on Physical Geography, entitled "Earth and Man," has devoted his summer excursions since 1849, to an examination and study of the physical configuration of the Appalachian System, and to a most carefully conducted series of measurements, chiefly with the barometer, of those points which were most important in the investigation of the laws of its relief. He began with the most remarkable culminating groups in the northern division, namely, the White Mountains, the Green Mountains, and the Adirondack. To the first-named he made our excursions in as many different summers. He afterwards visited in three excursions the central and southern portions of Virginia, and the vast group of elevated chains which covers the western part of North Carolina, between the boundaries of Tennessee, Georgia and South Carolina, and which contains, as his observations fully show, the highest points of the whole Appalachian system. Here within a territory of one hundred and twenty miles in length, from north-east to south-west, and some forty miles in breadth,* extending from the extreme sources of the New River to the passage of the Tennessee through the Smoky Mountains and Blue Ridge. There are, according to the table of altitudes published by Prof. Guyot, no fewer than twenty-eight peaks more elevated than Mount Washington, and some thirty-seven others that overtop Mount Adams, the second in altitude of the White Mountain group.† Of the twenty-eight peaks higher than Mount Washington, thirteen are arranged nearly in a straight line of about nine miles in length, forming the main chain of the Black Mountains. One of these, the Black Dome, or Mitchell's High Peak, may now be safely regarded as the highest land east of the Mississippi

river. Its altitude, as given by Guyot, is 6707 feet above the sea.

In a late number of Silliman's Journal, Prof. Guyot has published an interesting article "On the Appalachian Mountain System," giving in part the result of his extended explorations and measurements of these mountains, from which article we propose to make some copious extracts, with perhaps occasional slight alterations. He says:—

"The remark has been made with justice, that the Appalachian or Allegheny System of mountains, although situated in the midst of a civilized nation, is still one of the chains concerning which we have the least amount of positive knowledge. This is especially true, respecting the height of the culminating points of the different portions of the system. A great number of measurements have indeed been made within the last thirty years for the construction of railroads and canals, and for other practical purposes; but this net-work of surveys, it is easy to understand, has included only the basis of the system and the lowest points at which it may be crossed. Everything not connected with practical objects, has received but little attention. True, a certain number of barometrical measurements were made a long time ago, chiefly in the north: they have not, however, proved to be exact, when compared with the measurements which I have lately made with greater care and under more favourable circumstances. But we must not attribute the rarity and the imperfection of mountain measurements wholly to a want of interest in science, or to the absolute preponderance of the utilitarian spirit which characterizes America. It is due, in a considerable degree, to the difficulty, which has existed until within a very few years, of procuring good instruments, and to the obstacles, often very great, which the explorer meets in these wild regions. A chain of thirteen hundred miles in length is a vast field, especially when it includes mountains covered with interminable forests, where a footpath rarely guides the traveller's step, and which it is impossible to cross, except with a hatchet in the hand and with a loss of time and strength often quite disproportionate to the results which are obtained. Add to this, that in many parts of the system, the journey is to be made in an unknown region, without a reliable map, far from a human dwelling, rarely penetrated by the most hardy hunters. The explorer must be ready to march without any trusty guide, and to sleep in the open air, exposed to the inclement temperature of the elevated regions, and obliged to depend for nourishment on the food which he can carry with him. In these circumstances, the danger of perishing from exhaustion is by no means imaginary, as I know by experience.

"In a great portion of the Appalachian chain, especially toward the south, the lofty forests which crown nearly all the summits, and the thick underbrush, literally impenetrable, of rhododendrons and other evergreens, in which the faint track of the bear is often the only assistance of the traveller, are not less serious obstacles. The difficulty of obtaining general views enabling one to take his bearings in the labyrinth of mountains which

cover the country, is thus considerably increased; and the favourable points of observation which are necessary to determine the position of peaks which have been measured, or are to be measured, and for identifying them in every case, are by no means numerous. Besides all this, when the *relative* height of different points has been determined correctly, there still remains, in order to fix their *absolute* height, the difficulty of determining the altitude above the sea of the points of departure or of the lower stations, which are often hundreds of miles from the sea coast.

"These various difficulties, or at least some of them, have diminished within the last ten years. Excellent barometers are now made in America, and within the reach of almost any willing observer. The railroad surveys cross all the principal sections, and furnish a great number of points whose altitude is sufficiently determined to serve as a point of departure for measuring the summits throughout nearly the whole extent of the system. Moreover hypsometrical tables, adapted to all the barometrical scales, partly compiled and partly computed by the writer, have been published by the Smithsonian Institution, and relieve the observer of the most tedious and time-consuming portion of his task, by reducing the computation of barometrical heights to the simplest arithmetical operation. These tables can be found in the volume of 'Meteorological and Physical Tables,' which, by the liberality of the Institution, is now accessible to every scientific man.

"One of my first labours, on arriving in America in 1848, was to collect all the measurements of the Appalachian system which had then been published. Except the elevations determined for railroads and canals, nearly all the more remarkable heights which had been measured, were in New England or New York, that is to say, in the White, Green, and Adirondack Mountains. Add to this, the secondary heights measured in considerable numbers in Maine, New Hampshire and Massachusetts, a few points in Pennsylvania and Virginia, and some rather vague determinations in North Carolina by Dr. Mitchell, and we have nearly all the hypsometrical wealth then at the service of the geographer. Massachusetts, the only State in the Union which has had a regular trigonometric survey, furnished besides some *geodetic* points determined with great accuracy. The same may be said of the admirable work of the Coast Survey, still progressing under the skilful direction of Prof. A. D. Bache, but the points geodetically measured are seldom distant from the coast. All the other altitudes which were published, had been obtained by barometric measurement.

"The comparison of these last soon led me to see in the heights published by different authors, such differences as indicated either a confusion of names, or errors in measurement too considerable to be attributed to the formulas employed in calculating, and which could only be attributed to imperfect instruments or to circumstances too unfavourable for the work which was undertaken." . . . "I was therefore led to regard all these barometrical measurements only as approxima-

* The middle of the north-eastern border of the belt of land here described, is in latitude $36^{\circ} 10'$ North, longitude $4^{\circ} 45'$ West from Washington; and the middle of the south-western border is in lat. $35^{\circ} 20'$ N., long. $6^{\circ} 36'$ W. The strip of country referred to, extends therefore for twenty miles on each side of the line joining these two points. It is bounded on the west very nearly by the boundary line of North Carolina.

† Mount Washington is 6288 feet above the sea; Mt. Adams, 5794 feet.

tions, by no means superseding new determinations."

(To be continued.)

Selected for "The Friend."

Extracts from the Letters and Memorandums of our Late Friend, H. Williams.

Short notice of some of the exercises of the Yearly Meeting of 1847—the last she attended.

"*Fourth month.*—20th of the month and 3rd of the week.—The queries and answers thereto were read and solidly considered, and some good and suitable remarks were made tending to stir up to faithfulness in attending our religious meetings and a proper exercise of spirit therein. To the third query some very sound old-fashioned advice was given to parents and children, such as I used to hear when I was young, and that then fastened as a nail in a sure place, being as I now humbly believe; blessed to me, and 'as bread cast on the waters, found after many days. Dear ———, aged and feeble as she is, made lively and suitable remarks on the care which Friends ought to maintain over themselves in treating with offenders, in order that it may be to their help.

"The annual query was read, giving an account of the decease of many valuable, worthy ministers and elders the past year. The young and younger Friends were encouraged to exercise their gifts in faithfulness, so that the places of those may be filled up. This day has been a day of favour indeed; and afforded encouragement to my drooping feelings."

"*Fifth mo. 8th.*—Fourth-day was our Select Quarterly Meeting. I was weak in body and mind, felt no ability to dig even with my staff. I remembered the poor man at the pool of Bethesda, he could not help himself: and I felt a feeble hope that, as he was helped, so I should be; my cough was very troublesome, almost continual. Rather late the door opened in front, and ——— came in. She had early a lively, good testimony, that seemed to clear all up, and had a strengthening effect. The business was conducted satisfactorily.

"I staid all night with ——— and ———; their countenances bespoke trouble, and the impression seemed fixed, yet I had comfort in being with them. ——— is in the asylum. It is a trying dispensation; poverty, sickness or death are not like it. Mother used occasionally to remark, 'It was a great favour to be kept in our senses.' And so it surely is; and it seems to me one great means of being so kept, is to use our senses as we ought to, while so blessed; but there are various causes for the malady."

"——— had an appointed meeting yesterday afternoon,—a full house. I think an open door was left in the minds of the people for whoever may be sent in the right line; which is a great point, not to shut, but open the way: the simple, plain way to salvation was opened.

"*14th.*—In relation to the question thou asked me, as it is a subject in all its bearings of great moment, and interests individual members as well as meetings, it is needful to know what we are about to do, and how far our movements will affect us in the station we hold and others as far as our influence goes. Call on ———, because he is cool, open, deliberate and dispassionate, easy of access, a man of good judgment and clear discernment and more fully in possession of concerns which interest society, than many others. I feel very reluctant thou should move off from the city in any direction, and not be more fully in possession of the views of our experienced Friends, more than I can tell thee; I think it due to thyself and ———. Greatly do I deplore the state our Society is in,

both far and near, in this, and foreign lands, where we are known as a people; were it not, that I believe it is the will of the Great Head of his church to sift us from sieve to sieve, and thus keep unto himself a 'proved and a tried people,' who may serve him in the 'beauty of holiness,' I would fear this trial would be too much for us. But I trust, humbly so, He will order the cause himself, and use *clear-sighted, clean-handed* instruments, through whom His own work will be seen.

"We have seen, dear ———, in our day, the sad and the blighting effects of going as with closed eyes into things, leading eventually into separation from the Truth as held by us.

"We need all be watchful over our sayings and doings, acting deliberately. Time will, under the direction of the great Opener, make darkness light—and it is also a revealer of secrets."

"*Sixth mo. 10th.* I felt on being at the 'school' [West-town] as if I wanted that institution rightly cherished and rightly kept; this is always my concern for it.

"Thy letter was truly grateful, thankful thy work was done, and that peace was the pay: now look out for a time of stripping, do not expect to be every day in thy best trim, and be not dismayed at the change, keep pretty quiet and not spend thy own pocket store, for it may be easily spent." * * * "Paid a visit to ———'s; they have a comfortable home; as to the outward, nothing essential seems wanting: may they not neglect the better part now in their youthful days, while 'the evil days come not, nor the years draw nigh wherein they will have no pleasure in them.'"

"We had a good little meeting on Fifth-day. E. C. had a short communication on 'The Lord seeth me.' ——— and son came in very quietly, rather late; after meeting, as he was a stranger, I invited him home with me: he is a very careful, conscientious man; if he keeps his place, will be a pillar on which the church may rest, when the day comes for his showing himself to Israel. Who knows but there may be many such, hidden ones? preparing for helpers.

"I believe, dear ———, thou art in the hands of thy heavenly Father, and on thy journey heavenward, who, for his own ends, leaves us many days mourning as without hope, yet I have remembered, 'as the lightning cometh out of the east and shines unto the west, so shall the coming of the Son of man be;' thy darkness will change, and thy soul comforted, unknown to any mortal, and if, in his wisdom, the least thing, either in dress or behaviour, is then, or at any time of favour, shown to thee as right to change in, be very scrupulous of trifling with such impressions, consult none, but in the wisdom of Truth: do not calculate on consulting man or woman, but keep the nearer to thy dear Lord; even now in thy present proving, or in future provings, keep close to Him in the spirit of thy mind; watchful and rather retired, and thy strength will be increased. He is not very far off, and in his own time will open thy understanding, and teach what to ask for, and enable thee in truth to call God 'Father.' I do not know by what authority our dear friend ——— spoke to thee, but had she seen the letter thou wrote to me, it seems to me, she would have had different advice for thee. It does require, even in old folks, deep religious feeling fully to sympathize with a babe in the Truth. Cannot He who has so far inclined thy heart to love and fear him, show thee thy duty? Yes, verily—only do not overlook him, and expect some great sign. How many instructive passages have we in sacred writ to the spiritual reader; even the 'coming of our Saviour' was low and mean to them who were looking for some great appearance."

Respecting an epistle addressed by our Yearly Meeting in the year 1833, to the subordinate meetings, she remarks: "The meeting was sorrowfully affected in observing, that many in profession with us still continue to neglect the attendance of our religious meetings, especially those held near the middle of the week. Friends were encouraged to further patient labour with such; and Quarterly and Monthly meetings recommended to take this subject under their weighty consideration, in order that they may be favoured to see what further duties are required of them towards such members. The many and increasing deviations from our christian testimonies, especially as regards plainness and simplicity in apparel, deportment and manner of living, call for the deep and heart-felt concern of all our members, and for the vigilant, faithful care of elders, overseers and other concerned Friends, to labour in love with such as give cause for uneasiness in these respects, if happily through the Lord's assistance, these mournful evidences of degeneracy may be removed from among us, and we preserved a people holding a consistent testimony to the Truth."

"*Sixth mo. 24th.*—Our dear friend S. Emlen had an appointed meeting here [at Plymouth,] on Third-day,—a good meeting. Her concern was for our young Friends, and if they fall short, the people of the neighbourhood present will witness against them; it was close; that others would be called in, if our children are not faithful; the very seats they occupy, will be filled by others, and the crowns intended for them, set on the heads of others; the feet of the messengers would be turned another way. 'This close language was addressed to 'the children of her people,' as she over and over repeated it: my heart is full. Several of the young people absent yesterday. On my speaking of it, various excuses offered, as though that would answer. I am sorry to burden any sensible mind, but I am grieved; there is a cause.

"In addressing the meeting more at large, she spoke of 'that reprover or witness against evil, which all were favoured with, and showed right from wrong,' this, though buried, stifled and disregarded and even forgot; yet in 'the last day,' it would raise up and judge them; it would be brought to their remembrance, not by the aid of their natural faculties, but 'it would come up,' and be their reprover and judge. She did deliver the word (according to my sense and understanding of it) faithfully.

"She commenced thus, 'I have been thinking what a blessing it is to have bread to eat, to have water to drink, and raiment to put on: all this is from the hand of a Bountiful Creator, for we cannot command even one shower, how soon our supplies might be cut off. It is recorded early, that the charge to man was, he should "eat bread by the sweat of his brow," and so we see it;' tracing along this subject a short way, she then spiritualized upon it, and showed how it was some had no bread in their houses, nor water in their cisterns," &c.

An Ingenious Contrivance.—In the Pacific Mills, at Lawrence, Mass., one of the machine printing delaines, stamps the piece with sixteen different colours and shades of colours, in passing through once. There is only one other similar machine in the world, it is said.

One reason for want of vitality in the church is the shyness and reservedness of its members preventing the kindling, and keeping alive, of the holy fire of christian and brotherly affection.

From the Leisure Hour.

Clocks, and How we Came by them.

(Concluded from page 275.)

At the beginning of the following century another Englishman, George Graham, invented the repose, or dead escapement. By this invention, the wheels are kept at rest during the whole oscillation of the pendulum, except at the instant of contact with the crown-wheel, and the oscillations are made in more equal times. Then the detached escapement was introduced; and after that, the half-dead escapement, a mean between the inventions of Clement and that of Graham. For all purposes of ordinary time-keepers this mode of escapement answered well.

But still, notwithstanding the remarkable improvements which had been effected, the best clocks, though finished with the most extreme care and pains, were found to vary in their performance, through the effect of atmospheric temperature. As in hot weather the pendulum expanded, or increased in length, whatever was the material of which it was constructed, and consequently vibrated slower, the result of the retardation became manifest in the loss of time by the clock. In cold weather the reverse took place—the pendulum, in consequence of contracting, vibrated quicker, and the clock gained on time. Various ingenious contrivances were therefore resorted to with the view of counteracting the influence of temperature on pendulums, and causing them to oscillate in all temperatures in equal times. Graham, the inventor of the dead escapement, at length hit upon a plan at once sound in principle and easy of application; indeed, so thoroughly did it answer the purpose for which it was designed, that it has undergone but trifling modifications up to the present hour. Graham called his invention the “mercurial compensation,” and it consists in using for a weight a jar containing quicksilver, attached to the lower end of the pendulum-rod, which is formed of steel. As the steel rod lengthens by heat, the mercury expands in volume, and rises in the jar; and when the rod shortens by cold, the mercury contracts and sinks or falls. Thus the arc of oscillation is always maintained at the same distance from the point of suspension or upper extremity of the pendulum—or, in other words, the pendulum is kept always of the same length, and therefore will always oscillate at the same rate. In 1726, John Harrison invented what is called the gridiron pendulum, composed of rods of steel and brass so banded together that the rods which expand the most, raise the weight at the bottom of the pendulum, as much as the rods which expand the least depress it. This pendulum is still much in use, but from the fact that metals expand and contract in such masses fitfully and by jerks, and not gradually, is considered not to answer so satisfactorily as the mercurial pendulum.

Meanwhile, improvements of another kind, in connection with other parts of the machinery of a clock, had been prosecuted with success. The first clocks were of great bulk, and adapted only for towers and turrets and public buildings; as they improved in structure and utility, they were made of smaller size, and found their way into the dwelling-places of the people. Still, there could be really no such thing as an easily portable, or even a bracket clock, until the weight as a moving power could be got rid of. The substitution of a main-spring for a weight took place about the middle of the sixteenth century: the main-spring, if it did not suggest it, in a manner necessitated the invention of the fusee; and both together, while they wrought a complete revolution in the art of clock-making, may be said to have given birth to

the art of the watch-maker. We shall have something to say on these inventions in a subsequent paper on watches.

We must touch briefly on that part of the mechanism of a clock which is employed for striking the hours. This is a curious and sometimes a very intricate piece of machinery, for clocks may be made to strike any number of times. Some of them strike hours, half-hours, quarters, and half-quarters, and will even repeat all these performances on a second bell, sounding a different note from the first. Some have been made to strike the bell as many as a hundred times between the hours, and we have seen one which was never silent three minutes together out of the whole twenty-four hours.

The moving power of the striking train, which is too various and too complicated to admit of description here, may be either a weight or a spring; but whatever it be, its impulse is only permitted to come into play when the hour or the quarter to be struck has arrived, at which moment it is brought into action by the temporary release of a catch or detent permitting the weight or spring to act on the striking mechanism. Whether the strokes on the bell shall be one or many is determined principally by two pieces of mechanism—one called a snail, with twelve steps, the other a rack, with twelve teeth. The time during which the striking weight is allowed to descend, varies according to the turning of the twelve steps of the snail on its axis, and the position of the twelve teeth of the rack, at different hours of the day—being sometimes long enough to permit one blow to be given by the hammer on the bell, and at another time long enough for twelve such blows. The bell itself is an important part of the striking apparatus. In domestic clocks, where all that is wanted is a note sufficiently loud to be heard through the house, a small saucer-shaped bell will answer the purpose; but where a cathedral-clock is expected to send its information over a circuit of many miles, the case is widely different. Bells have been manufactured of all forms and in various ways, but they can only be made to send their tones to a great distance by casting them of enormous weight and of solid material—the best material being a compound of copper and tin. A gong of beaten metal may be made to yield as deep, and, to a stander-by, as loud a tone, though it weigh but a score or two pounds, as a bell of ten tons: but the gong will not be heard three hundred yards off, while the bell shall send its peal four or five miles. The bell which strikes the hours at St. Paul's Cathedral, is often heard at night, when the wind blows in that direction, at Windsor Castle, a distance of nearly twenty miles. This bell was cast in 1709, and weighs $5\frac{1}{2}$ tons: it is but an infant, however, compared to some others; that at Exeter weighs $5\frac{1}{2}$ tons; that at St. Peter's, Rome, 8 tons; that at York, 10 tons 15 cwt.; that at Notre Dame, Paris, 12 tons 16 cwt.; that at Vienna, 17 tons 14 cwt.; that at Novogorod, 31 tons; there is one at Pekin, in China, which weighs 53 tons; the bell at the Kremlin weighs 63 tons; and the great bell of Moscow, which was broken in 1737, weighed 193 tons!

We may close this paper with a glance at some few of the curiosities of clock-making, which, from time to time, have moved the wonder and admiration of mankind. We have mentioned the Strasburg clock, and alluded to others of a similar class; but there have been clocks far less intricate, which had a greater claim to be considered as curiosities. Thus, clocks were made in the seventeenth century, which were moved by balls running down inclined planes, swallowed up by, and traversing the bodies of brazen serpents, or descend-

ing in metallic grooves, to be again thrown up by archimedean screws. Some were made to go by their own weight, descending inclined planes, and thus avoiding the casualties to which weight-lines and main-springs are liable; while others, by means of springs, were made to ascend such planes. One was simply hung like a lamp from the ceiling, and was kept going by its own descent, the winding it up consisting merely of pushing it again towards the ceiling. The dial of another formed the brim of a plate filled with water, in which swam a tortoise, turning round with the hour. This was managed by magnetic attraction. A marvel by no means uncommon, some years back, was a clock which showed exact time, and appeared to have no works—the hour-hand proceeding from the centre of a crystal plate perfectly transparent, and moving round without any visible or indeed accountable connection with works of any kind. Again, clocks have been made to go for astonishing periods of time, without winding up. A clock to go for a whole year is nothing extraordinary. Many will go for 400 or 500 days—some for two years, and some for three; and there is a tradition concerning one which we saw in the palace of Versailles, to the effect that it needed winding up but once in a century.

The most remarkable assemblage of clocks ever seen in the world, was that which was collected together in the Great Exhibition of 1851. There, all that art, science, and the most persevering and elaborate skill could achieve in the department of the horologist, was exhibited at one view. A single clock was shown, which had occupied thirty-four years in its construction. It was made by Jacob Loudan, was a perpetual almanac as well as a clock, and performed more functions than we have space to set down. Amidst all the horological marvels there exhibited, however, the greatest was undoubtedly the electro-magnetic striking clock of—Shepherd, whose dial, as many of our readers will remember, were the radiating bars of the southern elevation of the transept. In this clock the pendulum was kept in motion by electro-magnetism, which was made to bend a spring to a certain extent, the re-action of the spring imparting the necessary impulse—a means which prevented the variations of the battery from influencing the mechanism. The advantages of such a clock as this are many, and not the least is that by a single pendulum any number of dials, scattered throughout a large establishment, may be made to show precisely similar time, simply by the scientific adjustment of communicating wires between them and the pendulum.

The new Westminster clock, with its tower and bells, its mechanism and its dials, is too large a subject to touch now, our time having run out, and our space too.

Oh! how the soul that is sensible of its filth longeth to be washed! How it panteth after the pastures of life, the food of life, the living waters; to appear before, and enjoy God, in the land of the living! Oh! how doth the heart, that is daily afflicted with its unbelief and disobedience, long for the faith that stands in the power, and the obedience that flows from the power! Oh! teach me thy statutes; show me the pure path of obedience in the way of life; guide my feet in the way everlasting! Oh! write thy fear in my heart, that I may not depart from thee; create a clean heart in me, and put thy Spirit within me to be my strength. Oh! continue thy loving-kindness to them that know thee, and thy righteousness to the upright in heart. Oh! what unutterable breathings daily issue out from the broken spirit, towards the spring of its life.—Isaac Penington.

For "The Friend."

Musings and Memories.

GENTLENESS AND GRATITUDE.

Gentleness is enumerated among the fruits of the Spirit by the apostle, and yet there are some apparently religious men to be met with, in whose characters it does not hold a conspicuous place. How it enhances our esteem for the christian, who possesses a large share of it? How it enlarges his sphere of usefulness, and adds a grace to his profession of religion? The rough, honest-hearted man may do some good in the world, through the self-denial he manifests, and the true and holy faith which is in him; but of far greater efficacy would his life-labour in the service of his divine Master have been, if in his daily walk he had abundantly exemplified the gentleness of Christ, and set forth a holy example of true love, and heavenly meekness, and the courtesy of a saint.

Do good graciously. Let old and young bear in mind, that a kind act, done in a rough spirit, may hurt more than it heals. I remember to have read of a boy, who was possessed of many good qualities, and yet he could hardly be tolerated in the society of the gentle and refined, because of the roughness of his manners. He often tried to do what he esteemed kindnesses to others, but they were generally so marred in the performance, that it was difficult to tell for what they were intended.

A characteristic incident to this effect is narrated by a female acquaintance of his. He heard her say she was fond of peaches, and with great good will, he climbed to the top of a tree, and gathered some of the very finest he could find for her. So far the intention was good, and the effort to oblige her was worthy of all praise, but then came his rough, ungainly, ungentle way, which spoiled all the kindness he had manifested. Instead of carrying her the peaches, and giving them into her hands as any thoughtful, gentle-mannered child would have done, he carried them to the window of the room in which she was sitting, and threw them in to her. Some struck her, and her dress was stained by the juice.

With as little proper consideration as was manifested by this boy, some people give good advice to others, or offer them more substantial acts of kindness. The manner obliterates the obligation conferred, and sometimes leaves unpleasant remembrances concerning those who have laboured for our good.

Almost every heart has within it a store of kindly affections, and if there was only a more general effort made to manifest the warmth of our love, and the gentleness of true christian courtesy, a change for the better would appear in most families, a great and radical improvement in many. A recent writer says, "I am one of those whose lot in life has been to go out into an unfriendly world at an early age; and of nearly twenty families in which I have made my home in the course of about nine years, there were only three or four that could be properly designated as happy families, and the source of trouble was not so much the lack of love, as the lack of care to manifest it." A writer, in commenting on this passage, says, "The closing words of this sentence give us the fruitful source of family alienations, of heart-aches innumerable, of sad faces and gloomy home-circles. 'Not so much the lack of love, as lack of care to manifest it.' What a world of misery is suggested by this brief remark! Not over three or four happy homes in twenty, and the cause so manifest and so easily remedied! Ah, in the 'small, sweet courtesies of life,' what power resides! In a look, a word, a tone, how much of happiness or disquietude may

be communicated. Think of it, reader, and take the lesson home."

Mercies in rich abundance are showered down upon us from the Giver of all good gifts, and if we are grateful, let us manifest it by the kindness and love we exercise towards his children around us. Let us in our own little circle do our duty towards spreading an atmosphere of love and christian gentleness. Let us not permit kind acts to be done to us, even if they are done roughly, without showing by our smiles of love, and the gentle acknowledgments of affection, that we feel them. Such acknowledgments may have the happy effect of producing similar conduct from others, and tend to spread a bright and holy epidemic, which may reach eventually every member of the home circle. An epidemic, which it were greatly to be wished, might enter every cot, and spread through every palace, wherein a group of immortal beings congregated on this earth. Do not receive the kindness of others in silent coldness. The expression of love tends to awaken love. A simple narrative for children, in a recent paper, seems to me much in point. It tells of two kittens of one brood, one of whom always manifested delight when fed or caressed, purring very affectionately and happily, the other took all kindness with quiet thanklessness and indifference. A little boy, who was to have one of the kittens as his own, and was allowed to choose which he would take, laid hold of the grateful one, saying, "I like her much the best, mother, because she purrs when she is pleased!" Is there not a lesson in this to many a one, old and young? Do we manifest grateful feelings to our Father in heaven, and our brethren and sisters on earth, for the many mercies showered on us, the many kind attentions shown us? The first question to ourselves perhaps should be, Are we grateful and pleased for the blessings received? The second, Do we manifest the thankfulness we feel? In short, do we purr when we are pleased?

The Drummond Light.—Considerable interest has been created lately by the employment of ten Drummond lights for the illumination of the Westminster bridge, London, in place of gas burners. This light is produced by the combustion of lime under the great heat caused by the flame of oxygen and hydrogen gases. In the present instance, however, common gas is substituted for the pure hydrogen. Separate gas-holders, one containing oxygen and the other hydrogen, have pipes attached to them, which terminate in a single tube, a short distance from the point where the lime is placed. On reaching this point, the gases are allowed to unite, and after passing through a curved jet, they come in contact with a lamp of lime, which answers to the wick of a common lamp, and which is held in close proximity to the tube by a piece of metal. The first step in lighting the lamp is to turn on the gas by itself. It is lighted, and gives forth a pale yellow flame. Soon a deep red takes the place of this color, this change being produced by the combustion of the metal calcium in the lime, under the great heat of the hydrogen flame. When the lime is in this state, the oxygen is turned on, and instantly the bright white light is produced, which will continue as long as the "wick" remains unconsumed. The supply of lime is kept up by the action of exceedingly simple clockwork machinery, which raises the material as it burns down, at a rate of speed varying according to the progress of consumption. The light is cheap, and with ordinary care may be used with safety. It is also very brilliant. Thus, a single jet of the lime light of medium size is equivalent to forty argand or eighty fishtail burners of the ordinary size, or to four

hundred wax candles, and its intensity may be increased by augmenting the supply of gases. As compared with the illuminating power of common gas, a single jet, consuming four cubic feet of the mixed gases, is equal to that obtained from four hundred feet of ordinary gas.—*Late Paper.*

For "The Friend."

ABOVE THE MIST.

Daylight seemed scarcely to exist,
Though night had long been banished;
The near half shrouded lay in mist,
The distant all had vanished.

'Twas mine to journey through the gloom;
Thick summer fog was o'er me,
And vision reached no pleasant bloom,
Or verdant fields before me.

'Twas wet and chilly as I went;
From trees, the damp was dropping,
Till, rising up a slow ascent,
The fog at once o'ertopping,

I stood in sunshine warm and bright,
Whilst round, devoid of motion,
In pureness lay the vapor white,
A soft and waveless ocean.

From its pure surface of repose,
White cones of smoke uplifted,
Which from some hidden cots arose,
Like snow heaps high updrifted.

Above a coal pit far away,
A larger mass up-mounded,
In true and fair proportions lay,
Like hay-stack smoothly rounded.

The scene was beautiful, I gazed
Far o'er the sea of whiteness,
Whilst on the trees around me blazed,
Damp drops in rosy brightness.

Eastward the soft sea stretched away,
With isles in fair disorder,
Till forest-crowned the highlands lay,
A green and lovely border.

Oft, in the mental world of ours,
Are joy's gay prospects clouded,
And the soul's loveliest plants and flowers,
By care's low fogs enshrouded,

When but a little left of hope,
Would give the inner vision,
Clear prospects of extensive scope,
With light and bloom Elysian.

Selected.

SALUTE APELLES, APPROVED IN CHRIST.

ROMANS, XVI. 10.

"Approved in Christ!" and this is all the Bible says of thee;—

Well, 'tis enough! I would that of us such words might spoken be.

How sweet the holy, blessed thoughts, which cluster round a name

So dear to an apostle's heart, so little known to fame. Thy friends, like thee, were firm in faith, and steadfast

in their love, They sought not the applause of men, their "record is above."

And when our work on earth is done—be this our blest reward,

To be, as Paul's Apelles was, approved in our Lord!

Animal Instinct.—I knew of a jackdaw that often used to eat the gum that exuded from plum trees, and always did so when it was unwell. In connection with this subject, it may as well be mentioned, that a careful observer would find himself repaid by watching the modes of cure employed by sick or wounded creatures. We all know that the dog and cat resort to grass when they feel out of health, and hares to a species of moss. I was also told, on the authority of an eye-witness, that a goldfinch which had been struck by a hawk, and wounded, made its way to a dry puff-ball, tore it open with its beak, and dusted the wounded

shoulder with the spores, thereby stopping the effusion of blood. The spectator was greatly surprised by this incident, and being induced to try the effect of the same remedy upon a wounded finger, found that the experiment was completely successful.—*Routledge's Illustrated Natural History.*

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 276.)

JOSHUA BROWN.

Joshua Brown left his residence in order to fulfil his prospect of religious labours in the Southern provinces, on the 4th of the Second month, 1778. He crossed the Susquehanna, and the next day attended Deer Creek Monthly Meeting. In this meeting his mind was brought under deep exercise on account of some there, who had been often visited and warned both immediately by the Holy Spirit, and instrumentally by the Lord's faithful messengers to set their slaves free, but who had yet refused obedience to the clear manifestations of duty in this respect, until with some of them, it was about the eleventh hour. Being dipped into sympathy with them, and clothed with an anxious concern for their souls' everlasting well-being, he was constrained to warn them, to give up in obedience, while the day of mercy was yet lengthened out to them.

Lodging that night at the house of William Cox, he, on the 6th, rode to the Little Falls of Gunpowder, to the dwelling of Benjamin Howard. On the 7th, he attended a small meeting at Little Falls, and after dining at Thomas Lacy's, the son of his host, of the same name, accompanied him to the house of William Parrish at Gunpowder. Here the next day, the first of the week, he attended meeting, after which he rode to the house of Oliver Matthews. At the two meetings mentioned, he was enabled to preach the gospel with some freedom. On the 11th, he attended Pipe Creek Monthly Meeting, held at Bush Creek, wherein he was led to speak of the coming forth of the several Protestant Religious Societies, particularly that called the Church of England. He showed how that their first reformers were led to bear an open testimony against the superstitious practices of the Church of Rome, even though some of them had to seal their testimony at the stake. They were thus providentially led, that the reformation might be brought about, and the life and substance might not be lost in the christian church. Yet, notwithstanding this faithfulness in its first confessors to the Truth, the Church of England, when it became established by law, sat down in the form, very much at ease respecting that which is the Truth, and without which the form is nothing. He then was led to treat of the first rise of our religious Society, and to show that as long as Friends were a suffering, persecuted people, they were found possessing the life and substance of religion. Having through faithfulness and abidance in the Truth, obtained liberty of conscience, and toleration for themselves and their religion, their descendants have now, for a long time, been living in great ease and outward prosperity; and he expressed his fear that many of them had sat down in the form, devoid of the life and substance. He exhorted Friends closely to examine into their individual conditions; that they might be found prepared to endure the persecutions which might come upon them. The Society of Friends throughout the American colonies, was likely to be put out of the protection of the present power, and therefore it behooved all its members to seek to know themselves in the favour and protected by One who is all-powerful.

Riding to Monoquasy, he had a meeting, and also a sitting with the family of Richard Richardson, at whose house he had lodged. He then passed on about twenty miles to the house of Joseph Johns, and on the 15th, had a meeting at Fairfax. In this meeting he was opened on the subject of man's creation, and the love of his Almighty Caretaker in opening to man his duty, that he might obey and live. He then treated on his sad fall through his yielding to the subtilty of the serpent, and the consequent loss of his holy, happy state. The love of the Almighty to his poor, fallen creatures, was illustrated by his sending his Son into the world to atone for sin, and giving the purifying visitations of his Spirit, that through these, by faithful obedience to the gift received, he might be restored to an innocent condition once more.

Lodging at Mahlon Johns', he, on the 16th, had a meeting near the Short Hill; here he told his hearers he supposed that they were generally believers in the immortality of the soul of man, and that it would experience to all eternity a state of happiness or misery. He pressed upon them the necessity of knowing redemption by Christ, through belief in him, and the witnessing the purifying baptisms of his Holy Spirit. He opened to them the universality of the love of God, and warned them of the danger of resting satisfied with a belief that they must of necessity remain sinners whilst in this state of existence. On the 17th, he attended Goose Creek Meeting in silence. On the 18th, he was at a meeting at South Fork, wherein he was led to speak of our dear Saviour's feeding the multitude with the few loaves and fishes. From this he set forth the love of God to men, and exhorted those present to close in with the offers of that love, whilst they were yet extended to them. The meeting was a favoured one, and closed with supplication to the Lord, whose mercies are new every morning. On the 20th, at Crooked Run Meeting he was concerned to open the saving efficacy of the offering of our Lord Jesus Christ. His coming, according to the promise, as the seed of the woman, conceived of the Holy Ghost, and who, amongst men, went about doing good, healing the sick, cleansing the lepers, opening the eyes of the blind, unstopping the deaf ears, raising the dead, and at last purchasing by his death and sufferings, a capacity for all men who will believe and obey, to obtain eternal salvation. By the gift of his grace and good Spirit, he is striving with all men during their day of visitation to induce them to receive him, to submit to his purifying power, and thus to realize for themselves the salvation he died to obtain for them. In connection with this saving, cleansing baptism, the inefficacy of the outward rite was set forth, as also the necessity of knowing the heart cleansed, before we have any right to hope for an entrance into heaven.

On the 22d, he had a meeting at the house of the widow Hollingsworth, near Winchester. Here he exhorted his hearers to seek first the kingdom of heaven. He then dwelt on the Lord's dealings with the inhabitants of this land, in judgment and in mercy. He drew their attention to the last Indian war, in which much blood had been shed, and to the war then raging with the mother country, in which more lives had been already lost, and it was not yet ended. He drew their attention to the fact, that after the land had been scourged for its sins, by the Indians, a time of tranquillity and peace had been granted it, and he pressed the consideration upon them individually, of what suitable return of grateful acknowledgment had been made to the great Controller of events for the undeserved mercy. After the meeting, he went to see the Friends who were then in banishment from Phila-

delphia. Of his services on this occasion, James Pemberton says, "We had the company of, and a short, tender exhortation from Joshua Brown, of Nottingham."

(To be continued.)

The Livingstone Expedition.

The *Cape Monitor* of Second mo. 21st has an interesting account of the adventures of an indefatigable traveller and hunter, named Baldwin, who is the first white man who has penetrated to the Zambezi from this coast, and is the second white man who ever saw the celebrated Victoria Falls, which Dr. Livingstone discovered five years ago. After a most eventful and successful hunt as far as the Mosenkaboo country, he left his wagons on account of the fly, and his people having refused to accompany him, he proceeded thither alone on foot. With that steadfast friend, his gun, and a pocket compass, he struck for the Victoria Falls, having no guide but a map and Dr. Livingstone's description. After much distress, owing to scarcity of water and ignorance of the country, interruption from wild animals, &c., he, to his own great astonishment, hit the river not three miles above the Falls. As soon as possible he was off to the far-famed Falls, the roar of which was fearful even at three miles' distance. On his return to the Kaffir village, he was summarily taken prisoner, and the most unpleasant part of the business was he had no idea for what offence. He describes this part of his adventures as causing him a great deal of uneasiness. He remained in this position several days, when most opportunely and unexpectedly Dr. Livingstone arrived, accompanied by his brother Charles and Dr. Kirk, with a retinue of seventy Makololos, all armed with double-barrelled guns. The Doctor was on his way to Sekeletu, from Tete to Linyanti, seventy-six days on foot from Tete. The only animals they had with them were two donkeys, the use of which Dr. Kirk and C. Livingstone were often glad to avail themselves of; but Dr. Livingstone had footed it the whole distance. He was in good health and in excellent spirits. The Livingstone party were not a little astonished at finding Baldwin there, who asked Dr. Livingstone's good services to get him out of the quandary he was in, when the explanations were singularly amusing. The Kaffirs said, this man comes here in a most wonderful manner; and the first thing he does is to jump into the river, which is like death. Next he goes to the Falls, and attempts to go where a monkey would not dare venture. We were sure he would kill himself, and then some one would come and ask where he was, and they would not believe he killed himself, but would say we killed him. So we took care of him, as he was seeking his death. The doctor set matters to rights, and they stayed several days together. The doctor told Baldwin that he had penetrated to latitude 14° 1' south, and discovered Lake Shirwee, ninety miles long, and another lake, which, from description, must be more than three hundred miles long. In the neighbourhood is a table mountain twenty miles long. The surrounding country is most salubrious, and good for cattle, sheep, &c. A great quantity of cotton is grown by the natives; and sugar and coffee, and in fact all tropical productions thrive here, and a finer field of colonization is not to be found in the world.

The Way.—I can truly say, that I never coveted heaven's glory, more than I desired to walk in the way that leads thereunto. It is a straight and narrow way; and whoever thinks it is not, they are mistaken.—*Elizabeth Stirredge.*

For "The Friend."

"How were Thine Eyes Opened?"

"How were thine eyes opened?" Oh, could this question be answered by every believing christian—what an array would it present of the infinite mercy and wisdom and power of the Saviour of men! How with some the humblest means were used, as with the blind man of Judea, "he spat on the ground, and made clay of the spittle," "and anointed mine eyes, and I washed and do see." Or, again, as with Saul of Tarsus, a stupendous miracle was wrought, by which he was first made blind that he might be healed,—that the scales of unbelief might fall off and leave the spiritual vision clear.

And so the great Giver of sight is pleased still to work in infinitely various ways, opening the eyes of some at once to see the "sinfulness of sin, and the beauty of holiness," and again, step by step, leading "the blind in a way they knew not, and in paths they have not known," making "darkness light before them and crooked things straight."

How many, looking backward with thankful hearts, can behold the time when their eyes were opened, when it was given them to see the "King in his beauty, and Jerusalem a quiet habitation," "whereunto they might continually resort;" and though scoffers may jest and disbelieve the miracle that was wrought for them, by the power and presence of the Son of Man; though to themselves it may seem more than they can tell, aye even beyond their comprehension, they may yet testify with the poor blind man of Judea, "Whereas I was blind, now I see."

And as he who has never seen the light of day, cannot possibly imagine it, nor the infinite variety of colours and forms, and combinations of these, which it makes visible, so one spiritually blind has no power to imagine that which spiritual sight confers. "For the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, for they are spiritually discerned."

Fourth month.

The Colour of the Sea.—The sea is not colourless; its crystal mirror not only reflects the bright sky or the passing cloud, but naturally possesses a pure bluish tint, which is only rendered visible to the eye when the light penetrates through a stratum of water of considerable depth. This may be easily ascertained by experiment. Take a glass tube, two inches wide and two yards long, blacken it internally with lamp-black and wax to within half an inch of the end, the latter being closed by a cork. Throw a few pieces of white porcelain into this tube, which, after being filled with pure seawater, must be set vertically on a white plate, and then, looking through the open end, you will see the white of the porcelain changed into a light blue tint. In the gulf of Naples we find the inherent colour of the water exhibited to us by nature on a most magnificent scale. The splendid "Azure Cave," at Capri, might almost be said to have been created for the purpose. For many centuries its beauties had been veiled from man, as the narrow entrance is only a few feet above the level of the sea, and it was only discovered in the year 1826, by two Prussian artists accidentally swimming in the neighborhood. Having passed the portal, the cave widens to grand proportions, 125 feet long, 145 feet broad, and, except a small landing-place on a projecting rock at the further end, its precipitous walls are on all sides bathed by the influx of the waters, which in that sea are most remarkably clear, so that the smallest objects may be distinctly seen on the light bot-

tom, at a depth of several hundred feet. All the light that enters the grotto must penetrate the whole depth of the waters, probably several hundred feet, before it can be reflected into the cave from the clear bottom; and it thus acquires so deep a tinge from the vast body of water through which it has passed, that the dark walls of the cavern are illumined by a radiance of the purest azure, and the most differently colored objects below the surface of the water are made to appear bright blue.—*The Sea and its Living Wonders.*

Always Reprove Sin.—I was visiting an aged man, a member of this church, when he asked, "Should we always reprove sin?" I told him there was such a thing as casting pearls before swine. "But," said he, "did not our blessed Saviour, when in this world, talk on religion in all companies and in all places, and did he not always reprove sin when there was occasion for it?" I admitted that I did not recollect any instance to the contrary. "Well," said he, "I would like to relate a circumstance which occurred some years ago." Very well, said I. "I was travelling," said he, "in the State of New York, and, night coming on, I put up at a rum-tavern. Soon after dark several of the neighbouring men called in, to tell stories, and patronize the bar. They all seemed given to profaneness. But one of them excelled the others in profanity. Their oaths were so horrid that it almost made my blood run cold. It seemed like blasphemy. I groaned in spirit, and, after one of these terrible oaths, I cried out, 'Oh! dear!' The chief swearer immediately came to me' and acknowledged the wickedness of his habit, and said, 'Will you pardon me?' No, said I, none but God can pardon you; but if you will swear no more, I will overlook the past. He made a fair promise. After this, there was no more swearing for some time. Toward bed-time these villagers must have another drink. Then they commenced swearing again. Again I sighed, 'Oh! dear!' Again my pardon was asked. I told them it was rum that made them swear. We parted, never expecting to see or hear from each other again.

"After two and a half years, I had occasion to pass that way again, and stopped to bait my horses at the same tavern. The landlord was not in, but his wife eyed me closely, and said, 'Did you not spend a night here two or three years ago?' Yes. 'Do you remember reproving a man for swearing?' Yes. 'Well, that man and all his companions were led, by that reproof, to give up swearing and drinking, and, what is better still, they have all become christians. So have I and my husband. And an interesting revival commenced immediately after you were here, and a good number have been converted. And we find now that we can keep tavern without selling rum.'

"Now," said the old gentleman, "does this not look as though it was always right to reprove sin?" I acknowledged that in this instance, at least, God caused it to result in good.

This anecdote suggests the inquiry, whether a christian has a right to go, or to be, where he may not manifest decided disapprobation at disrespect shown to God or his laws? Has he a right to keep silence when silence will seem to give countenance to wrong? How are we to understand Lev. xix. 17, "Thou shalt not hate thy brother in thy heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him?" E. D. K.

None are so easily acquainted, so closely knit together, and so much endeared to one another, as real christians.

Morocco Leather.—The real Morocco leather is that which was formerly imported from the kingdom of Morocco. As now known, it is generally distinguished into two kinds—one being made from deers' and goats' skin, which kind is by far the most durable and beautiful in appearance, and often called real Morocco—the other from sheepskins, which, from being much less expensive than the real, and being skilfully made to imitate the other, by the dressing and finish, is very extensively used for bookbinding and other purposes. A successful mode of producing a superior quality of imitation Morocco is the following:—The skin thoroughly cleansed and worked, is taken from the lime water, and the thickening thereby occasioned is brought down by a bath of dogs' or pigeons' dung diffused in water, where it remains until sufficiently soaked, and until the lime is quite got out, and it becomes a perfectly white, clean pelt. It is then intended to be dyed red, or any other color, the opposite edges of the skin are brought together and sewed up very tight, forming an irregular close bag, with the grain side of the skin outwards, as this side alone receives the dye. The temperature of this bath is not greater than the hand can bear; and the proper management of this process requires much skill and experience, some colours, particularly the compound, requiring two or more baths to obtain the requisite hue. After dyeing, the skins are tanned in a warm infusion of sumach, and are then polished and grained.

A waster of strength, and a diminisher of life.—I would not have thee attempt to write to me, or any other, without a proper opening so to do, I mean on religious subjects; for I think I have seen more clearly of late than ever, the danger and hurt of it, and have been made to look upon the practice as next akin to a false ministry, if not worse: because it remains for review, and may, with the better connection, be packed together as to form of sound words, yet without sense or feeling of what we write, and therefore can convey none to those who read it: though it may sound and tinkle to the outward ear, it is a waster of strength, and a diminisher of life; one of the ways of stealing the word, which the Lord our God is against, and will plead with his people for.—*Mary Piesley.*

Smoke from Gas Lights.—It is pretty generally imagined that the smoking of ceilings is occasioned by impurity in the gas, whereas, in this case, there is no connection between the deposition of soot and the quality of the gas. The evil arises either from the flame being raised so high that some of its forked points give out smoke, or more frequently from a careless mode of lighting. If, when lighting the lamps, the stop-cock be opened suddenly, and a burst of gas be permitted to escape before the match be applied to light it, then a strong puff follows the lighting of each burner, and a cloud of black smoke rises to the ceiling. This, in many houses and shops, is repeated daily, and the inevitable consequence is a blackened ceiling. In some well regulated houses the glasses are taken off and wiped every day, and before they are put on again, the match is applied to the lip of the burner, and the stop-cock cautiously opened, so that no more gas escapes than is sufficient to make a ring of blue flame; the glasses being then put on quite straight, the stop-cocks are gently turned, until the flames stand at three inches high. When this is done, few chimney-glasses will be broken, and the ceilings will not be blackened for years.—*Late Paper.*

In the ruffled and angry hour, every appearance is viewed through a false medium.

Selected for "The Friend."

Letter of John Barclay to Thomas Shillitoe.

The subjects to which thou wast concerned to all the serious attention of Friends at the last early Meeting, have been deeply felt by me; and may truly say, that nearly as long as I have been privileged by an acquaintance with the houses and families of Friends (which, though I was born member, is not long,) I have at times almost mourned at the great relaxation from gospel strictness and simplicity of living, so evident amongst us. Surely I have thought, if we were to cast out the crowd of opinions, which have got the first place in our minds,—opinions founded or cherished by custom, example, and education in the good, and by vanity, or something worse, in the bad; and if we were coolly and calmly to listen to the silent dictates of best wisdom, we should clearly see, that the holy principle which we profess, (to use the words of John Woolman,) inevitably "leads those who faithfully follow it, to apply all the gifts of Divine Providence to the purposes for which they were intended." I venture to say, we should then find a greater necessity laid upon us, to exercise self-denial in what we are apt to think little matters, than is now often thought of; we should have such a testimony to bear against superfluity, extravagance, ostentation, inconsistency, and the unreasonable use of those things which perish with the using, as we now profess to have, against the more flagrantly foolish customs and fashions of the world.

Whatever some may think in regard to these things, I feel assured, that he who, in his outward appearance or behaviour, bears any remnant of a testimony against the customs and fashions of the world, ought to be ashamed of himself, if he believes in avowed sentiments by a departure from simplicity in the furniture of his house, and way of living. Wilt thou excuse my saying a little more, dear friend, on so important a subject? I have been almost ready to blush for some, at whose houses I have been, where pier-glasses with a provision of gilt carving and ornament about them, delicately papered rooms with rich borders, damask table-cloths curiously worked and figured extremely fine, expensive cut-glass, and gay carpets of many colours, are neither spared nor scrupled at. Some indeed seem to be desirous of disguising and excusing their violation of the simplicity, which their better feelings convince them they should practice, by saying that this or the other new or fashionable vanity is an improvement on the old article,—that this gay and gaudy trumpery will wear and keep its colour better than a plainer one,—that this precious bauble was given them by their relations. Thus they are endeavouring to satisfy the inquiries of those who love consistent plainness, and to silence that uneasy inmate, the unflattering witness which is following them. I have been much exercised and troubled on my own account, and on that of others, as to these matters; and I have been very desirous that we may all keep clear of these departures.

Thus thou seest I have felt much freedom in addressing thee, even like that of an old acquaintance; and hope I shall never want this honest plainness towards such, as are examples in conduct and conversation; for when there is a want in this respect, it seems with me to indicate a want of that which brings with it boldness and confidence towards all men, even a fear of One who is greater than man. With desires that, in receiving and reading this communication from one who is so young in years and experience, thou mayest be encouraged in thy arduous labour, in which I have felt much sympathy with thee; and trusting it may

be blessed by the reward of peace to thyself, and by the return of many a backslider to the living fountain, I remain thy sincere friend.

Sixth mo. 30th, 1817.

American Oysters.—These, and ice and granite are among the great natural products of America. In Virginia alone, it is estimated there are 1,580,000 acres of oyster-beds on the sea-coast, harbors, bays, rivers, and creeks; and allowing *one-eighth of a bushel* to every square yard, there are at least 784,000,000 bushels of oysters in the natural beds of Virginia. The tonnage employed in carrying these shell-fish from their natural beds, amounts to not less than 100,000 tons, and the quantity carried away annually approximates 30,000,000 bushels. From one hundred and fifty to two hundred vessels, mostly schooners, are employed in carrying oysters to New Haven alone, the cargoes consisting of from two thousand to six thousand bushels. They are then replanted; where they remain from spring to fall, when they are taken up, opened, put into kegs or cans, which are afterwards packed in boxes containing ice, and having a capacity equal to from twelve to twenty gallons each, and then shipped to the West and the South. This branch of the business is engrossed by some twenty firms, of whom at least one sends off daily from one thousand to fifteen hundred gallons; and so remunerative is the business that we are informed one firm has cleared in four years from \$75,000 to \$100,000. Failure in the oyster trade is rarely known, and when ordinary sagacity is exercised, moderate success at least may generally be predicted.

One branch of the trade, however, in which it is supposed a handsome profit could be realized, if properly managed, has not, to my knowledge, been attempted, and that is—the *exportation of oysters to Europe*. The London oyster, as most persons know, is remarkable only for its disagreeable, copy-right taste and high price. It is barely possible that, by long use of nauseous bivalves, the taste of our brethren of the "fast-anchored isle" may have become so perverted that at first they may reject our Absecoms and Maurice Coves as insipid; but the time will inevitably come when the American oyster will crown the board at the London coffee-houses, and the authors of future *Noctes Ambrosianae* will improvise songs in its praise. By means of steamships, oysters can be conveyed to Europe more rapidly than to some portions of the West, at which they are now delivered; and the trade will in time, it is quite probable, amount to more than a million of dollars.—*Freedley's "Thousand Chances to make Money."*

A patient frame of spirit.—The more the spirit is broken by the hand of the Lord, and taught thereby to fear him; and the less strength it hath in itself, to grapple with the persecuting spirit of the world; the fitter it is to stand in God's counsel, to wait for his strength and preservation, which is able to bear up its head above all the rage and swelling of the waters of the worldly spirit in the men of this world.—*Isaac Pennington.*

THE FRIEND.

FIFTH MONTH 11, 1861.

The influence exercised by our actions, may be of everlasting moment to some immortal soul. This is an awful consideration, and should prompt the inquiry, "Am I endeavouring so to conduct as that nothing I say, and nothing I do, may have an evil

effect on any one, and does all my conduct show I love the Truth, and would not willingly offend or turn aside one of the 'little ones' who believe in Christ?"

We have it recorded in the life of John Angell James, that he was awakened from a state of spiritual lethargy, and animated to seek to the Lord Jesus for His saving strength to turn his feet from the path of destruction, down which he was hastening, by seeing a fellow-apprentice bowed in prayer. Not an audible word was uttered; it was simply the act, testifying his faith in the being and presence of the awful, invisible, immaculate One, and his feeling of the necessity of preserving grace to keep him amidst the manifold dangers and temptations of life. James was awakened by the sight; through the Lord's grace, conviction seized hold of him, and the trouble and anguish which then came upon him, never ceased until he was led to a filial trust and confidence in his Almighty Father, who forgave all his past trespasses for the Lord Jesus Christ's sake, and through the baptism of repentance and the washing of regeneration, prepared him to follow his blessed Saviour in sincerity.

Our late Friend, Thomas Kite, has left it as his testimony, that he was effectually awakened to a sense of his own sinful condition, and the necessity of devoting himself and all that he possessed to the Lord's service, by seeing his uncle John Letchworth, when he appeared for the first time as a minister. The nephew was so far off, as that he did not understand anything that was said, yet the dedication manifested by his beloved relative so affected him, as to prove the outward medium through which a visitation of Divine Grace, of soul-saving energy, reached him. The act of dedication of the uncle was followed by the life-long dedication of the nephew, and how many souls may have been awakened through the faithfulness of the latter, eternity only can unfold.

What has been the influence of our actions on others for the past year? Have all our words been savoury? Ah! we fear not. In our intercourse with others, even within a very short time past, we have mourned to find that inconsiderate words uttered by serious, and without doubt truly religious persons, were doing much harm. Hasty words, accompanied by a hasty and harsh manner, sometimes do more injury to the cause of Truth, than all the good which the zealous expression of our own apprehension of what is right, can repair. Let us labour to manifest a spirit imbued with the gentleness of Christ in all our efforts to support what we think is the Truth. We may be sure the Truth as it is in Jesus, requires no declamatory appeals, no sarcastic allusions, to enforce it; it will justify no harsh, hasty or overbearing manner. Let us all consider seriously our past actions, to see if there is aught to repent of. Let us all carefully watch our present doings, that no hurtful influence to the church of Christ may ensue therefrom, and let us endeavour for the time to come, ever to dwell under a sense of the Lord's presence, and watch the pointing of his finger, and feel after the controlling of his grace, to regulate all we think, say or do.

The influence exercised, even by the dress and the manners of those in conspicuous stations in the church, is great. Some circumstances illustrating this, have recently occurred. The parents of a youth who were religiously concerned that he might be brought up in the plainness and simplicity which they thought ought to characterize the disciples of a meek and crucified Saviour, found themselves embarrassed by his justifying himself in a desired departure from their will, by the example of some

who, from the stations they filled, ought to have known what the Truth called for, and to have been themselves living examples to others, of consistency in the christian walk. Whatever influence the habit the conspicuous members indulged in, to which he referred, had upon their own spiritual growth, the effect upon the inexperienced, who were craving more indulgence than the Truth, and their parents could allow, was most pernicious. Another youth, who loved to behold consistency and simplicity in the attire, whole appearance and conduct of the professed soldiers in the church militant, recently made a remark to this import: He had in time past, loved to look at the galleries, where the solid, sober, consistent appearance of the veterans in the Lamb's warfare, of which there were then many there, had been a comfort to him; but he observed with much sorrow a change.

Great, indeed, is the influence even of our appearance on others; great our responsibility for our carriage and conversation amongst men. May we all rightly ponder it, and in the simplicity of perfect obedience, put away from us all which may stumble others, endeavouring, with the Lord's strengthening grace, to walk in consistency before him, so that upheld and directed by him, we shall occasion no offence in his church below, and in his own time, be gathered in peace and holy hope, to join the innumerable company, all of whom are arrayed in the One robe of pure white linen, even the righteousness of saints.

SUMMARY OF EVENTS.

Maryland.—The most important measure, which has claimed the consideration of the Legislature, since it met, has been the proposition to establish a Committee of Public Safety invested with almost unlimited powers. It was strongly urged by the secession party, but met with so much resistance in the Senate, that it was re-committed. It is asserted that the Union feeling is gaining ground throughout the State.—At a special election in Washington county, held on the 4th inst., for a member of the Legislature, the Union candidate was elected by a majority of over 4000 votes. At Annapolis, also, and in many other parts of the State, the Union feeling is predominant.—In Baltimore, the more active participants in the late outrages have left the city, or retired from observation. It is reported that the government has decided to occupy Baltimore. The army of occupation will move in four columns: one from Perryville, one from Harrisburg, one from Annapolis, and one from Washington.

Washington.—Northern troops have continued to reach the capital, by way of Annapolis. On the 6th inst., the number collected there and on the route, was estimated at 50,000 men. There is said to be also an ample supply of ammunition and provisions. Measures are in progress under the orders of the government for restoring the bridges on the Northern Central, and Philadelphia, Wilmington and Baltimore railroads, so as to open the communications with the north by those roads, which will probably for a time be retained under the control of the War department. A body of U. S. troops, on the 5th inst., took possession of a portion of the Baltimore and Ohio railroad, in Maryland, so as to cut off the connection between Baltimore and Harper's Ferry. The Southern forces, which are collecting at Richmond and other points, are said to be not nearly so numerous or well armed as at first reported. It is also said that the insurrectionary movement upon Harper's Ferry was not authorized by the Governor of Virginia, who desires to act only on the defensive.

The Policy of the Administration.—On the 4th instant, Wm. H. Seward, Secretary of State, addressed a letter of instructions to W. L. Dayton, the new minister to France, in which he says: "You cannot be too decided or too explicit in making known to the French government that there is not now, nor has there been, nor will there be any, or the least idea existing in this government of suffering a dissolution of this Union to take place in any way whatever. There will be here only one nation and one government, and there will be the same Republic and the same Constitution that has already survived a dozen national changes, and changes of government in almost every other country, and these will stand hereafter, as they are now, objects of human

wonder and human affection. You have seen on the eve of your departure, the elasticity of the national spirit, the vigor of the national government, and the lavish devotion of the national treasury to this great cause. Tell M. Thouvenel, then, with the highest consideration and good feeling, that a thought of the dissolution of this Union peaceably or by force, has never entered into the mind of any candid statesman here; and it is high time that it be dismissed by statesmen in Europe."—Three commissioners from the Legislature of Maryland, had an interview with the President, the Secretary of War, and the Secretary of State, on the 4th inst., in relation to the occupation of the capital of the State by federal troops, and other alleged grievances. In their report they state, that they were treated with frankness and courtesy, and give their impressions of the course of action which has been determined upon, as follows: "The undersigned feel painfully confident that a war is to be waged to reduce all the seceding States to allegiance to the federal government, and that the whole military power of the federal government will be exerted to accomplish that purpose; and, though the expression of this opinion is not called for by the resolutions of your honorable bodies, yet, having had the opportunity to ascertain its entire accuracy, and because it will explain much of the military preparations and movements of troops through the State of Maryland, it is proper to bring it to your attention."—On the 3d inst., another Presidential proclamation was issued, calling into the service of the United States, 42,000 volunteers to serve for the period of three years, unless sooner discharged, and to be mustered into service as infantry and cavalry. He directs the regular army to be increased by the addition of 22,700 enlisted men, and the navy by the addition of 18,000 seamen, for not less than one or more than three years.

Virginia.—Gov. Letcher has issued his proclamation, announcing that the State is threatened with invasion by the authorities of Washington, and calling upon the citizens to prepare for the impending conflict.—Union meetings have been held at Wheeling and Clarksburg, Western Virginia, in which resistance to secession is taking an organized shape.—It is proposed to hold a convention of the Union party in Western Virginia, where there is a strong opposition to secession. Several districts will probably return members to Congress at the next election.

Kentucky.—At an election in Louisville, on the 4th inst., the Union candidates to the border State convention were elected by very large majorities. The people of this State are much divided in sentiment, some volunteers having entered the service of the Southern Confederacy, and others that of the United States. The Southern feeling doubtless predominates.

Missouri.—Four full regiments of volunteers have been formed in St. Louis, and mustered into the U. S. service. There is said to be little excitement in St. Louis, and entire freedom of speech is permitted.

Tennessee.—General Pillow is mustering a large secession force, at Memphis, Tenn., of volunteers from that State, Arkansas and Mississippi. He is supposed to meditate an attack upon the Illinois troops stationed at Cairo.

Pennsylvania.—In his message to the Legislature, which convened on the 30th ult., the Governor recommends the immediate organization, disciplining, and arming of at least fifteen regiments of cavalry and infantry, exclusive of those called into the service of the United States. He also recommends the passage of a law to prevent the sacrifice of property by forced sales in the collection of debts.

Louisiana.—This State is very slow in furnishing its quota of troops to the Southern Confederacy, in consequence of the planters and farmers fearing a "rising" of the slaves. The plantations were being watched with great vigilance, and this service required most of the young men. It is said that 1500 free coloured persons have enrolled themselves as soldiers in the Confederate army, in New Orleans.

The Southern Confederacy.—The few items of intelligence, which reach us from Montgomery, show that the utmost exertions were being made for war. The great difficulties appear to be want of money, and danger from the servile population. According to the statements of the Southern journals, they can concentrate a force of 60,000 men in eight days on any part of the Northern border. Great excitement and alarm prevails, and some allowance must be made for exaggeration.

Blockade of the Southern Ports.—Great exertions are being made to effect a complete blockade of the seaports of the seceding States. For this purpose, it is said that at least fifty war vessels of all kinds will be required. Ten vessels of the fleet are nearly ready for

sailing. Vessels in blockaded ports when the blockade goes into operation, will be allowed a reasonable time to depart, but no vessels bringing emigrants, though they had no notice of the blockade at the time of their departure, will be allowed to enter, and encounter the dangers and casualties incident to the insurrectionary condition of that part of the United States. The mouth of the James river and Hampton roads are already under strict blockade.

Texas.—Four hundred and fifty federal troops, who were about escaping from Indianola, in two sailing vessels, were pursued and captured by the State forces. They were allowed to join the army of the Confederation, or take an oath not to serve against the South.

The Supreme Court.—Judge Campbell, who resides in Alabama, has sent in his resignation.

Fort Pickens has been so reinforced and otherwise strengthened as to make its reduction improbable for six months, for which time it has been provisioned.

New York.—Mortality last week, 386. Dwelling-houses are said to be from 20 to 30 per cent. lower than last spring. The reduction in the rent of large stores is still greater.

Philadelphia.—Mortality last week, 254; small-pox, 20; scarlet fever, 20.

FOREIGN.—Valparaiso dates to Fourth month 3d, have been received. The town of Mendoza, Chili, was destroyed by an earthquake on the 20th of Third month, and 8000 people killed. The same earthquake destroyed the town of San Juan, and the bed of the river was turned on the site of the town.

EUROPE.—Liverpool dates are to Fourth mo. 26th. The London money market was active; the rate for the best bills was from $4\frac{1}{2}$ to $5\frac{1}{2}$ per cent. Consols, 92 a 92 $\frac{1}{2}$.

The Liverpool market for breadstuffs was dull, without much change in the quotations. The cotton market was firm and active, with prices tending upwards.

A prospectus has been issued at Liverpool, with influential support, for a company to run a line of steamers from that port to New Orleans. Another company has been formed for Charleston.

A French fleet has been ordered to be fitted out to convey the French troops home from Syria.

A commercial treaty between France and Belgium is said to have been signed.

The Italian Chambers, by a large majority, have agreed to consider Garibaldi's project of arming the country. The ministry voted for the resolution.

The latest from Turin, to the 25th ult., states that a perfect reconciliation had taken place between Garibaldi, Cavour, and Cialdini.

The *Independence Belge* states decidedly that the negotiations between Paris and Turin, for opening Rome to the Italians, approach a favourable conclusion.

It is stated that the Pope is more than ever resolved not to quit Rome.

WANTED.

A young man, capable, and well acquainted with the duties of farming, wishes a situation with a Friend, upon a farm—Chester or Lancaster county preferred.

Address M. S. R.,
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HAVERFORD SCHOOL ASSOCIATION.

The Stated Annual Meeting of the Haverford School Association will be held at the committee-room, Arch street, on Second-day afternoon, Fifth month 13th, 1861, at 4 o'clock.

CHARLES ELLIS, Sec'y.

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Philad., Second mo. 5th, 1861.

DIED, on the 27th of Twelfth month last, after a short illness, ISAAC CHRISMAN, in the eighty-first year of his age; a valuable and esteemed member of Exeter Monthly Meeting, Berks county, Pa.

PILE & M'ELROY, PRINTERS,

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David Ferris.

For "The Friend."

Believing that the perusal of a short account of David Ferris may prove interesting to some of our readers, the following has been selected from the Memorials of Deceased Members of the Society of Friends," published in Philadelphia, in 1843.

David Ferris was the son of Zachariah and Sarah Ferris, and was born in Stratford, in Connecticut government, New England, the 10th of the Third month, 1707. He was a minister much esteemed in our religious Society; and from some very interesting memoranda which he left of his life, and of his christian experience, the following instructive account is compiled:

His parents were Presbyterians, and educated him in that community. In reference to his early life, he says, "My father, while I was very young, moved to a place called New Milford. It being a newly settled place, I had not the advantage of a school; but, under the care of my mother, I soon learned to read in the Bible, and understood that there was a Supreme Being, who made all things, and preserved and upheld them in their order; and that, as the workmanship of His hand, I stood accountable to Him for every part of my conduct. About the eighth year of my age, I was informed that the Divine Being was self-existent, without beginning and without end; and not being able to understand how that could be, I sometimes thought so intensely on the subject, that I became much bewildered. At length it was shown me, that the proposition was too high for my comprehension, and I received something like a reproof for searching into things beyond my capacity. From that time I was fearful of prying into such deep mysteries.

"My mother, being a religious woman, and much concerned for the good of her offspring, both temporally and spiritually, was frequent in giving them good advice and admonition; desiring that we might shun the paths of error; and teaching us, by her own example, as well as by precept, to walk in the ways of virtue, which lead to peace. This was a great help to us while young, and was not easily forgotten when we came to maturity. Death was a frequent subject of my thoughts; and in the twelfth year of my age, I was frequently called by the Holy Spirit to forsake evil, and leave

youthful vanities, which I then delighted in, and to be sober and circumspect in all my ways."

By attention to the Divine call, and to the reproofs of instruction, he was, it appears, in a remarkable degree preserved from evil.

He thus describes his experience in these days of comparative childhood. "My mind was humbled under a sense of my daily want of Divine help; and as I abode under a religious concern, attending to the reproofs of instruction, which are the way to life, an increase of light and life was communicated to me, so that I came to delight in virtue. As my desires and care for Divine things increased, the knowledge of them was unfolded. I could truly say the Lord was my delight. And for some years, as I dwelt in his fear, his yoke was easy, his burden light, and all childish vanities were burdensome.

"While I kept near the spring of life, with my mind fixed on the true object, the world and the things thereof lost all their lustre. But alas! not keeping my eye single to the Light, I lost my Leader; and then by little and little, the world rose again with splendor to my view. Earthly delights and vanity got such hold of my affections, that I took great pleasure in airy and vain company. This was an unspeakable loss to me, and I mention it that others may take warning by my harms. It seemed almost miraculous that I was ever restored from this lapsed state. My mother mourned over me, and advised and urged my return, showing me the danger of such a course of vanity. Yet I was not wholly forsaken by the inward Monitor and former Guide. At times it reproved me, at other times called me, wooing and pleading with me to return. Sometimes, in the midst of my vanity, I saw that I was in the way to death; and that it would land me in everlasting confusion if I did not forsake it. Sometimes my concern was so great, that I was obliged to leave my vain companions, and retire so full of trouble and distress, that I had no satisfaction until a considerable time afterward.

"During these seasons of affliction, I was ready to promise to forsake my vain course of life, and to covenant with the Lord that I would do so no more, provided he would be pleased to grant me his assistance. But my efforts, being too much in my own strength, proved unavailing, vanity so prevailed that I took great delight in music, dancing, and other vain amusements.

"In the twentieth year of my age, I was visited with severe illness; so that I, and those about me, had very little hope of my recovery. Then death stared me in the face; and a dreadful scene of woe, anguish, and misery opened to my view. It appeared clear to me that if I were then taken off the stage of action, I should be unavoidably lost; and that evil spirits were waiting round me, to convey my soul to the mansions of misery and everlasting darkness; so that my horror, anxiety, and distress were inexpressible. In the utmost anguish of mind, I cried to the Lord for help; promising amendment, if more time and ability were afforded me; and it pleased a kind Providence to be propitious to me; so that I was re-

stored to health; and, in about a month, was able to walk about. After my recovery, I remembered the distress I had been in, and the promise I had made, when under the dreadful apprehension of everlasting misery and destruction. I saw the necessity of a faithful performance of my vows. I was sensible that there was a work to be done; and that if I did not now comply with my promise, I should have to pass through the same, or rather a worse scene of misery and distress. It appeared probable that a more convenient opportunity for repentance than the present would not be afforded; and I concluded that this was the time to turn from my vanity; forsake my evil ways; and renounce all my sensual delights. But, when I had resolved to begin the necessary work of reformation, the adversary of all good tempted me to believe that it was too late to think of obtaining peace with my Maker; for this plain reason, 'that, as there was a day or time, in which men might be saved; so, if they let that opportunity pass away unimproved, it would be in vain to attempt it afterward.' He suggested, that I had had such a day of visitation, and had passed it by; that I had been uncommonly favored with help, and for a time did not accept of it; that I had been made a partaker of the Holy Ghost; that I had tasted of the good word of God, and the powers of the world to come, and had fallen from it; so now it was impossible that I should again be renewed unto repentance; seeing I had crucified the Son of God afresh, and put him to open shame. This reasoning appeared so strong, and so consonant to the apostle's doctrine, that I gave up the point; and concluded it was too late to attempt a return with hope of acceptance.

"From that time, during the space of about two months, I never sought for mercy; but remained in utter despair. My trouble continued and increased; so that I had no satisfaction in life. On a certain day, in this season of despair and deep distress, I concluded to leave my native land, and go into some foreign country, to spend the residue of my days; where I purposed to remain unknown, and that none of my relations or acquaintances should know what was become of me. Being in my own apprehension, a poor lost reprobate creature, I was not willing to remain at home, to be a disgrace to my relations and country people. This was a day of the deepest affliction and distress that I had known. Towards evening, as I followed the plough, my attention was arrested, as it were, by a still, small voice, saying: 'The blood of Jesus Christ, his Son, cleanseth from all sin.' But I put it by; saying in my heart: It is too late: there has been a day wherein I might have been cleansed; but alas! I have let it pass over my head forever."

"Some time after this, (perhaps half an hour,) while I was musing on what land I should flee to, the same words passed through my mind again, with more authority than before, and commanded my attention rather more closely than they had done; but I again put them by; concluding I had lost all right to apply them to myself. So I resumed the consideration of my flight for a foreign land. In the mean time my sorrow and anxiety

of mind increased, so that I was not well able to support it, or go on with my business. But while I was still musing, the same words, unsought for and unexpectedly passed through my mind with greater power and authority than any time before: 'The blood of Jesus Christ, his Son, cleanseth us from all sin.' At the sound of them, my soul leaped for joy. I felt that a door of hope was opened, and said in my heart, if *all sin*, why not *mine*? Then a living hope sprang in my soul. I saw the arms of mercy open to receive me, and the way cleared before me as a road through a thicket. I was now filled with joy unspeakable; thanksgiving and living praise to my Redeemer arose in my heart for the experience of so great and marvellous a deliverance. That my feet should be plucked out of the mire, and set upon a rock; that I, who had no hope just before, should now be favored with a well grounded assurance of pardon and acceptance, was a mercy never to be forgotten.

"From this time I sought for Divine assistance, and in infinite kindness, a hand of help was extended for my restoration, and the healing of my backslidings. Then I was enabled to sing upon the banks of deliverance, and praise the name of Him who lives forever. The Holy Spirit, that blessed Teacher, whom I had formerly been favored with, but had forsaken, was now restored, as a Leader and Teacher, to direct and instruct me in the way to peace and rest. From this time my mind, after such great favor, was humbled and made subject to the cross of Christ, and heartily willing to take it up daily, and follow Him, my kind Leader, in the narrow way of self-denial. And as I was obedient, He led me to forsake my vain course of life, and all those youthful delights and sensual pleasures which were displeasing to my dear Lord and Master; who, in wonderful mercy, had lifted me out of the dungeon, and heard my prayers in a time of deep affliction. He now became my director in all things; showing me clearly what my duties were, and enabling me to perform them in an acceptable manner. But if, at any time, I acted in my own will, I lost my strength, and found no acceptance or benefit by my performances; by which I gradually learnt, that I could do nothing acceptably without the immediate assistance of the Spirit of Christ the Redeemer. Thus I found a necessity to apply *continually* to my only and all-sufficient Helper, and humbly to wait for his assistance and direction: and as I was faithful, He led me into the path of life, which, if continued in, will terminate in everlasting peace.

(To be continued.)

From "The Leisure Hour."

The Invisible World Displayed.

To any person only superficially acquainted with the wonders disclosed by the microscope, it must seem very surprising that such a source of entertainment, and so powerful an instrument of scientific research, should have been almost entirely neglected during a century and a half after its powers had been first made public. Here was in good earnest "The Invisible World Displayed." Every drop of water, every leaf, insect, or patch of mould, offered innumerable objects of contemplation not less surprising than those which the unassisted eye could discover in river, forest, or meadow—a world of the infinitely little, which proved to be infinitely complex and marvellous. The telescope, from the first, exercised a spell over the imagination. It has never ceased to find patient labourers, devoting themselves to it. But, although the microscope is no less puissant in the hands of science, and perforce for the invisibly minute what the telescope performs for the invisibly distant, it

has never acted so powerfully on the imaginations of men. A feeling not unallied to contempt rises in the minds of many, at the idea of seriously studying objects so excessively minute that a single drop of water will contain a thousand or more living creatures, all actively engaged in feeding, fighting, or propagating. The planetary masses, merely because they are enormous masses and are at enormous distances, appear stupendous, although we can know nothing more about them than their size and orbit. But if size is the measure of interest, man will make but a poor figure in the universe; and if life must ever be intensely interesting because it is life, and seems to come more directly from the Fountain of all life, the instrument which widens our acquaintance with organic existences, and partially lifts the veil thick folded over organic processes, cannot help exercising a fascination over us.

The story of the microscope begins with Malpighi and Leeuwenhoek, and dates nearly two centuries back. Marcellus Malpighi was a celebrated anatomist, whose works are even now worthy of study. He was born at Crevalcore, near Bologna, in 1628. In the university of that city he studied medicine as it was then taught, dissecting in private, and trying to understand something of the structure of plants and animals. His discoveries were numerous and important. Whether he was the inventor or not of improvements in the microscope is a disputed point, but he was certainly the first to apply its powers to scientific purposes. The following is an instance.

Harvey had convinced the world that the blood which left the heart passed along the arteries to the various parts of the body, and that from the various parts of the body it passed along the veins back again to the heart, but he could not say *how* it was that the blood which was in the arteries passed from them into the veins; whereas Malpighi, by the use of the microscope, discovered the capillary blood-vessels, which showed how the blood made this passage through one uninterrupted network of vessels.

Another of Malpighi's discoveries was the existence of papillæ, as organs of touch on the surface of the tongue, and similar though smaller organs of the same kind on the skin. Indeed, it is to him we owe the main part of our knowledge of the skin; the cutaneous net-work which still bears his name—*rete Malpighii*—he proved to be the seat of the black colour of the negro, and of the various complexions of mankind. He discovered also the *stigmata* and *tracheæ*—the air-vessels of insects—and successfully applied the microscope to embryology.

Leeuwenhoek was born in 1632, at Delft, in Holland, where he gained a livelihood and his first celebrity as a glass-polisher, his lenses being then the best made. But, not contented with polishing his lenses to the highest pitch, he used them incessantly, and made such discoveries that De Graaf introduced him to the notice of our Royal Society; and to that body all his works were communicated. His instruments are still in the possession of the Society, to which he bequeathed them, and his discoveries are recorded in the "Philosophical Transactions."

Leeuwenhoek was continually at work, incessantly observing new details and recording them, but seldom taking to the other intellectual labour which can alone make microscopy a science. Ranging over the vegetable and animal world, he pointed out new and surprising facts, and indicated the paths on which more might be discovered. He knew more about the blood than was known to eminent physiologists at the commencement of this century. He described the structure of hairs, skin, scales,

muscular fibre, nervous fibre, seeds of plants, areolar tissue, and many other objects. He described and figured the various organs of insects and other animals. He revealed to the world the wonders of animalcule existence, and combated the doctrine of spontaneous generation by showing that even the minutest animals laid eggs, or germinal ova.

Leeuwenhoek was reproached with sometimes letting his imagination get the better of him; if so, he had this excuse, that, moving amidst wonders, his mind was disposed to ever fresh wonderment. He, however, justifies himself from the charge. "For my part," he says, "I will not scruple to assert that I can clearly place before my eye the smallest species of those animalcules, and can as plainly see them endued with life, as with the naked eye we behold small flies or gnats sporting in the open air, though these animalcules are more than a million times smaller than a large grain of sand. For I not only behold their motions in all directions, but I also see them turn about, remain still, and sometimes expire; and the larger kinds of them I as plainly perceive running along, as we do mice with the naked eye. Nay, I see some of them open their mouths, and move the organs or parts within them.

"In examining the intestines of flies and other insects," he continues, "I have discovered vessels conveying the blood and other juices, the smallest ramifications or branches whereof appeared to me more than two hundred thousand times less than a hair of my beard."

He then tells how he computes this proportion. "I have," he says "a plate of copper with many lines engraven on it, and divided into an equal number of small parts. I then carefully observe how many of these parts one hair taken from my head, and seen through a microscope, appears to cover. Supposing that the diameter of this hair, when magnified, appears equal to fifty of these parts, then, with the point of a needle, I trace on the copper a line of the same size by the naked eye, as is equal to one of those small vessels in a fly seen through the microscope, and I find that nine of these small lines so traced with a needle, when placed together, are a fiftieth part of the diameter of the hair. If, then, 450 diameters of these small vessels, which I most plainly see in a fly, are no more than equal to the diameter of one hair taken from my beard, it follows, by the rules of arithmetic, that one of such hairs is more than two hundred thousand times greater than those very small blood-vessels in a fly."

Schwammerdam, the contemporary of Leeuwenhoek, is described by Cuvier as "l'auteur le plus étonnant sur toute l'anatomie des petits animaux." It would require more space than we can spare to enumerate the microscopic labours of this remarkable man, though, pre-eminently an anatomist, he only used the microscope as one of his accessories, never making microscopy his special study; yet in its history he deserves a first place, because he showed to what scientific purposes it could be fitly applied.

From this period till Ehrenberg, who was followed by Dujardin, once more startled the world by revelations of the "infinitely little," the microscope was considered little better than a philosophical toy. Since then, however, it has had its thousands of cultivators, combating or confirming what the German and the Frenchman have asserted about its discoveries.

Ehrenberg was born at Delitzsch, in Prussian Saxony, on the 19th of April, 1795. He early made a voyage to the east, with the traveller Hemprich. In this voyage he collected a vast amount of scientific material, which may be found

For "The Friend."

Musings and Memories.

OUT OF SORTS.

I have been musing this morning on a little account I lately read, illustrating what some people mean when they say others are "out of sorts." In a company of children met on one occasion, all seemed happy, and were pleasantly employed, except one, who sat by herself, neither partaking of the labour nor joyfulness of the busy group. One of the company remarked she was "out of sorts," rendering this as the reason why she was sullenly sitting alone, instead of participating with them in their employment. After doing some act which forced the other children to seek elsewhere for the pleasure she had interrupted, and refusing to accompany them, she was left to mope and distress herself as much as she pleased. After a time she grew tired of being out of humor, and seeking an aunt of hers, she sat down by her crying, and acknowledged to an inquiry from her kind relative, "I am all out of sorts." Conscience began to stir in the little girl, and at last she said, "Is out of sorts one of the sins mentioned in the Bible, aunty?" "Not by that name," was the reply. The work of self-examination and condemnation was going on in the heart of the child, and at last she spoke out, "I know what it is; it is getting on the side of the heart that is turned from God." The aunt was much struck with the child's definition, and thought it the best one for the sad distemper, she had ever heard. Because, being on the side turned from our heavenly Father, who is the fountain of love, and the God of all consolation, might account for the spirit of contradiction, malicious mischief, dislike, and gloom, which is so apt to govern those "out of sorts." Her aunt accordingly told the little girl she did not know but she was right in her view of it, and that the only thing for her to do was to leave the wrong side, and jump over to the right, as soon as she could. The advice was followed; the child joined the other children in the spirit of love, and a happy time they had of it.

Well, I suppose we have all had to do with grown people, who were "out of sorts." Disposed to complain of those around them, and making themselves and others unhappy, by their unreasonable conduct. If we were strictly to scrutinize our own conduct, I do not know, but that many of us might remember times when we were, at least to a certain extent, out of sorts. Times when we have been improperly exacting in our demands upon the attention and submission to our views of others, and have been very wrong in showing our resentment for not receiving what we claimed. Whenever we allow ourselves to show temper, because our own views do not obtain place with others, we are getting out of sorts, and the only remedy is to get back into a spirit of submission and love as soon as we can. I have seen grown persons very much "out of sorts," who were too wise to show it forth as the little girl did, and not honest enough to confess it, who, whilst controlling in the general the outward expression of the wrong feelings at work in them, would yet manifest it to a careful observer by a stinging word, a remark which carried bitterness with it, incidentally dropt. They did not create as much unpleasantness, saving to some one who suffered from an unreasonable speech occasioned by their state of mind, but in the sight of Him, who looketh at the heart, they were seen to have got all on the wrong side there.

I could adduce many examples, which have fallen under my own notice, of individuals "out of sorts," some of whom claimed even a sort of religious necessity for utterances, which sprang from the wrong side of the heart, but I forbear. I did

in his celebrated "Symbolæ Physicæ," and in his monograph on the *Acephale* of the Red Sea, 1828-32. In 1829, he once more started on a scientific journey, and this time with the celebrated Alexander Von Humboldt, whose splendid career has lately closed. The expedition was to the Ural Mountains. Before setting out, Ehrenberg, like many other scientific men of the day, had been wonderfully impressed by a work which our Robert Brown had just published: "A brief account of microscopical observations on the particles contained in the pollen of plants, and on the general existence of active molecules in organic and inorganic bodies." Following on the path here opened, Ehrenberg once more raised the microscope into European notice. His numerous revelations of minute plants and animals, and of the share which these had in the formation of the solid crust of our earth, attracted general attention. In 1838 appeared his great work on the *Infusoria*—a work too costly for private purses, but one which, for the beauty and number of its illustrations, the novelty of its revelations, and its general accuracy, will always remain a monument of skill and labour. One defect, however, of the work has been pointed out by its recent commentators, viz.: the error of supposing that the infusoria are perfect organisms with complex organizations. It is true that, among the minute forms of life the author describes, there are some which really deserve the wonder of all students, so complex are their organizations; but the number of these animaleules is every day diminishing, as one by one the infusoria are shown to be plants instead of animals.

In 1839 appeared the "Microscopical Researches" of Schwann. These we must merely mention, without attempting to describe them, for by so doing we should be obliged to enter on subjects with which the general reader must be supposed to be totally unacquainted.

The microscope is now largely applied in criminal jurisprudence, in geology, and in medicine; in a variety of other directions it has become also indispensable; whilst in general anatomy, pathology, embryology, botany, and zoology, it is the instrument of research. It is no longer a distinction to be a microscopist, scarcely a distinction to be a good one; everybody works with the instrument now, and Linnæus would find no botanist ready to accept his contemptuous verdict, that nothing was to be learnt through its medium.

We have now brought our sketch down to our own day, and may in conclusion notice the latest work on the subject which has appeared in England, viz. "Mr. Gosse's Evenings at the Microscope." This is a most entertaining book; its main object seems to be to amuse amateurs, but they may also reap from its pages much useful information. The volume opens with an anecdote, which shows strikingly with what an immense accumulation of minute knowledge microscopy rewards its students.

"Not many years ago an eminent microscopist received a communication inquiring whether, if a minute portion of dried skin were submitted to him, he could determine it to be a human skin or not. He replied that he thought he could. Accordingly, a very small fragment was forwarded to him, somewhat resembling what might be torn from the surface of an old trunk, with all the hair rubbed off. The professor brought his microscope to bear upon it, and presently found some fine hairs scattered over the surface! after carefully examining which, he pronounced with confidence that they were human hairs, and such as grew on the naked parts of the body; and still further, that the person who had owned them was of a fair complexion. This was

a very interesting decision, because the fragment of skin was taken from the door of an old church in Yorkshire, in the vicinity of which a tradition is preserved that, about a thousand years ago, a Danish robber had violated this church, and, having been taken, was condemned to be flayed alive and his skin nailed to the church door, as a terror to evil-doers. The action of the weather and other causes had long ago removed all traces of the stretched and dried skin, except that from under the edges of the broad-headed nails with which the door was studded, fragments still peeped out. It was one of these atoms, obtained by drawing out one of the old nails, that was subjected to microscopical scrutiny, and it was interesting to find that the wonder-showing tube could confirm the tradition with the utmost certainty; not only in the general fact that it was really the skin of a man, but the special one of the race to which the man belonged, namely, one with fair complexion and light hair, such as the Danes are well known to possess."

The following is an instance of the importance of the microscope in legal investigations. "Not long ago, a murder was brought home to a criminal by this instrument. Much circumstantial evidence had been adduced against him, among which was the fact that a knife in his possession was smeared with blood, which had dried both on the blade and on the handle. The prisoner strove to turn aside the force of this circumstance by asserting that he had cut some raw beef with the knife, and had omitted to wipe it.

"The knife was submitted to an eminent professor of microscopy, who immediately discovered the following facts:—1st. The stain was certainly blood. 2nd. It was not the blood of a piece of dead flesh, but that of a living body, for it had coagulated where it was found. 3rd. It was not the blood of an ox, sheep, or hog. 4th. It was human blood. Besides these facts, however, other important ones were revealed by the same mode of investigation. 5th. Among the blood was found some vegetable fibres. 6th. These were proved to be cotton fibres, agreeing with those of the murdered man's shirt and neckcloth." The accumulation of evidence was fatal to the prisoner, who, without the microscopic testimony, might have escaped.

Mr. Gosse has given drawings and descriptions of several kinds of hair, which will vividly impress the reader with the amazing varieties discoverable in objects seemingly so similar as the hair of a mouse and a mole. The same remark may be applied to the blood or the eggs of various animals, or the seeds and pores of plants. The microscope has swept over the vast field of minute creation, and has furnished science with a marvellous wealth of details; and yet, so inexhaustible is the field, that every new day fresh discoveries are made, and every fresh worker finds the horizon expanding as he advances. In this, as in all other departments of knowledge,

"Experience is an arch, wherethrough
Gleams that untravelled world whose margin fades
For ever, and for ever, as we move."

Covetousness and love of the world.—The light teacheth not to covet, not to desire earthly dignities or estates. Let it be looked at over Old-England: which of us so much as mind these things? Nay, the Lord knows that the love of these things is daily rooted out of our hearts more and more, and we are a people whom the world cannot charge with covetousness, or love of the world, wherewith all sorts of professors hitherto have been too justly chargeable.—*Isaac Penington*

but intend to set my readers to thinking over their own conduct, and incite them to an earnest endeavour for an abiding under a sense of the loving Spirit of our gracious heavenly Father, which will keep us from harsh speeches and unreasonable actions. This will preserve us, as well, from severe estimates of the actions of others, as from over anxiety to defend our own. We shall have an atmosphere of love about us, and whether condemning or justifying the actions going on around us, we shall give evidence that we are not "out of sorts," that our unity or disapprobation is the utterance of a spirit desirous to support the Truth in the love of it.

Forest Mice.—It was during this year [1814] especially, but to a certain degree also in the preceding and succeeding ones, that this forest and the New Forest were visited with an enormous number of mice. They appeared in all parts, but particularly in Haywood inclosure, destroying a very large proportion of the young trees, so much so that only four or five plants to an acre were found uninjured by them. The roots of five years' old oaks and chestnuts were generally eaten through just below the surface of the ground, or wherever their runs proceeded. Sometimes they were found to have barked the young hollies round the bottom, or were seen feeding on the bark of the upper branches. These mice were of two kinds, the common long-tailed field-mouse and the short-tailed. There were about fifty of these latter sort to one of the former. The long-tailed mice had all white breasts, and the tail was about the same length as the body. These were chiefly caught on the wet ground in the forest, and the short-tailed were caught both on the wet and dry grounds. A variety of means were resorted to for their destruction, such as cats, poisons, and traps, but with little success. — Broad, who had been employed by the Admiralty, and had been successful in killing the rats and mice in the fleet, was sent down, and tried several plans, all of which failed. At last a miner, living on Edge Hills, named Simmons, came forward, and said that he had often, when sinking wells or pits, found mice fallen in and dead, in consequence of their endeavours to extricate themselves, and he had little doubt the same plan would succeed in the forest. It was tried, and holes were dug over the inclosures about two feet deep, and the same size across, and rather hollowed out at the bottom, and at the distance of about twenty yards apart, into which the mice fell, and were unable to get out again. Simmons and others were employed, and paid by the number of tails which they brought in, which amounted in the whole to more than 100,000. In addition to this it may be mentioned that polecats, kites, hawks, and owls visited the holes regularly, and preyed upon the mice caught in them; and a small owl, called by Pennant *Strix passerina*, never known in the forest before or since, appeared at that time, and was particularly active in their destruction. The mice in the holes also ate each other.—*The Forest of Dean*, by H. G. Nicholls.

Early piety.—From the time she was twelve years of age, it was her frequent practice to retire alone to her chamber, to wait upon the Lord, and hold communion with Him who had graciously touched her heart with His love, entering into a close examination of her conduct during the day; and such was the sweet peace and comfort she derived from this christian duty, that she found even her bodily pains mitigated, when she could retrospect the past with an approving conscience, and offer the evening oblation with innocency and acceptance.—*Memorial of Hannah H. Hartshorne.*

For "The Friend."

BE LOVING AND MERCIFUL.

Oh, child of the Spirit! Oh, born from above!
Let the poor and the needy be never unheeded,
To thy brethren around thee owe nothing hut love,
And give it with freeness where'er it is needed.

Thus shalt thou, oh, christian! establish thy birth,
And in robes of the Spirit and mercy arrayed,
Be one of Christ's loving believers on earth,
With the badge of discipleship ever displayed.

Oh, Love! of the christian the crowning delight!
Fulfilling the law and the gospel of peace!
Truth, justice, and mercy divinely unite
Thy reign and dominion to spread and increase.

GULF-WEED.

Selected.

A weary weed, tossed to and fro,
Dreadfully drenched in the ocean brine,
Soaring high and sinking low,
Lashed along without will of mine,
Sport of the spoom of the surging sea;
Flung on the foam, afar and anear,
Mark my manifold mystery,—
Growth and grace in their place appear.

I hear round berries, gray and red,
Rootless and rover though I be;
My spangled leaves, when nicely spread,
Arhorese as a trunkless tree;
Corals curious coat me o'er,
White and hard in apt array;
'Mid the wild wave's rude uproar,
Gracefully grow I, night and day.

Hearts there are on the sounding shore,
Something whispers soft to me,
Restless and roaming for evermore,
Like this weary weed of the sea;
Bear they yet on each heating breast
The eternal type of the wondrous whole:
Growth unfolding amidst unrest,
Grace informing with silent soul.

C. G. Fenner.

Selected.

THE CROWDED STREET.

Let me move slowly through the street,
Filled with an ever-shifting train,
Amid the sound of steps that beat
The murmuring walks like autumn rain.

How fast the flitting figures come!
The mild, the fierce, the stony face—
Some bright with thoughtless smiles, and some
Where secret tears have left their trace.

They pass to toil, to strife, to rest—
To halls in which the feast is spread—
To chambers where the funeral guest
In silence sits beside the dead.

And some to happy homes repair,
Where children, pressing cheek to cheek,
With mute caresses shall declare
The tenderness they cannot speak.

And some, who walk in calmness here,
Shall shudder as they reach the door
Where one who made their dwelling dear,
Its flower, its light, is seen no more.

Youth, with pale cheek and slender frame,
And dreams of greatness in thine eye!
Goest thou to build an early name,
Or early in the task to die?

Keen son of trade, with eager brow!
Who is now fluttering in thy snare?
Thy golden fortunes, tower they now,
Or melt the glittering spires in air?

Who of this crowd to-night shall tread
The dance till day-light gleam again?
Who sorrow o'er the untimely dead?
Who writhe in throes of mortal pain?

Each, where his tasks or pleasures call,
They pass, and heed each other not.
There is who heeds, who holds them all
In His large love and boundless thought.

These struggling tides of life, that seem
In wayward, aimless course to tend,
Are eddies of the mighty stream
That rolls to its appointed end.

Bryant.

From the Leisure Hour.

The Greatest Thoroughfare in the World.

The city of London seems to be the great filter through which the bulk of our enormous street traffic is constantly strained, and London Bridge seems to be, at present, the only outlet to relieve the city. Our population has added more than twenty per cent. to its numbers—or nearly one fourth—in the course of the last ten years, and the persons passing through London Bridge Railway Station during the same period, have increased from six hundred and twenty-four thousand, to thirteen millions and a half. This accounts, in some measure, for the constant pressure at this point. Most of these railway passengers are passing to or from the city and the western parts of London: and nine tenths of the whole number cross London Bridge from eight in the morning until eight at night. Sixty thousand foot passengers and twenty thousand vehicles, make this bridge passage during the working day; the foot traffic dividing itself into two streams on each footway—backwards and forwards—and the road traffic being divided by the city police into two streams of "fast" and two streams of "slow" traffic, one of each flowing one way, and one of each the other.

It has further been ascertained that a large proportion of these railway travellers, when they are discharged from the London Bridge Railway Station, are crossing the bridge to reach those parts of London which lie west of Holborn and Temple Bar; and hence they have to burden the already overburdened city with their persons, their vehicles, and their luggage. The humbler classes mostly proceed westward by the penny river boats plying from the Surrey side of the bridge to Hungerford pier; but the extent to which the thoroughfares are crowded by this traffic may be gathered from the fact that more than 2000 omnibus journeys alone are performed daily between the London Bridge Railway Station and places west of Temple Bar, the whole of which pass through the city by the Poultry and Cheapside.

The pressure at the Exchange, in Cheapside, Ludgate Hill, Newgate Street, Holborn Hill, and Temple Bar, is, at certain hours, as severe as on London Bridge, though the number of vehicles passing is not nearly so great. Most of the street "blocks," with which every London traveller is so painfully familiar, are caused by the frequent stoppage of omnibusses to take up and set down passengers, and of cabs and luggage vans at shops and warehouses. If we take the thoroughfares running north and south, we there find the pressure comparatively moderate, as the great bulk of London lies chiefly along the valley of the Thames, and the principal traffic is east and west, in lines running nearly parallel with the river. So sensitive is this main street-traffic throughout its long winding length—so easily affected at one end by what occurs at the other—that a cart-load of bricks thrown across the upper part of Cheapside, by the statue of Sir Robert Peel, would stop the circulation of six thousand vehicles, during one busy hour of the day, in about the same number of our principal thoroughfares. It has been found that during this busy hour of the day there are nearly 1900 vehicles of all kinds passing over London Bridge; 1400 passing through Cheapside; 1200 along Ludgate Hill; 1100 through Temple Bar; 1000 up and down Holborn Hill; 900 along Newgate Street; 700 along Bishopsgate Street Within; 650 along the Aldgate High Street; 560 along Gracechurch Street; 540 along Cornhill; 530 along Fenchurch Street; 500 along Finsbury Pavement; 340 through Smithfield Bars; and 300 along Aldersgate Street. Though the same vehicles appear, at different parts

f the same hour, in different streets, this gives a total of road journeys amounting to more than one hundred and sixteen thousand. The hour taken may be eleven o'clock in the morning; and these figures are brought down, with a few slight alterations from a report issued by — Haywood, the Engineer to the City Sewer Commission, in 1857.

Daniel Whittle Harvey, the Chief Commissioner of the City Police, has made an elaborate and valuable table of the traffic over London Bridge during the twenty-four hours ending at six P. M. on Thursday, March 17th, 1859. At seven P. M. the tempest began (on his list) with 273 cabs, 315 omnibuses, 484 wagons, 101 other vehicles, and the small number of two horses, led or ridden, making a total of 1175 vehicles, etc. The passengers riding in these conveyances were 4582, and the foot passengers 8779, forming a total of 14,361. At eight, P. M. this traffic exhibits a slight general decrease, which goes on falling for the next eight hours up to four A. M. A turn then takes place, and the traffic increases gradually up to nine o'clock in the morning, each hour, in round numbers, doubling the last. At ten in the morning we reach the highest passenger point throughout the day; the persons in vehicles being 4944 and on foot, 8489, forming a total of 13,433. At eleven in the morning the vehicle traffic is at its greatest height; 343 cabs, 382 omnibuses, 769 wagons and carts, 266 other vehicles, and four horses, led or ridden, pass over the bridge, forming a total of 1764. The traffic from this point exhibits but a very slight decrease through the busy hours of the morning and afternoon, falling down to four P. M., and rising again to its second highest point at five P. M. Six P. M. closes the list of twenty-four hours, with numbers running very close upon the previous hour; and the grand total of the twenty-four hours is 20,498 vehicles, and 167,910 passengers.

If we analyse the omnibus traffic alone which passes over London Bridge in the course of any given day, still taking certain records in D. W. Harvey's office for our guide, we shall arrive at a few interesting facts.

This omnibus traffic must be divided into two classes; that which runs specially to and from the London Bridge railways, and which would not use the one crowded river crossing, but for this reason; and that which merely uses the bridge as a road to some of the outlying districts.

Paddington sends out daily one hundred omnibuses, which run to and from the South Eastern and Brighton railways, performing 1030 crossings of the bridge during the fifteen working hours. 556 of these journeys are effected by omnibuses which come and go by the way of Holborn; 390 by the way of the Strand; and the remainder—viz. 80—by the way of the new road. Islington sends out her twenty omnibuses, which make 240 daily London Bridge railway journeys; and St. John's Wood follows with twenty-three vehicles, and 230 journeys. Hammersmith starts twenty-six omnibuses, which effect 208 crossings; Bayswater fourteen (by the way of Holborn,) which effect one hundred and forty crossings, and seven more by the way of the strand, which effect fifty-six crossings; together ninety-six; Brompton has eighteen vehicles of this kind, which pass over 180 times; Putney twenty-one, which effect 168 crossings; and Acton and Ealing five, which make twenty journeys during the day! This gives a daily total of railway omnibus traffic, reaching 2278 single journeys.

The through traffic is represented by Kingsland and Newington, which sends out forty-nine omnibuses, making 686 daily crossings; by Peckham and Camberwell whose twenty-five 'busses appear

250 times on the bridge in the course of the day; by Brixton, whose twenty-four vehicles make 240 journeys; and by Clapham, Balham Hill, and Tooting, whose twenty-three 'busses effect 230 crossings. The Old Kent Road, with fourteen vehicles of this kind, uses the bridge 196 times during the day; Greenwich follows with five 'busses and forty journeys; Dettford and Rotherhithe with two 'busses and sixteen journeys; Wandsworth with the same; and Lewisham with a single stage, that passes over six times in the course of the day. This gives another total of 1680 crossings, forming a grand total of 3958.

With such a mass of vehicles and human beings constantly passing over this single devoted bridge thoroughfare—pushing, scrambling, fuming, and fretting—particularly during the two most busy hours of the day, there can be little doubt that many tolerably amiable tempers are annually and hopelessly spoilt, especially amongst the much provoked drivers of horses. The delay of valuable capital in "blocks" alone must amount to something considerable in the course of the year, and all because London Bridge forms the only present passage between the two sides of the Thames for sixteen square miles to the eastward of its site, and the only free passage for a mile to the westward of the same point.

Nearly every class of citizens is represented in the crowd; from the beggar who is passing from the northern to the southern suburbs, to the leading man of business, whose time may be measured at several guineas an hour. If every passenger were to put down the cost of his delays upon London Bridge, and the sums were to be added together at the end of the year, they would show an amount that would pull up, clear, compensate, build, and perform every practical purpose in the improvement of the metropolitan avenues for human circulation, and still leave an ample margin.

The first step in a great street reform has been taken—and well taken—by the South Eastern Railway Company, who have got a bill for an extension of their line through Southwark, to join the South Western Railway, and pass thence, across the river at Hungerford to Charing Cross. The capital required for this important and valuable undertaking is estimated at £800,000 (no more than the cost of Southwark Bridge,) and the whole line promises to be completed, under the present active management, in two years from the present time.

For "The Friend."

The Peaceable Kingdom of Christ.

The blessed Redeemer and Saviour of men, who though infinitely exalted in goodness and power, was yet meek and lowly in heart, invites all to take his yoke upon them, and learn of him, and requires that his followers should be clothed with his own gentle, forgiving, loving spirit. If his call is obeyed, the cross taken up, and the heart yielded to him, he will establish his pure peaceable kingdom therein—a kingdom in which there will be peace and joy whatever storms may rage without,—and unless Christ *does* rule in us, we are not christians indeed, however we may call ourselves by his name. The present is a time in which the malignant and cruel passions of men are deeply stirred; north and south, east and west, throughout our land the language of hatred and bitter reviling is heard, and thousands are rushing to arms, eager to engage in fratricidal strife. Sectional animosity and prejudice have been aroused to fearful activity, making enemies of those, who not long since exulted in the prosperity and growing greatness of a common country. What a sadly impressive view does this state of things afford of the depravity of un-

regenerate man, illustrating the scripture declaration, "The heart is deceitful above all things and desperately wicked; who can know it?" So pervading is the excitement, and so contagious the spirit which breathes war and destruction, that even those who desire to be subjects of the Prince of Peace, have need to watch diligently, lest they be ensnared, and suffer their minds to be darkened and defiled thereby. Most especially does it become the members of a religious society, one of whose distinguishing testimonies, condemns war and bloodshed in every shape, to guard well their thoughts, and words, and deeds, lest, in this time of trial, they be found wanting in the sight of Him who seeth in secret.

We may refuse an actual participation ourselves in warlike measures, and yet be tempted to regard them with complacency and satisfaction on the part of others, if the object is to maintain what we consider the cause of right. If any such disposition is encouraged, or we permit ourselves to wish evil to those whom we may, perhaps with justice, regard as disturbers of the nation's peace we can scarcely escape condemnation; nor could we then with acceptance put up the daily prayer for the forgiveness of our own many short comings, to our Father in heaven, whose tender mercies are over all his works, and who is kind, even to the unthankful and the evil!

It is, I apprehend, a critical period, a time of trial, which demands close searching of heart, but which, if rightly improved, may tend to draw us nearer to the source of light and strength, and make us seek with greater earnestness for a firm establishment on that foundation which cannot be shaken. Oh! how many there are among us, who are sensible that we are too superficial in our religious profession, and that we greatly need an increase of spiritual strength, zeal and courage. Let us then be animated to renewed exertions in the christian conflict, by the remembrance that we have a most compassionate High Priest, who is graciously disposed to help all our infirmities. It is a good thing to endeavour reverently to draw near Him day by day, and wait patiently in silent abasement of soul, for the quickenings of his Spirit. Were this our earnest, diligent engagement, our hunger and thirst after righteousness would be increased, it would become as our meat and drink to do the Divine will, we should witness a growth in the root of immortal life, and Christ would indeed set up his blessed kingdom in us. Then would our hearts be warmed and expanded with a measure of his love, and we should witness the fulfilment in our own experience, of the blessed promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

Condition of the Peasantry in France.—M. Crussard, a reliable French author, writes with the documents at hand, as follows:

"What we want to reveal, and what very few economists suspect, is the fact that there exists in France, at least in the ancient and large province of Brittany, numerous cantons, where a *million and more* of inhabitants live by labor, without begging and without complaining, on less than five cents a-day per capita."

Astonishing as this "revelation" is, its author furnishes apparently irresistible proof of its truthfulness. It would be too long to quote from his interesting article the sad analysis of this cheap living, of which the *meat element*, (gizzards, livers, chitterlings, and all, scrupulously weighed in,) amounts annually to less than twenty-five pounds. This is the average, but as there are some folks who eat meat once or twice, the great majority of

its people fall far below the average—indeed quite out of taste of it.

"Most of the country people raise hogs and hens, but less for their own consumption than to sell in town, and obtain the means of meeting their other wants. Hardly any one but the townspeople and well-to-do families eat butchers meat."

Buckwheat, potatoes, milk, and curds complete the bill of fare of the majority of the country people. Their houses are as poor as their tables.

"It (the house) ordinarily consists of a single room, which often has no other opening than the door and chimney. The floor is generally the earth."

And such is the condition of more than a million of French in Brittany. Truly the Emperor was right in saying that the French agricultural population was much worse off than that of England.

For "The Friend."

The Meaning of the Word Providence.

John Todd tells us that two boys, breakfasting with an uncle on a New Year's day, were inquired of by him what it was he had heard them disputing about. They told him they had been wondering why God was so often called Providence. One thought it was, because he *provides things*; this reason was not satisfactory to the other one. The uncle asked them if they had not both studied Latin, and, receiving an affirmative answer, demanded what *pro video* meant. They answered to see before. The uncle then inquired how long it had taken to get the breakfast ready, of which they were then partaking? They answered, about an hour, but he told them it had taken thousands of years. The salmon they were eating, had probably been hatched up in some northern river, and the trees out of which the vessel was built, which carried the fishermen after the salmon, had been many years in attaining their growth. The tea grew at the foot of the hills in China, the coffee many years before in Java, the mutton in Canada, the salt was made from the waters of the ocean at one of the West India Islands, the wheat out of which the bread was made had been grown in Missouri, and the butter they were covering it with, was made in Vermont. The sugar in their coffee was made in Cuba. The pepper grew in Ceylon, their tea cups were made in France, the tin of which the coffee-pot was made was dug out of the mines of Cornwall, in England. The uncle then asked them if they did not see, how much time, care and labor, and seeing before, *pro videre*, it had cost to get up even this breakfast for his hungry nephews. "God does all this; he foresees, provides it all, brings all these things together, at the right time and the right place, and thus he is called Providence, or the Foreseer."

The boys acknowledged this, but did not see how it had taken thousands of years to get the breakfast ready. But the uncle showed them that the breakfast had been cooked with coal, and then added, "That coal was made under ground thousands of years ago; provided for this purpose. Thus God goes before us years and ages before we are born; foresees what we shall need, and gets it all ready. This is *pro-viding*—foreseeing. Thus He is called Providence, or the Foreseer."

Inward retirement.—Being sensible of his various infirmities, he was frequent in inward retirement, and hence his mind became strengthened in watchfulness against those things which interrupt the aspiration of the soul towards the Fountain of everlasting life; being thereby made quick in the fear of the Lord, he increased in solid experience, and gradually advanced in the way and work of salvation.—*Memorial of Thomas Scattergood.*

For "The Friend."

The Appalachian Mountain System.

(Continued from page 252.)

"An acquaintance of more than twenty years with the barometer, and the thousands of measurements which I have made in the Alps and elsewhere, have long ago initiated me into the theoretical and practical difficulties of the barometric method and of the instrument itself. In all measurements I have had a double object. I desired not only to obtain an accurate result, but also to perfect the barometric method. I hope I have been able to eliminate some errors and uncertainties which too commonly affect its working, and tend to throw upon the method a degree of distrust which should rather rest upon the observers themselves."

Our author mentions some instances in which his barometric measurements were verified by other independent measurements either with the barometer or by other accurate means. Two of these "occurred in the two culminating points of the Appalachian system, Mount Washington in the White Mountains of New Hampshire, and the summit of the Black Mountains in North Carolina. The received height of Mountain Washington had previously been 6226 feet. My measurements in 1851 gave 6291 feet. The measurements by spirit level, by U. A. Godwin, civil engineer, in 1852, gave 6285 feet, and a similar leveling under the direction of the coast survey in 1853, gave a height of 6293 feet.

"For the Black Dome of North Carolina, the culminating point of the Black Mountains, (late called also Mitchell's High Peak, but not the former Mount Mitchell,) my measurements in 1856 gave 6707 feet. A measurement by spirit level in the following year 1857, by J. C. Turner, civil engineer, who had my figures in his hand, and who set out from my point of departure, gave an altitude of 6711 feet.

"To these coincidences I may add examples still more recent. Waynesville, the chief town in Haywood county, North Carolina, 27 miles from Asheville, being one of my principal stations for the measurement of all the culminating region of the Appalachian system, I determined its altitude with care by a series of hourly correspondent observations extending through several days, one at Asheville, the other at Warm Springs, thirty-seven miles below the French Broad river, near the boundary of Tennessee, the altitudes of these two points being given by the survey of the Charleston and Cincinnati railroad, which follows the valley of the French Broad, beyond the mouth of the Swannanoa. The Asheville series, in 1859, gave for the altitude of the base of the Waynesville Court-house 2756 feet, assuming 2250 feet for the altitude of the Asheville Court-house, according to a leveling which I was told had been executed between that point and the railroad track near the bridge of the Swannanoa. If I adopt the mean of the barometric measurements which I made for determining the elevation of Asheville, I find it to be 2246 feet, and Waynesville becomes 2752 feet. The series of 1860, which began at one of the benches of the railroad at Warm Springs, and which includes an intermediate station at Finescreek, gives also for Waynesville 2752 feet. But Robert Love, of Waynesville, informs me that the altitude of this same point, as given to him by the engineers of the Western North Carolina railroad, (who had just finished the location of that road,) was also 2752 feet.

"I owe to the courtesy of — Presstman, chief assistant of Jas. C. Turner, chief engineer of the road, a communication of the altitude of two other

points also included in the list of published elevations, already mentioned, to wit, the summit of the route which crosses the Balsam chain at the upper end of Scott's creek, and the confluence of the creek with the Tuckasee, twenty miles from Waynesville. In both cases, the railroad leveling agreed within a yard with the barometric measurements, these last being the highest.

"These measurements, entirely independent, and proceeding from the same given points, present an argument which is well fitted to inspire confidence in barometric results obtained with fitting precautions.

"I scarcely need to add that I cannot pretend to guarantee a similar degree of accuracy in the greater number of heights measured which rely upon a single observation. All those who are acquainted with the hypsometric method fully know that, in the determinations obtained, either by the theodolite, or by the barometer, accuracy is only secured by repetitions so numerous as to permit the elimination of accidental errors incident to the variable state of the atmosphere. I may say, however, that I have taken especial precautions to avoid the two principal causes of error in barometric measurements; namely, the unequal variation, both in time and quantity, of the atmospheric pressure in the corresponding barometers, and again, the errors in the determination of the true mean temperature of the air, at the hour of observation, whether by day or by night. To prevent the first I have taken a special care to locate the corresponding barometers at stations generally distant much less than twenty, and rarely exceeding thirty miles from the points measured. As to the second, when it was not possible to eliminate the error due to the temperature of the air, by combining observations taken both by day and by night to produce a compensation, I have resorted to the aid of tables formed from a great number of experiments to be mentioned hereafter.

"That which induces me to believe that the results resting on a single observation also deserve a good degree of confidence is that having had occasion to repeat the measurement of a great number of points previously determined by careful observations, both in the Black mountains and in the county of Haywood, in different years, and under different conditions of the atmosphere, the new results did not differ from those previously obtained more than one to three yards. When the height of a mountain is known within these limits of approximation the claims of physical geography may be regarded as satisfied. The barometers which have been employed in these different measurements are a series of Fortin barometers, modified by Delors, and manufactured by Ernst, at Paris.

"These instruments have been compared with the utmost care, not only before and after each excursion, but also during the progress of each, whenever there has been an opportunity. The corresponding observations have always been made with one or the other of the barometers thus compared, and their relative corrections, resulting from the equations thus established, have always been applied in the calculations. A long familiarity with Gay Lussac's syphon barometer, with Buntens improvement, as well as with Fortin's cistern barometer, modified by Ernst, has convinced me that the latter is to be preferred, notwithstanding its weight and its greater length, if the utmost accuracy compatible with the method is to be sought. The variations of capillary attraction, and the swelling of the tube of the short branch of the syphon by the oxyd of mercury in the Buntens barometer are serious inconveniences. The impossibility of repairing such barometers in case they are injured

travelling, is a still more serious difficulty. I carry with each of my Fortin barometers, two extra tubes and a bottle of purified mercury which enable me in case of accident to reconstruct my barometer in two hours' time, even in the depths of the wildest forest. This advantage is of the most value in America, where every explorer must trust to himself and his own resources, unless he is willing to be constantly deprived of his instruments. It is difficult for me to think coolly of so many scientific expeditions, sent at great expense into unexplored countries, in which observations, even if made with an inferior instrument, would have had great value, but in which all barometric measurements became impossible by the fracture of the instrument at the outset of the journey. Such an excuse, under the ordinary circumstances, of an official expedition, is quite inadmissible.

"Such were the considerations which led me to produce in this country, and especially recommend the modified Fortin barometer, when in 1849, 1850 and 1851, I was charged with establishing, by the States of New York and Massachusetts, meteorological stations under the scientific direction of the Smithsonian Institution."

"I consider the introduction of these instruments at an epoch, when for various reasons, scientific researches were so rapidly increasing in America, as a very fortunate circumstance in enhancing the value of these same observations; for I may say that previous to this epoch, with the exception of a very few instruments imported from Europe, I scarcely found in the hands of the observers in this country a single barometer, which had a scientific value."

"As for my own observations I would mention that they have been constantly accompanied by corresponding observations made by my young friends, who have attended me in the various excursions, and who have studied under my direction the use of the barometer."

(To be continued.)

John Barclay.

Selected.

Truly do I rejoice in believing, that I find myself losing more and more of that authority and ability to do anything for the service of the blessed cause, which proceeds from the creature; and in this happy experience, I see advancement as well as safety. Oh! that all shadow and appearance of confidence in the fleshly part, may be still farther removed; that there may follow a yet more firm establishment on the Rock of sure strength, an immovable foundation of all true wisdom. I may possibly think in his reasoning, that a smooth path is best for the christian pilgrim; little knowing how it is, that "we must through much tribulation enter the kingdom,"—except perhaps that it respects outward affliction. Yet we do see, and some of us feelingly know, that deep plungings, with buffetings and oilings and groanings of spirit, are the "bonds and afflictions that await us," down to the final hour, it may be, of our departure hence: and we can of a truth declare at times, that such heavily distressing dispensations are, by the permission of the Author of all good, in love to our souls; and we are sometimes enabled, in the blessed moment when we feel ourselves on the banks of deliverance, to extol His holy name, who hath made us a path through the mighty waters, and sustained us in the wilderness. Oh! how shall my soul forward to sing aloud unto Him, who has preserved us in its travail through a land of pits and of snares, through unspeakable darkness and an almost utterly disconsolate state; and has given me this

hour of rest and of peace, this little interval of refreshment and joy and great consolation. Oh! that this precious season had never been graciously given unto me, rather than that I should after such tender mercies, turn away from following the Lord in the "little moment," when he may again be pleased to "hide his face."

Ninth mo. 20th, 1817.

For "The Friend."

A Great Balloon Voyage.

The celebrated aeronaut T. S. Lowe, made a balloon ascension from Cincinnati, Ohio, on the 29th ult., starting about five o'clock in the morning. He passed over parts of Kentucky, the Cumberland Mountains, Virginia and North Carolina, and finally landed safely early in the afternoon, about nine miles from Unionville in South Carolina. He had previously made an attempt at descending in the township of Spartansburg, near the line of North and South Carolina, but on nearing the earth over a plantation, there was such consternation among the ignorant inhabitants, that he could not prevail upon them to approach or render him any assistance. They would not believe that he had sailed from the State of Ohio that morning, and expressed very strongly their wish that he would go further and not make that his stopping place. His account of the latter part of his aerial flight and landing, is rather curious and amusing. He says, "being desirous of getting near a railroad, I threw out a bag of sand and commenced to ascend. At that moment one of the bystanders seeing the bag of sand fall, sang out, 'Hallo, stranger, come back; I reckon you have lost your baggage.' I rose 7,000 feet, and there remained until I was wafted some twenty miles further to the east, which occupied about half an hour more, during which time I heard many discharges of what I took to be muskets. Not knowing, but being apprehensive that the globe over my head was the object of the fire. I prepared for making all the signals possible when I should again near the earth, but while I was thus elevated I had no fear, for it was impossible to send a ball within a mile of me."

"When within half a mile of the earth, I heard loud cries of terror, and saw people running in all directions; but I was determined to land for good this time, let come what would, and in five minutes more the anchor took a firm hold in a short scrub oak, and the car gently touched the ground. Thus fast, the globe, gently swinging to and fro presented a very life-like appearance. I soon noticed some heads peeping around the corner of a log hut that stood near by, and in which there seemed to be persons in great distress. I called to them to come and assist me, at which they took no notice, until I threatened to cut loose and run over them, after which two white boys, three old ladies, and three negroes, in a body, ventured within twenty feet of me."

"At that moment a gust of wind caused the balloon to swing over near to the ground, and a general stampede took place, which caused me to abandon all hope of getting any assistance; but after telling them it was fastened to a tree and would not hurt them, they again ventured up, in company with a stalwart looking young woman, six feet high and well proportioned, and took hold of the edge of the car. I then asked if there were any white men about. They said they expected them every minute; that they saw the great thing coming, and had run for their guns. This was rather an unpleasant piece of information, and I was determined to keep as large a crowd around me as possible."

"In a few minutes men with muskets began to

collect, but seeing women, children and negroes surrounding the air traveller, there seemed to be no use for firearms, so I discharged the gas unmolessted, and packed up the machine ready to leave. By this time several more rough looking fellows arrived, and used threatening language, but the tall young woman aforesaid assured me that there was no danger, for all the men then in the neighbourhood were cowards, as all the brave ones had gone to the wars, notwithstanding they all declared they were not afraid; however, promising to give myself up when I arrived at the village, they consented I should leave under a guard of nine men. Procuring a team we started for Unionville, a village nine miles distant and arrived that evening."

"I was taken to a hotel, and soon found persons of intelligence, who assured me that I was among friends. Here I remained over the Sabbath, and was called upon by many persons of education, who informed me that of all the places in the South, at the spot where I landed, the inhabitants were the most ignorant, for they could neither read nor write."

"The next morning I started en route for home, but news had reached Columbia, the capital of South Carolina, that a man had brought papers from Cincinnati, Ohio, only nine hours old. I was therefore at first arrested on suspicion of being a bearer of despatches."

"This brought together a number of learned and scientific gentlemen, who knew me by reputation, and saw my position, and I was immediately released, and furnished with a passport by the mayor of Columbia. From this time until I reached Cincinnati, no more impediments were placed in my way."

Valley of true humility.—Friends were exhorted to be more inward, and to seek to get into the valley; for the faith of some would be tried, and the church also would suffer a trial; and it seemed as though the Lord would dry up the currents on the mountains, and would restrain the clouds, and would scorch these high places, and they should be barren; therefore there was need for all to sink low and get into the valley of true humility, that they might have something to refresh them, when the Lord is pleased to cause a famine of the word to come.—John Pemberton.

Sanitary Value of Natural History.—Supposing a botanist and another person (the two being equally robust and capable of exertion) were to set forth at the same time, the one on a botanizing excursion, the other to exercise his muscles in taking an ordinary walk; on their return home three or four hours afterwards, though each might have performed the same distance, the botanist, whose gratified mind has been healthfully stimulating the nerves of motion to effect muscular action, would feel far less fatigued, and have reaped far more benefit from his ramble, than the sauntering man whose muscles had not been so keenly excited by nervous impulse. And this exhibits one of the many advantages which would arise from cultivating in young people (particularly young ladies, who are debarred from the more boisterous sports of the opposite sex) a taste for such studies as geology, botany, entomology, and natural history generally. During their rambles in the country their minds would be continually receiving, from some source or other, that pleasurable impulse which we see to be so necessary for healthful muscular activity, and which it is impossible for the mere monotonous and mechanical act of walking to produce.—Hopley on Education.

An American's Report of the Japanese.—The male portion of the community are generally stout, well-built men, many of whom bear the marks of the small-pox. They all, or nearly so, have very fine black hair. They shave the upper front part of the head; the rest, at the sides and back of the head, is nicely combed up to the top of the head, where it is tied up into a sort of a wig, about four inches long; this is secured to the top of the head, and looks odd but very neat—much more so than their dirty neighbours, the Chinese. Many of them wear nothing but a sack or cloth, which is secured just above their hips, leaving the rest of their person, above their hips, and below their knees, exposed. The wealthy portion of them dress very neat, in silks, crapes, etc., in their native costume, which sometimes consists of the large trousers, hat, gown and scarfs. A large number of the poorer classes are trained for the ring, and their only employment is wrestling, etc. Some of them wear scarfs or bandages around their persons, bearing large characters, denoting to what prince's or high mandarin's household they are attached. In the streets and in the outskirts of the town (Nagasaki) may be seen several small Japan shops, in which sweetmeats, cakes, saki, etc., are exposed for sale. Within are to be seen large numbers of both sexes engaged in dancing and singing, while some hard-looking customers play an accompaniment upon a violin or banjo. The females of Nagasaki are of the ordinary height, and some of them are very handsome. The married ladies are known from the single by painting their lips either green or a bright red, and their teeth a jet black.—*Letter in the New York Herald.*

The promulgation of truth, and the encouragement of good, are usually more effectual against error and evil, than controversy and denunciation.

THE FRIEND.

FIFTH MONTH 18, 1861.

SUMMARY OF EVENTS.

The Great Rebellion.—The Nashville Banner of the 8th inst. announces the arrival at New Orleans, from Europe, of a vessel with 250,000 stand of arms for the Confederate States.—The Congress at Montgomery has held its sittings for the most part with closed doors. It is understood to be engaged in arrangements for a vigorous prosecution of the war, and placing the Confederacy in the best possible condition of defence. On the 6th instant, an act was passed by it, recognizing the existence of war with the United States. The act authorizes the granting of letters of marque and reprisal, and further provides, That a bounty shall be paid by the Confederate States of \$20 for each person on board any armed ship or vessel, belonging to the United States, at the commencement of an engagement, which shall be burnt, sunk or destroyed, by any vessel commissioned as aforesaid, which shall be of equal or inferior force, the same to be divided as in other cases of prize money—and a bounty of \$25 shall be paid to the owners, officers and crews of the private armed vessels, commissioned as aforesaid, for each and every prisoner by them captured and brought into port.—One of the features of the rebellion is a general repudiation in the seceding States of the indebtedness of individuals to citizens of the United States. The Governor of Georgia, by proclamation, has forbidden the payment of such debts in that State, and has ordered the debtors instead of discharging their obligations, to pay the money into the State treasury. The Legislature of Mississippi has made an enactment of similar tenor. The amount of indebtedness thus unjustly withheld is very large, amounting, it is supposed, to an aggregate of much more than one hundred millions of dollars. A striking indication of the insecurity and alarm already pervading the South in consequence of the rebellion, is found in an acknowledgment of the Richmond Examiner, which says: "We want a dictator, for the reason that usurpation of power

by the chief, for the preservation of the people from robbers and murderers, will be reckoned as genius and patriotism by all sensible men in the world now, and by every historian that will judge the deed hereafter." This want the South is in a fair way of having supplied.

Arkansas.—The secession ordinance in Arkansas was accompanied by a decree, confiscating the property of citizens of the United States, held in that State.

Maryland.—The Legislature has resolved that under existing circumstances, it is inexpedient to call a sovereign convention, or to take any measures for organizing the militia. It has also passed resolutions protesting against the war upon the Confederate States, and announcing a determination to have no part or lot directly or indirectly in its execution, and declaring that Maryland earnestly and anxiously desires the restoration of peace.—The bridges on the Northern Central Railroad have been rebuilt, and troops now pass through Maryland on that road. The bridges on the Philadelphia, Wilmington and Baltimore Railroad have also been repaired. Northern troops are permitted to go through Baltimore without molestation, the Union feeling being now uppermost in that city. Many volunteers have left Baltimore and other parts of Maryland, to join the secession army in Virginia. A strong force of U. S. troops is encamped at the Relay House near Baltimore, and about 1200 men are posted at fort M'Henry.

Virginia.—In all that part of the State east of the mountains, there is apparently a united determination to resist the authority of the government. Large bodies of troops are collected at Richmond, Lynchburg, Harper's Ferry, Norfolk and other points. The heights on the Maryland side of the Potomac at Harper's Ferry, have been seized and fortified by the Virginians. The secession force at that place, on the 9th inst., was estimated at about 6000 men, including troops from Kentucky and South Carolina. The Richmond Dispatch recommends the Virginians to adopt a guerilla warfare in addition to the usual field service. A convention is now being held in Western Virginia, in which, it is supposed, about thirty counties will be represented. The Union party have the majority in that portion of the State, and its separation from Eastern Virginia is not improbable.

Tennessee.—At a late election, the people voted against the calling of a State convention by an immense majority, yet the Legislature, in this time of confusion and excitement, has declared the State out of the Union. The General Assembly has also resolved, "That in view of the dearth of the past two years, and the probable extraordinary demand for cereals and forage, to supply the absolute wants of our State and of the entire South, that the agriculturists of the State be, and they are hereby requested to devote the breadth of arable land in the State to the culture of grain and grass."

Missouri.—The position of affairs in this State appears critical. The attachment to the Union is strong, especially in the city of St. Louis, but the Governor and a majority of the legislature seem disposed to take sides with the South. Several regiments of U. S. troops have been formed in St. Louis; and a camp was being formed in the outskirts of the city, of volunteers for the State service, under the authority of the Governor. The commander of the U. S. forces regarded this as a hostile movement, and, on the 10th, marched his troops to the camp, surrounded it, and compelled the men, about eight hundred in number, to surrender themselves prisoners. They were subsequently released after making an engagement not to take up arms against the United States. A tumult arose when the U. S. troops brought their prisoners into the city, in the progress of which some of the soldiers fired upon the people, killing, it is said, about twenty persons, several of whom were women and children. On the next day, another collision occurred between the troops and the populace, in which several lives were sacrificed. The legislature has passed a bill to arm the State forthwith.

Pennsylvania.—The Legislature has passed a Stay law, and a bill authorizing a State loan of three millions of dollars for war purposes. The Stay law prohibits the issue of execution for interest on judgments of less than \$500, for debts contracted prior to the passage of the act. It also prohibits the sale of collaterals. An application made from private parties in the Eastern States, to Gov. Curtin, to permit bodies of armed free blacks to pass through Pennsylvania, has met with his unconditional refusal.

New Jersey.—The Legislature has passed a bill authorizing the Governor to raise four more regiments for the State service, to purchase a quantity of cannon and small arms, &c. Another bill authorizes a loan of two millions of dollars for war purposes.

Movements of the Government.—The Secretary of the Treasury has advertised for proposals till the 22d inst.,

for the remainder of the stock of the United States, issued under the act of Second month last, amounting to nearly nine millions of dollars.—The preparations for the effective blockade of the Virginia waters having been completed, Captain Pendergast has given the precautionary notice of fifteen days for all vessels to leave the ports of that State, either with or without cargoes. The U. S. steam frigate Niagara has been sent to enforce the blockade of Charleston, S. C. More reinforcements and supplies have been sent to fortress Monroe. A camp has been formed at Cairo, Illinois, at the junction of the Ohio and Mississippi rivers. Five distinct batteries have been constructed, having a sweep of three miles on the Mississippi, and two miles on the Ohio river. An order has been issued that, on and after the 13th inst., all boats passing this point will be stopped, and no provisions or munitions of war for the seceded States will be allowed to pass.

Philadelphia.—Mortality last week, 297; of scarlet fever, 26; small-pox, 17; diphtheria, 11.

FOREIGN.—The steamship Great Eastern arrived at New York on the 12th. She left Milford Haven on the evening of the 1st inst., and had a passage of nine days and thirteen hours to the bar.

The commissioners of the Southern Confederacy had reached England. A motion had been made in the House of Commons for the recognition of the Confederacy, but it had been postponed for two weeks. In answer to a question in the House of Lords, Lord Wodehouse stated that the government recognized no right or obligation to interfere in the conflict unhappily commenced in the United States, either diplomatically or otherwise.

The London Times fears that there will be serious conflicts, if the North is determined to enforce obedience. The English papers generally appear to sympathize warmly with the Northern States.

The weather in England has been favorable for the season's crops. Breadstuffs were dull of sale. Flour had declined 6d. per bbl. The Liverpool cotton market was active at a small advance.

RECEIPTS.

Received from John G. Sargent, agt., England, for Wm. Wilson, S. Dirkin, Jonathan Harris, Jer. Spencer, and Richard Hall, 10s. each, in full, for vol. 34, and for Thos. Williamson and John Ostle, 10s. each, vol. 33; from Nathan Linton, Pa., per N. K., \$2, vol. 34.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettie, Jr., No. 149 N. Tenth street; Charles Ellis, No. 724 Market street; William Bettie, No. 426 N. Sixth street, and No. 26 S. Third street; John C. Allen, No. 335 S. Fifth street, and No. 321 N. Front street; Horatio C. Wood, No. 612 Race street, and No. 117 Chestnut street; John M. Whitall, No. 1317 Filbert street, and No. 410 Race street; Wistar Morris, No. 209 S. Third street; Nathan Hiller, Frankford; Elliston P. Morris, Germantown, and No. 805 Market street.

Visiting Managers for the month.—Wistar Morris, Elihu Roberts, and Samuel Bettie.

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WANTED.

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Philad., Second mo. 5th, 1861.

MARRIED, on Fourth-day, the 8th instant, at Friends' Meeting-house, in East Whiteland, Chester county, Pa. JOHN W. BIDDLE, of Philadelphia, to MARY HEWES, of the former place.

PILE & MELROY, PRINTERS,

Lodge street, opposite the Pennsylvania Bank.

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For "The Friend."

The Appalachian Mountain System.

(Continued from page 295.)

"The corresponding observations, made by my companions in travel, were taken hour by hour, and sometimes even once every quarter of an hour, so as to allow the construction of a complete barometric curve, which represents with great exactness the state of the barometer for any hour of the day, and renders the error of interpolation almost null.

"For the purpose of distinguishing accurately the relative position of the regions explored, it may be well to describe the general structure of the system of mountains to which they belong.

"The upheavals of ancient rocks which constitute this well-connected physical structure, for which, as a whole, it is proper to retain the common name of the Appalachian system, extend in an undulating line thirteen hundred miles in a mean direction of N.E. to S.W., from the promontory of Gaspé upon the gulf of St. Lawrence to Alabama, where the terminal chains sink down, and are lost in the recent and almost horizontal strata of the retaceous and tertiary formations which cover the greater portion of the surface of this State. This long range of elevations is composed of a considerable number of chains, sensibly parallel to each other, occupying more particularly the eastern part which faces the ocean, and of an extended plateau which prevails towards the west and north-west, and descends gradually towards the inland valleys of the St. Lawrence, the lakes Erie and Ontario and the Ohio river.

"The base on which this large belt of mountains rests, and which may be considered as bounded by the Atlantic ocean on one side, and by the Ohio and St. Lawrence rivers on the other, is formed, in the east, by a plain slightly inclined towards the Atlantic. The width of that plain, in New England, does not vary much from fifty miles. Near the mouth of the Hudson, however, in New Jersey, it nearly disappears, but gradually increases towards the south to a width of over two hundred miles. Its elevation above the sea, at the foot of the mountains, is in New England, from 300 to 500 feet. From the neighbourhood of the bay of New York, where it is nearly on a level with the ocean, it rises gradually towards the south

to an altitude of over 1000 feet. On the west the table-lands which border upon the Ohio river, and which may be considered as the general base of the system, preserve a mass-elevation of a thousand feet or more, in the thickness of which the river-bed is scooped out to the depth of from 400 to 600 feet, thus reducing the altitude of the Ohio river full one half from that of the surrounding lands.

"The vast belt of the Appalachian highlands forms the marginal barrier of the American continent on the Atlantic side, and determines the general direction of the coast line, which, in general, runs parallel to the inflections of its chains with remarkable regularity. This system, composed of a series of corrugations tolerably uniform, does not, like the Alps, or the other great systems of fracture, have a central or main axis, to which the secondary chains are subordinated. But it is properly compared to the system of the Jura, for it is composed like that of a series of long folds, or chains, which run parallel to each other, often with great regularity. In the same part of the system, the general height of the chains is sensibly equal, and their summits show neither many nor deep notches. In the middle region, especially in Pennsylvania and New Jersey, they present the appearance of long and continuous walls, the blue summits of which trace along the horizon a uniform line seldom varied by any peaks or crags. In the extreme northern and southern portions, however, this character is considerably modified. There the system loses very much of its uniformity and its physical structure becomes far more complicated; the form of simple parallel ridges almost entirely disappears.

"There is one feature of the Appalachian system, which distinguishes it from the ranges of the Jura; it is the well marked division into two longitudinal zones of elevation, one turned towards the shores of the Atlantic, in which the form of parallel chains just spoken of predominates, and the other turned towards the interior, which is composed of elevated and continuous plateaus, descending from the summit of their eastern escarpment, in the centre of the system, in gentle stages towards the basins of the lakes and the valley of the Ohio. Occasionally minor chains, very little elevated from their base, wrinkle the surface of the table-lands. Their parallelism with those of the eastern mountainous zone shows that they are but the last undulations due to the action of the same forces, which have upheaved and folded that region, and which have raised at the same time, the mass of these more uniform plateaus. Thus when from any point we traverse the Appalachian system from the Atlantic, we encounter first a plain more and more undulated and gradually ascending to the foot of the mountains; then a mountainous zone with its ranges parallel and its valleys longitudinal; at length a third zone of uniform plateaus slightly inclined towards the north-west, and cut with deep transverse valleys.

"Another feature not less conspicuous characterizes the region of corrugations properly so-called. This is a large central valley, which passes through

the entire system from north to south, forming, as it were, a negative axis through its entire length. This is what — Rogers calls the Great Appalachian valley. At the north it is occupied by lake Champlain and the Hudson river; in Pennsylvania, it bears the name of Kittatinny or Cumberland valley. In Virginia, it is the Great valley; more to the south, it is called the valley of East Tennessee. At the north-east and at the centre, its average breadth is fifteen miles; it contracts in breadth towards the south, in Virginia, but reaches its greatest dimensions in Tennessee, where it measures from fifty to sixty miles in breadth. The chain, more or less compound, which borders this great valley towards the south-east is the more continuous, and extends without any great interruption from Vermont to Alabama. In Vermont, it bears the name of Green Mountains, which it retains to the borders of New York; in the latter State, it becomes the Highlands; in Pennsylvania, the South Mountains; in Virginia, the Blue Ridge; in North Carolina and Tennessee, the Iron, Smoky, and Unaka Mountains. On the north-west of the great valley between the latter and the borders of the plateau parallel there extends a middle zone of chains separated by narrow valleys, the more continuous of which is the range which bounds the central valley. This zone has a variable breadth in different parts of the system, and the number of chains, which compose it, is by no means uniform throughout.

"Although these features are common to the Appalachian system throughout its entire length, nevertheless it may be divided from north to south into three *divisions*, which present very remarkable differences of structure. Passing the eye over the physical chart, which accompanies this article we at once distinguish in the longitudinal extent of the Appalachian system two principal curvatures, the one at the north from Gaspé to New York, the concavity of which is turned towards the south-east; the other at the centre, from the Hudson to New River, in Virginia, with its concavity also towards the south-east; the third from New River to the south-west extremity of the system, the direction of which is nearly straight, or forming a gentle curve concave towards the north-west. These three divisions, diminishing in extent, from the north to the south, are well marked, at the north, by the deep valleys of the Mohawk and the Hudson, which break through the Appalachian system to its base, and across its entire breadth; at the south, by the New River whose deep valley with vertical walls also separates regions whose orographic characters present remarkable differences.

"The northern division is much the most isolated; it is geologically the most ancient, since its upheavals appear coeval with the Silurian and Devonian epochs, and are thus much anterior to the rest of the system, which only emerged after the deposit of the carboniferous rocks which it has elevated. Four hundred feet more of water would separate all the vast territory of the northern division from the American continent. One hundred and forty feet would convert into an island all New England and the British possessions as far as Gaspé;

for the bottom of the valley occupied by Lake Champlain and the Hudson does not in any part exceed this level.

"I distinguish in this northern portion three physical regions; 1st, the triangular plateau of the Adirondaek, with its mountain chains more or less parallel, between Lake Champlain and the St. Lawrence, Lake Ontario and the Mohawk; 2d, New England, with the two swells of land separated by the deep valley of the Connecticut, and forming the base of the Green and White mountains; 3d, the northern region, with the prolongation, towards the north-east, of the same features of relief, from the source of the Connecticut through Maine into Canada and New Brunswick to the promontory of Gaspé and the bay of Chaleurs.

"The *middle* or *central division*, (from the Hudson to the New River,) extends in length about 450 miles. The eastern region, or region of folded chains, at first very narrow about New York, presents towards the centre, in Pennsylvania, its greatest breadth which again diminishes towards the south. It is composed of a considerable number of chains much curved towards the west, and remarkable for their regularity, their parallelism, their abrupt acclivities, the almost complete uniformity of their summits, and their moderate elevation, both relative and absolute, which varies from 800 and 1500 to 2500 feet. The chains, however, increase in elevation towards the south, while they become more numerous and more indented. In the peaks of Otter, in Virginia, they attain to 4000 feet.

"The western region, or the region of plateaus, is quite narrow in the southern part, but acquires towards the north the greatest breadth which it attains in any part of the Appalachian system. Its high terraces occupy all the State of New York south of the Mohawk, and a considerable part of Pennsylvania, and culminate in the plateaus in the neighbourhood of Lake Erie, where the mean altitude of the plateau reaches 2000 feet, the valleys preserving a height of 1500 feet while the hills reach 2600 feet.

"This table-land forms a remarkable water-shed, from which the waters descend by the Susquehanna into the valley of the Chesapeake and the Atlantic ocean, by the Genesee and St. Lawrence to the same ocean, and by the Allegheny and Ohio to the gulf of Mexico. The Susquehanna thus starts from Lake Erie at the extreme western border of the plateau, and runs across all the Appalachian system and its mountain ranges to its eastern base. More to the southward the eastern escarpment of the plateau divides, as far as the sources of the Potomac, the waters of the Atlantic coast from those of the gulf of Mexico. It is the same escarpment, which bears the local name of Allegheny Mountain, a name which continues to be applied, south of the waters of the Potomac, to the dividing ridge along the sources of the various branches of James river, and even to the irregular hills which form a water-shed between the waters of the upper Roanoke and New River, across the great valley, near Christiansburg. Through all this middle region, the name of Blue Ridge is applied to the main eastern chain, which separates the great valley from the Atlantic slope, and which is cut by all the rivers which flow out of it.

"The *southern division*, from New River to the extremity of the system, is much the most remarkable for the diversity of its physical structure and its general altitude. Even the base upon which the mountains repose is considerably elevated. Although the elevation of the Atlantic plain at the eastern base of the mountains is only 100 to 300

feet in Pennsylvania, and 500 in Virginia, near James river, it is 1000 to 1200 feet in the region of the sources of the Catawba. In the interior of the mountain region, the deepest valleys retain an altitude of 2000 to 2700 feet."

(To be continued.)

Selected from "Memorials of Friends," 1843.

David Ferris.

(Continued from page 290.)

"Having gradually learned that nothing of a religious nature could be effectually done, without the immediate assistance of the Holy Spirit, I may humbly acknowledge that I was wonderfully favoured with Divine instruction; far beyond my expectation, and infinitely above my deserts. I was led, as it were by the hand, and helped over every difficulty that attended me. But the adversary of my soul tried every stratagem to draw me aside from the path of virtue. He strove, night and day, to deter me from walking in the narrow way; representing the difficulties to be so great that I never could hold out to the end; and that all my attempts would be in vain. He seemed to be continually present, whether I was awake or asleep, disquieting my mind as much as possible. But my prayer was incessant for Divine aid; that a stronger than he might appear for my help, and dispossess him. And, in about a year after I had been raised from the pit of despair as before related, I received a promise that 'the God of peace would bruise Satan under my feet shortly.' Faith was given me to believe in this promise, and I hoped for a speedy deliverance. But he continued to afflict me with his assaults, with temptation, and evil suggestions, for some months afterward. Notwithstanding which I still believed the time would come, according to the promise, and I prayed for its fulfilment in the Lord's time. At length, a stronger than he did indeed come, and cast him out, and wholly dispossessed him; and not only bruised him under foot but removed him far from me.

"The power of the enemy to assault, or in anywise to disquiet me, was now taken away; neither was he able to lay any temptation before me. Now was my soul daily filled with thanksgiving and living praise for this deliverance; as well as for all the other manifold mercies and favours of God, from day to day bestowed upon me, 'a worm and no man.' To the honour of his great name, who hath done marvellous things for me, and to the praise of his grace, I may say, that the adversary of all good was not only thus prevented from troubling me, but the fountain of Divine life was opened, and the water thereof flowed so freely and plentifully into my soul, that I was absorbed in it, and so enamoured thereby, that all the riches, honours, and vain pleasures of this world, had no place in my affections. In this state I longed to be with Christ; which I was sensible, was better than to be here. I do not know that there was one moment, whilst I was awake, for the space of nearly two years, in which I could not sing living praises to Him who liveth forever and ever. No losses, crosses or disappointments did, in any degree, disturb me; at least not perceptibly, either to myself or others; for my delight was in objects very different from anything which this world can give or take away."

David Ferris possessed a strong and sound understanding, with considerable taste for literary pursuits. He had been well instructed in the Latin tongue; and wished to acquire a more extensive knowledge, especially of the languages. In order to accomplish this object he entered as student in a college in New England.

At this period of his life he thus writes,—"At my entrance into college my principles generally

corresponded with those held by the Presbyterian. But I now began to think it was time to examine for myself, and no longer trust in the judgment of my forefathers. I found it necessary to subject my principles and practices to a strict scrutiny, because I began to be doubtful of some of them. But I was convinced that as a rational creature simply considered, without a Divine Instructor, was not competent to the undertaking. Being very desirous to know the truth in all things, made application to Him whom I believe to be the only Teacher of his people, and as I waited upon Him for instruction, my understanding was gradually enlightened, so as to perceive many errors of my former creed, and to discover the Truth in opposition to the doctrines of my education. That which stood most in my way, and appeared to be a grievous hardship to mankind, as well as a great dishonour to a just and righteous God, was the doctrine of *unconditional* election and reprobation, which would, according to their apprehension of it, shut out the chief part of mankind from all hope of mercy, as they believed they were the Lord's only people, and that but few of others were within the pale of election. Yet I believe there were some amongst them who had a more extensive charity. I was much concerned on this subject, and being earnestly desirous to discover the truth, it pleased the Lord to open my understanding, clearly to perceive the error of this doctrine; and I was enabled to believe that Christ, who 'gave himself a ransom for all,' would 'have all men to be saved, and come to a knowledge of the Truth.'

"I had before this period heard of a people called Quakers, but was unacquainted with any of them. As I had never seen any of their writings, I knew not what doctrines they held, but ascribing all my knowledge in Divine things to the inward manifestation of grace and truth, the teaching of the Holy Spirit. It was Christ the light of the world, the life of men, who opened to me the Scriptures, and gave me a discerning of the meaning; and as I was faithful and obedient to the pointings of Truth, I was favoured with further and clearer discoveries thereof.

"I continued at the college until near the time for taking my degrees; and being convinced of the errors of my education relating to the doctrines I held, and the worship we performed, I apprehended it was time to consider what was best for me to do, and being favoured to see that a qualification for a commission derived from man was not sufficient for the Gospel ministry, I concluded not to take the degrees nor depend upon their authority.

"I still continued a member of the Presbyterian society; attended their meetings, and partook of their bread and wine. But I was not free to sit with them, not having been for some time before a condition to sing; besides, it did not appear to me an acceptable sacrifice, or anything like Divine worship, for a mixed multitude to sing that of which they knew nothing by experience. My exercise mind daily increased, for now the time was near at hand in which I must leave them. This was a day of trial; for although at the commencement of my religious progress, I had forsaken all the youthful delights and vanities with which I had been diverted, and had been enabled to trample them under my feet, expecting never again to encounter such difficulties, yet now I found that self was not sufficiently mortified in me. To be brought down from the pinnacle of honour, to be esteemed a fool, to be trampled under foot by high and low, rich and poor, learned and unlearned, was hard to bear. As I observed before, I had been much esteemed, though, as I was sensible, more than I deserved. I knew the people had undue expectations of my future

are usefulness, and that if I left the college, as I thought it my duty to, my credit would sink, and my honours be laid in the dust, and then, instead of being caressed and exalted, I must be neglected and despised.

"But I had other difficulties to encounter. My father looked forward with hope that I should be an honour to him and his family. He had promised to set me out in the world in the best manner circumstances would admit. I knew that if I were obedient to my convictions of duty, he would regard it as a disgrace to my family and connections, and would be more likely to turn me out of his house, than in any way to assist me.

"Here, if I complied with my sense of duty, I must take up the cross; and turn out unprovided for into the world; for I had very little property of my own, none to expect from my father, and no salary to support me. I laboured under a lively sense of all these difficulties. Poverty and disgrace stared me in the face; and as I had none but the Lord to whom I could make known my distress and discouragements, nor any other of whom I could ask counsel, I cried to Him incessantly for wisdom, strength, and fortitude, that I might be favoured with a clear discovery of my duty, and enabled faithfully to obey Him in all things.

"It is difficult to conceive, and not in my power to express, the anxiety of my mind in this proving season; for everything valuable seemed in danger of being totally lost. Nevertheless, I cried unto the Lord for help; and covenanted with Him, that if He would be pleased to direct me in the way which would be safe for me to pursue, manifest his will therein, and afford me assistance to perform my duties, I would resign all to his disposal, obey his will, no longer reason with flesh and blood, but trust to his providence for support and credit in the world, and for every thing else He might deem best and most convenient for me.

"As soon as I was satisfied on these points, I reasoned not with flesh and blood, but immediately gave up to the heavenly vision. I then went to the chief ruler of the college, and obtained his permission to go home; but I told to no one my reasons for this procedure.

"After I had parted from my companions, I went on to New Milford, where my parents and relations resided. About three weeks afterward, I went to a Yearly Meeting of the people called Quakers, on Long Island, in order to discover whether they were a *living* people or not, for a living people I wished to find. I had thought for several years before that there ought to be such a people, a people who had life in them, and abounded in love to each other, as did the primitive christians; a people who knew they had passed from death unto life, by their love to the brethren.

"Here I gathered strength, and was more confirmed that I was right in leaving the college; for I found a living, humble people, full of love and good works, such a one as I had never seen before. I rejoiced to find that which I had been seeking, and soon owned them to be of the Lord's people, and of the true church of Christ, according to His own description of it when he says, 'By this shall all men know that ye are my disciples, if ye love one another.'

"At the meeting before mentioned, there were several eminent ministers from Europe, both male and female. I there heard women preach the gospel, in the Divine authority of Truth, far exceeding all the learned rabbies I had known. This was not so strange to me as it might have been to others, for I had seen before, by the immediate manifestation of grace and truth, that women as well as

men, might be clothed with gospel power; and that daughters as well as sons, under the gospel dispensation, were to have the Spirit poured upon them that they might prophesy: and though I had never before heard a woman preach, yet I now rejoiced to see the prophecy fulfilled."

David Ferris now felt that he must separate himself from the people among whom he had been educated, and he embraced the views which distinguish the Society of Friends. He met with many close trials of his faith and patience. For a time his father was much displeased at the change which was manifest in his conduct and deportment; but becoming convinced of his son's sincerity, he was at length reconciled to him. In commemoration of the help which was mercifully vouchsafed in this time of need, he writes thus:—"I admired the boundless goodness, the infinite kindness, and tender mercy of a gracious God, in effecting my late deliverance; especially when I considered how tempestuous were the seas, and how the billows rolled over me; how the mountains of opposition raised their lofty heads to stop my passage; and again, in a short time, how the winds and seas were hushed and still; and how the mountains became a perfect plain; I truly found as great cause to sing upon the banks of deliverance, as Israel did of old, when they had passed through the sea on dry ground; and had turned about and seen their enemies dead on the shore; I rejoiced in the Lord, and sang praises to Him, who had done marvelous things for me; who had made me acquainted with his blessed Truth; and at length gave me ability to trample the world and all its riches, honours and pleasures, under my feet; to submit to the cross of Christ, and be willing to be accounted a fool of all men. For which favours, I felt myself under great obligations to my gracious Benefactor."

In the Sixth month, 1733, he removed to Philadelphia, where he joined in religious fellowship with Friends. In 1735, he married Mary, the daughter of Samuel and Sarah Massey; and in 1737, settled at Wilmington, in New Castle county, where he lived during the remainder of his days.

(To be concluded.)

Cold and the Sense of Sleep.—Very striking and curious is the story of Dr. Solander's escape, when in company with Sir Joseph Banks among the hills of Terra del Fuego. They had walked a considerable way through swamps, when the weather suddenly became gloomy and cold, fierce blasts of wind driving the snow before it. Finding it impossible to reach the ships before night, they resolved to push on through another swamp into the shelter of the wood, where they might kindle a fire. Dr. Solander, well experienced in the effects of cold, addressed the men, and conjured them not to give way to sleepiness, but at all costs to keep in motion. "Whoever sits down," says he "will sleep; and whoever sleeps will wake no more." Thus admonished and alarmed, they set forth once more; but in a little while the cold became so intense as to produce the most oppressive drowsiness. Dr. Solander was the first who found the inclination to sleep—against which he had warned the others so emphatically—too irresistible for him, and he insisted on being suffered to lie down. In vain Banks entreated and remonstrated; down he lay upon the snow, and it was with much difficulty that his friends kept him from sleeping. One of the black servants began to linger in the same manner. When told that if he did not go on he would inevitably be frozen to death, he answered that he desired nothing more than to lie down and

die. Solander declared himself willing to go on, but said he must first take some sleep. It was impossible to carry these men, and they were therefore both suffered to lie down, and in few minutes were in a profound sleep. Soon after, some of those who had been sent forward to kindle a fire returned with the welcome news that a fire awaited them a quarter of a mile off. Banks then happily succeeded in awakening Solander, who, although he had not been asleep five minutes, had almost lost the use of his limbs, and the flesh was so shrunk that the shoes fell from his feet. He consented to go forward, with such assistance as could be given; but no attempts to rouse the black servant were successful, and he, with another black, died there. —*Fraser.*

How the true calmness of life is changed into hurry.—In beholding the customary departure from the true medium of labour, and that unnecessary toil which many go through, in supporting outward greatness, and procuring delicacies: in beholding how the true calmness of life is changed into hurry, and that many, by eagerly pursuing outward treasure, are in great danger of withering, as to the inward state of the mind: in meditating on the works of this spirit, and on the desolations it makes among the professors of christianity, I may thankfully acknowledge, that I often feel pure love beget longings in my heart, for the exaltation of the peaceable kingdom of Christ, and an engagement to labour according to the gift bestowed on me, for the promoting an humble, plain, temperate way of living: a life in which no unnecessary cares or expenses may encumber our minds, or lessen our ability to do good: in which no desires after riches, or greatness, may lead into hard dealings; no connection with worldly-minded men, may abate our love to God, or weaken a true zeal for righteousness: a life, wherein we may diligently labour for resignedness to do, and to suffer, whatever our heavenly Father may allot for us, in reconciling the world to himself.—*John Woolman.*

Felt Cloth.—A peculiar mode of making a kind of felt, or cloth, is that by the pneumatic process, without spinning, weaving, or any analogous machinery. Into an air-tight chamber is put a quantity of flacculent particles of wool, which, by a kind of winnowing wheel, are kept floating equally; on one side of the chamber is a network, or gauze of metal, communicating with another chamber from which the air can be abstracted by an exhausting syringe, or air pump, and on the communications between the chambers being opened, the air rushes with great force to supply the partial vacuum in the exhausted chambers, carrying the flacculent particles against the netting, and so interlacing the fibres, that a cloth of beautiful fabric and close texture is instantaneously made.

How the threatening may be averted.—I have a travail and care on my spirit, that the truth may prosper in the minds of many, and that the still threatening time of more withering and dryness, may be averted (as it were) by visited souls fully giving way to that redeeming influence which follows them. * * * * *

Whether our Society come to be more conspicuous through faithfulness or not, I believe that one day the Lord's own true church will be seen "coming up out of the wilderness, clear as the sun, fair as the moon, and terrible as an army with banners;" for the darkness shall not be able to endure its glorious light, and shall therefore flee before it; blessed be Jehovah.—*Sarah [Lynes] Grubb.*

From the Leisure Hour.

Physical Forces.

Words and combinations of words there are, which, though harmless in themselves, get tabooed, and cast aside as a bad lot, because of their associations. Let the reader, therefore, well mark that the title of the paper he now reads is not Physical Force, but Physical *Forces*. I beg of him not to imagine that pictures of war and ruin will be produced for his contemplation—not even a street row—not even the more legitimate exercise of physical force which some of us experienced in our school days. The ever-acting forces which influence matter, which subject it to our will, which give motion to our mill and factory wheels, which speed our messages along the telegraphic wire, which impel our ships across the blue waste of ocean—the forces, in short, which stir up matter, so to speak, from its inertia and make it work—such are the aspects of physical force which will be touched upon in this paper.

When man, fairly tired of getting physical force out of his own bones and muscles, seeks an aid, his first resource is to command the physical force of animals. If we carry our mind back to the period when the Ancient Britons roamed these isles, the picture would not be correct if we should feign either windmills or watermills; man and horse-power were the only kinds of physical force brought into operation then.

What a change now! Throughout these isles it is most rare to find machinery impelled by horse-power, and as to man-power used that way, almost the only example of it at this time is furnished by the tread-mill. Perhaps, after animal power, wind power follows most naturally. As the agent of physical force to be employed for the propulsion of ships, it has held a time-honoured place ever since ships were invented; and it still holds its own at sea, even against steam, that great competitor. The application of wind to direct propulsion is a self-obvious matter: more elaborate does the problem become when it is desired to impart rotatory motion by the force of wind. Though windmills have now been so long invented, though they have done and still are doing good service, mathematicians have not been able to determine absolutely the best pitch or inclination which ought to be given to mill vanes, in order to impart to them the maximum force from the minimum of wind.

The advantageous points in favour of wind as a motive force, are its cheapness and its universality. Anywhere a windmill may be erected, under the certainty that it will work whenever the wind blows in its locality. The disadvantages of wind power are the fickleness and the irregularity of it. For these reasons, wind power is very badly adapted to such operations as weaving and spinning, though it serves well enough for grinding corn, pumping water, and sawing timber. For the two latter purposes, windmills are employed by our neighbours the Dutch, to an extent which no person would imagine who had not seen the sloppy land where Dutchmen

"Feed like cannibals on *other* fishes,
And serve their finny brothers up on dishes,"

as the poet, using rather more than the ordinary amount of poetical license, expresses himself.

Nowhere in the whole world are windmills seen of such gigantic proportions as in Holland, and, extremes meeting, nowhere windmills of such puny dimensions, except perhaps in La Mancha and Castile. Spanish windmills are so exceedingly diminutive that the traveller, whose eye has alighted upon them, marvels less that the crackbrained knight of La Mancha should have mistaken one

of them for a giant, and given battle accordingly, than he would after a mere perusal of Don Quixote.

Travellers in Holland can hardly fail to be struck with the size of an enormous fellow of a windmill at Rotterdam, which, towering above a bevy of other windmills, seems to say, "I amongst all am the one." That giant of a fellow is devoted to drainage purposes—drainage of Rotterdam, which stands on so low a level that its sewage water, in certain states of the tide, has to be pumped into the Maas.

The pigmy windmills, so invariably seen in the low agricultural districts of Holland, are for drainage purposes too. The whole surface of the country is drained by them. They do not carry off the water by pumping, as is ordinarily supposed, but by setting in motion little water-wheels, to the circumference of each of which buckets are attached. The buckets dip in water as the wheel goes round, and deliver it into a channel a few feet higher than the one from which the buckets took it. In this way, by a series of successive lifts, the water is at length delivered into the ocean.

The application of water as a motive physical force is a more obvious affair than the application of wind. The water may either be applied under the wheel, half way up the wheel, or above the wheel, whence arise the three varieties of undershot, breast, and overshot wheels. In the last variety of water-wheel, the overshot, weight rather than impulse of water, may be considered the motive agent. Water-mills seem to have been first employed by the ancient Romans, about the period of Julius Cæsar, not earlier. This fact is somewhat extraordinary, when taken in connection with the high mechanical skill of the Romans, but so it was. Beckmann, in his "History of Inventions," comments on the error some people have fallen into in respect of the term water-wheels, which frequently occurs in Roman history, before the epoch of Julius Cæsar. He remarks, that the water-wheels in question were not mill wheels—not for imparting motion to mill-work, but simply to raise water, just as water is raised in Holland at the present time by buckets attached to a rotatory wheel, worked by the wind. In certain parts of the south of Spain, wheels of this sort are common enough, even now, as they are also in the East; they are made to rotate by a sort of treadmill arrangement, differing from our criminal treadmills, however, in the respect that the stepwork is inside, not outside the wheel. Occasionally, in Roman History, we hear of slaves and malefactors being attached to water-wheels: it is the sort of water-wheel I have just described—a treadmill wheel in point of fact; whence we perceive that the treadmill is, after all, no modern invention.

If the Romans were a long time without water-wheel force, they were still longer without windmills; indeed, Beckmann confidently asserts that the latter remained totally unknown to the ancient Romans.

If we analyse the ultimate nature of the physical force derived from wind and water, we shall find it ultimately referable to weight. If air were devoid of weight, it could have no impulse, and of course there would be neither wind-propelled ships nor windmills. The same of water. The physical force which men and animals exert is referable partly to weight, and partly to muscular contractibility. If a man had no weight, he, of course, could not pull downward. The pulling force thus exercised, is limited by the weight of him who pulls.

The next agent of physical force which I shall mention is steam. It derives its force from quite a different agency—that of elasticity. Steam has weight, truly, but the weight of it has no more to

do with setting a steam-engine in motion than the weight of a charge of gunpowder has to do with the propulsion of a ball. This must be obvious when reflected on. What causes the elasticity, the expansibility of steam? Heat—fire. The general effect of heat is expansion. Most people know what an Italian heater is—a sheath of iron into which fits a bar of iron. The latter being inserted hot imparts heat to the sheath outside. Sometimes it occurs that the bar fits *too* accurately, that is to say, fits the sheath exactly when cold. So surely as this happens, the bar will not enter the sheath when hot, because heat will have expanded it. In like manner, whenever the artilleryman desires to load his cannon with a red-hot ball, he uses a ball of low gauge, as the term is, that is to say, a ball smaller than he would have employed under common circumstances.

(To be concluded.)

Selected.

MUTUAL HELP.

"HELPING TOGETHER BY PRAYER."

Is thy cruse of comfort wasting? rise and share it with another,
And through all the years of famine, it shall serve thee and thy brother:
Love divine will fill thy storehouse, or thy handful still renew;
Scanty fare for one will often make a royal feast for two.

For the heart grows rich in giving; all its wealth is living grain;
Seeds (which mildew in the garner) scattered, fill with gold the plain.

Is thy burden hard and heavy? Do thy steps drag wearily?
Help to bear thy brother's burden; God will bear both it and thee.

Numb and weary on the mountains, wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee, and together both shall glow.
Art thou stricken in life's battle, many wounded round thee moan;
Lavish on their wounds thy balsams, and that balm shall heal thine own.

Is the heart a well left empty? None but God its void can fill;
Nothing but a ceaseless Fountain can its ceaseless longings still;
Is the heart a living power? Self-entwined its strength sinks low;
It can only live in loving, and by serving love will grow.

Selected.

DEATH OF A CHILD.

There used to be a small foot climbing on our stair;
There used to be a blithe step running here and there;
The memory of a sweet voice lingers on mine ear;
It mocks the lonely silence ever reigning here!

We had a little plaything in our garden bowers;
We loved a little white hand plucking garden flowers;
Then tree, and shrub, and blossom, well-known friends became,
And welcome were the spring birds coupled with his name.

I used to feel a soft hand patting on my cheek,
I used to kiss two soft lips—loved to hear them speak;
Then, merry was the playing on our parlour floor;
Now, naught is left but silence—silence evermore!

The First Twenty Years.—Live as long as you may, the first twenty years form the greater part of your life. They appear so when they are passing; they seem to have been so when we look back to them; and they take up more room in our memory than all the years that succeed them. If this be so, how important that they should be passed in planting good principles, cultivating good tastes, strengthening good habits, and fleeing all those pleasures which lay up bitterness and sorrow

or time to come! Take good care of the first twenty years of your life, and you may hope that the last twenty may be your best years.

For "The Friend."

BIOGRAPHICAL SKETCHES

of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 285.)

JOSHUA BROWN.

On the 23d, Joshua went to the widow Jolliff's, and visited some of the banished Friends. He was retained in that neighbourhood for some time, attending meetings. He was, on the 24th, at a meeting at Middle Creek, and, on the 25th, at Back Creek, in which he reminded those present of the goodness of God in creating man in his image, in informing him of his duty, and when he had fallen, in sending his beloved Son to redeem him from all iniquity, and to make him partaker of eternal glory. The only way to obtain redemption from a fallen state, purity from sin here, and the salvation the Saviour's offering us, is, through obedience to the gift of grace received. At a meeting held at Hopewell, on the 25th, he was earnestly engaged that those who were gathered, might really be benefited by the coming of Christ, and by being redeemed from the spirit of this world, might be made acceptable to their Father in heaven. On the 27th, he rode to Bear Garden, having to ride much out of the direct course, by reason of the streams being much swollen with rain. After a meeting there, he returned to Hopewell, where, on the 1st of the Third month, he sat with Friends, and had to urge on them the necessity of reformation. On the 2d, he attended Hopewell Monthly Meeting, in which one Friend, owing perhaps to Joshua's honest labour amongst them, openly manifested a dislike to the journey he was then engaged in, saying he ought not to have undertaken it, without a companion. This was a cause of exercise and concern to Joshua, who says that a companion "would have been very agreeable, but none offered." He adds, that upon weighing the matter, he could not feel satisfied to desist from his journey. He thought the Friend's observations were called forth by personal prejudice, and he perceived they were not satisfactory to the members of that meeting.

After attending a meeting of ministers on the 3d, he was at the funeral of Thomas Gilpin, one of the banished Friends. On this occasion he had to exhort to a consideration of death, and the way through which they might attain a glorious resurrection. The meeting was ended in prayer by Isaac Everett, "much," Joshua writes, "to my satisfaction." James Pemberton says this was a solid and satisfactory meeting. Joshua writes, "again, by the favour of the great Master, I was encouraged to proceed on my journey." In company with Andrew McCoy, he rode forward, and, on the 4th, had a meeting at John Faucett's. His concern was, that they might be reformed, and know a real benefit from the coming of Christ, by living in obedience to the gift and grace received. The reasons why the world, in its selfish, unhumiliated spirit, knew no reformation, notwithstanding all that the dear Saviour had done for them were spoken to. At a meeting at Smith's Creek, held the 5th, he had to exhort the Friends to "mind the anointing," telling them that if they often consulted this oracle, they might witness preservation, and receive strength to enable them to persevere on the way to godliness, and come at last to reign with Christ. It was a satisfactory meeting. On the 6th, had a meeting at Jackson Allen's, in which he exhorted those present to endeavour so

to live as that their conduct and conversation might be acceptable to God. In order to attain this state, they must live under the government of the Truth with whose powerful influences they were favoured in the day of their visitation. He was led to show the necessity of the new birth unto holiness, and the danger of believing that there was no deliverance from the power of sin in this life.

On the 7th, he crossed the mountain, and, on the 8th, had a meeting near the house of John Douglass, in which he was concerned that his hearers might come to be experimental witnesses of true religion. This they would be, if they received the Lord Jesus Christ in his inward appearance, and submitted to his spiritual baptism, the only true, living, soul cleansing one. He was largely opened in testimony, yet the meeting was not much to his satisfaction. Riding forward, he, on the 10th, had a satisfactory meeting at Camp Creek, in which the necessity of reformation was pressed on his hearers. On the 11th, had a small meeting at Fish Creek, and, on the 13th, had one at Genito. In the last mentioned one, the superiority of the new covenant dispensation over the old was set forth, showing the reformation wrought on those who received it, and the universality of the love of God in Christ Jesus to all those who truly believe in him. Yet he had to warn those assembled not to depend on being saved by the righteousness of Christ, unless they had witnessed the work of reformation going on in them, through the operation of his blessed Spirit; the fiery baptisms of which would cleanse the heart, and prepare for an admission with the purified spirits in heaven. The meeting concluded in prayer. It was a time much to Joshua's satisfaction, and he felt a hope it might prove of lasting advantage to some there.

He had a sitting that afternoon with the family of Thomas Pleasants and some others, and, on the 14th, rode fifty miles, accompanied by several Friends, to the house of Jesse Johnson, in Amelia county. On the 15th, which was the First-day of the week, had a meeting there, in which he had to treat of the inward, spiritual, as the only worship acceptable in this gospel day. Much more was said, tending to urge the submission to the grace of God, and the inward baptisms of his Spirit, as tending to purity and peace. That afternoon he had religious service in the family of the widow Johnson. Passing on, he rode eighty miles, and, on the 18th, had a meeting at Micajah Moorman's. Herein he was concerned that the people might witness such a submission to the visitations of the Lord's Holy Spirit as that the work of reformation might be found going on. This meeting, held where none appointed by Friends had ever before been held, was a satisfactory one. On the 19th, he attended South River meeting, wherein he had to encourage Friends to bear the trials which should come upon them, with patience. He exhorted them not to flinch from suffering, that they might prevent Satan from getting the advantage over them in their difficulties, as he would endeavour to. He instanced the case of Job, who, although so worthy a man and faithful in his duty, yet was tried sorely, until he was brought to abhor himself in dust and ashes, and to acknowledge the full perfection and power of the Lord Almighty. Joshua was also concerned to press on them the necessity of trying their foundations, and proving whether they were building on that which is sure, even the revelation of the Lord Jesus Christ himself, on whom the true church must be built.

Joshua Brown had sittings in families and public meetings, in that neighbourhood, on the 21st and 22d, in some of which he was much engaged to press on them the necessity of the real change

of heart. On the 23d, he rode to the house of Charles Lynch, where he had a meeting. In this meeting, he was deeply exercised on account of his host, who had been a Friend, but not being faithful to known duty, he had run out into the world, accepted the office of a magistrate, and was also a colonel of the militia. Joshua felt, he says, raised in his mind, a "holy contempt of Satan and his agents, and under the influence of faithful gospel love, he was led to speak to the state of Charles, as well as to that of others assembled, pretty largely. In the evening, in a family sitting, Joshua spoke to Charles still more particularly, but it seemed to him to have little effect, although it was received without offence, and the honest preacher was treated with great kindness.

On the 24th, he rode forty miles to Bannister river, in the neighbourhood of which, on the 25th, he had a small meeting. On the 26th, he had a meeting at the house of Richard Kirby, near Dan river, in which he opened the difference between true and false worship, and pressed on them the necessity of witnessing the true, soul-cleansing baptism. On the 27th, he rode forty miles to the house of James Jackson, in North Carolina, and, on the 28th, had a satisfactory meeting at Eno; on the 29th, he was at Spring meeting, in which he was largely opened in testimony, but it was an exercising time to him, affording little comfort. From thence he rode to the house of his sister, Patience Hadley. On the 31st, he attended Cane Creek meeting, which proved a suffering season.

(To be continued.)

Wonders of Chemistry.—Science is full of wonder, but chemistry is the science of wonders. The following from the *Lyon Playfair* will awaken curiosity:—"The horse-shoe nails dropped in the street, during the daily traffic, re-appear in the form of swords and guns. The clippings of the travelling tinker are mixed with the parings of horses' hoofs from the smithy, or the cast-off woollen garments of the poorest inhabitants of a sister isle, and soon afterward, in the form of dyes of brightest blue, grace the dress of courtly dames. The main ingredient of the ink with which I now write was possibly once part of the broken hoop of an old beer barrel. The bones of dead animals yield the chief constituent of lucifer matches. The dregs of port wine carefully rejected by the port wine drinker, in decanting the favourite beverage, are taken by him in the morning, in the form of seidlitz powders to remove the effects of his night's debauch. The offal of the streets and the washings of coal gas re-appear, carefully preserved in the lady's smelling bottle, or are used by her to flavour *blanc munge* for her friends."

Continually wrestling after a growth in grace.—What a fine thing it is to be able to look beyond all outward things, and to feel that our rest is not in this frail passing scene; but that we are bound for a glorious state, and are continually wrestling for an advancement in the way which leads to it; none of the tribulations we meet with, can then move us away from the joyful hope set before us, nor deprive us of that, upon which alone we can place our hearts. This is the language and experience of the faithful in all ages, and what is taught the least scholar in the school of Christ. And though there may be many, many seasons, when we cannot sensibly get at this measure of experience, yet the lowest, smallest grain of true faith, that was ever yet permitted or dispensed to the upright, brings with it a sufficient "evidence of things not seen," to support and preserve from condemnation and despair.—*John Barclay.*

For "The Friend."

There are few countries which, in all outward things, have been so abundantly blessed as the United States, especially within the last forty years. The variety of climate and soil yield the fruits of the earth in rich abundance. Manufactures have advanced rapidly towards perfection, and supply nearly all the wants, and all the comforts of life, and the products of foreign lands are brought to our doors by commerce, to add to our luxuries. Internal improvements furnish facilities to visit all parts of the Union, without any one being called in question, as to the object, or the right to travel. The mineral resources of the country are almost unparalleled in regard to the supply of coal, with iron, gold, silver, and other valuable metals. The perseverance and well directed energy of the people in the various departments of productive industry, have made the country rich, and multiplied the means of ministering to human enjoyment. A beneficent providence would seem to have withheld nothing that was wanted, to complete the measure of earthly happiness; it may indeed be said, the only thing needed has been *righteousness*, to exalt us as a nation, and to introduce peace and joy into every abode.

But that great blot on the American character, the slavery of millions of human beings bought and sold as goods and chattels, domineered over and subjected to all the humiliating treatment, which the pride and unbridled passions of corrupt men can be guilty of, has finally broken down our excellent government, and the happiness and peace of the people. Blinded by despotic rule over the coloured race, slaveholders have at length been led to think it was their right to govern the North as well as the South, to exercise a paramount sway in the general government, and even to forbid the opponents of slavery to express their opinions against it. Baffled in their aims, the southern leaders have madly and wickedly resolved to break up the Union, have seized all the public property within their reach, raised armies, and by various acts of lawless violence, provoked hostilities with their brethren of the north. Instead of the late peaceful prosperity of the country, it is now exposed to terrible convulsion, and apparently on the eve of a cruel and destructive war, such as we have never known, by which all our prospects of earthly happiness may be laid waste. In their pride and haughtiness, the authors of these evils appear to forget that there is an omnipotent Judge, who sees the wickedness of their hearts, and the sufferings brought upon many innocent people by their iniquitous conduct, but in his own time he will mete to them the measure of indignation due to their sins.

With reference to troubles and overturnings, which he believed would visit the nations, that man of God, Stephen Crisp, wrote thus to his friends in the year 1666. "The terrible hand of the Lord is, and shall be openly manifested against this ungodly generation, by bringing grievous and terrible judgments and plagues upon them, tumbling down all things in which their pride and glory stood, and overturning even the foundations of their strength. Yea, the Lord will lay waste the mountain of the ungodly, and the strength of the fenced city shall fail. And when men shall say, we will take refuge in them, they shall become but a snare, and there shall the sword devour. When they shall say, we will go into the field and put trust in the number and courage of our soldiers, they shall both be taken away; and this evil also will come of the Lord, and His hand will be stretched out still, and shall bring confusion, ruin upon ruin, and war upon war. The hearts of men shall be stirred in them, and the nations shall be as waters,

into which a tempest, a swift whirlwind, is entered; and even as waves swell up in the dissolution one of another, so shall the swellings of people be; and because of the hardship and sorrow of those days, many shall seek and desire death, rather than life. Much more than I can write, the Lord will do in the earth, and will also make haste to accomplish among the sons of men, that they may know and confess that the Most High doth rule in the kingdoms of men, and pulleth down and setteth up according to his own will."

To his beloved Friends with whom he was united in the unchangeable Truth, S. Crisp, gave this excellent christian counsel: "Oh, friends, while all these things are bringing to pass, repose ye yourselves in the munition of that Rock, that all these shakings shall not move, even in the knowledge and feeling of the eternal power of God, keeping you subjectly given up to his heavenly will; and feel it day by day, to kill and mortify that which remains in any of you which is of this world. The worldly part in any is the changeable part, and that is up and down, full and empty, joyful and sorrowful, as things go well or ill in this world. For as the truth is but one, and many are made partakers of its spirit, so is the world but one, and many are partakers of the spirit of it; and so many as do partake of it, so many will be straitened and perplexed with it. But they who are single to the Truth, waiting daily to feel the life and virtue of it in their hearts, these shall rejoice in the midst of adversity. These shall not have their hearts moved with fear, or tossed with anguish because of evil tidings, because that which fixeth them remains with them." "These shall be at rest till the indignation passeth over, and having no design to carry on, and no party to promote in the earth, cannot possibly be defeated or disappointed in their undertakings. When you see divisions, and parties, and rendings in the nations, and rumors and tempests in the minds of the people, then take heed of being moved to this party or to that party, or giving your strength to this or that, or counseling this way or that way; but stand single to the truth of God, in which neither war, rent, nor division is. Take heed of that part in any of you, which trusts and relies upon any sort of the men of this world, in the day of their prosperity; for the same party will bring you to suffer with them, in the time of their adversity, which will not be long after; for stability in that ground there will be none. But when they shall say, come join with us in this or that, remember you are joined to the Lord, by his pure spirit, to walk with him in peace and righteousness, and you feeling this, this gathers out of all bustlings, and noises, and parties, and tumults, and leads you to exalt the standard of Truth and righteousness, in an innocent conversation, to see who will flow unto that. This shall be a refuge for many of the weary, tossed and afflicted ones in those days, and a shelter for many whose day is not yet over. So, dearly beloved friends and brethren, who have believed and known the blessed appearance of the Truth, let not your heart be troubled at any of these things. Oh, let not the things that are at present, nor things that are yet to come, move you from steadfastness, but rather double your diligence, zeal and faithfulness to the cause of God. For they that know the work wrought in themselves, they shall rest in the day of trouble, yea, 'although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stall, yet these may rejoice in the Lord, and sing praises to the God of their salvation.'"

Many of our society have become shaken and scattered from the true foundation, but the eternal power that gathered to it, can never change. All who daily live under its government, will be of one heart and mind in the Unity of the spirit, in the quiet habitation. They will not be anxious to find out the opinions of others, or to lean upon them, but they will dwell much at home in their own hearts, and like Mary, love to sit at the feet of Jesus, to receive counsel from Him, and to have their faith renewed and strengthened by Him. The more they cultivate the desire to put their trust in his protecting power alone, not in any manner in the powers of the earth, the more rest and stability he will give to these inwardly gathered souls, and prepare them to endure affliction as true christians, should it come upon them. In the time of trouble he shall hide them in his pavilion, in the secret of his tabernacle shall he hide them; he shall set them up upon a rock.

Underground Population.—Nowhere but in cities does the phenomenon occur, of scores, hundreds, thousands, and tens of thousands, who seem to be totally unrecognized out of their narrow circle, who live as they list, and who sink with every successive year into a more malignant corruption. In London, for example, the recent labours of Mayhew, have revealed what may be called an underground population, numbering its hundreds of thousands, of whom multitudes know no marriage tie, and of whom the great majority attend no place of worship. There would seem to be a nation growing up in the heart of Christendom, within daily sound of its church-bells, utterly destitute of the first rudiments of christian instruction. And of these a large number, already mature and inveterate in evil, find their way to our shores and to our very thresholds.

It is truly wonderful how many comfortable and well-doing persons live and die with scarcely any knowledge of these things. They sit in their drawing-rooms, or roll in their coaches, with scarcely a thought of the masses of ignorance, misery, and vice which are almost touching them. Amid purple, fine linen, and daily sumptuous fare, we forget the Lazarus at our gate, who is chiefly recognized by the dogs that lick his sores. These things are in all populous cities, but men of comfort see it not, or see it with vacant and abstracted gaze. To learn the details of this frightful reality, citizens must begin to observe and enumerate the squalid creatures that cross their path, must diverge into shaded and obstructed streets and alleys, must follow the mendicant and the chiffonier to his attic or his hovel, and comprehend the nights of those who lurk about our thoroughfares by day. There is not a great city in christendom in which it is not true that a large proportion of these classes is absolutely uncared for in regard to true religion. And it adds to our alarm, that we need not go so far down in the scale of society to find hundreds who are heathenish in their repudiation of all christian observances on sabbaths or other days. All that has thus been said of cities in general, applies with full force to the city of our abode; while there are other considerations, somewhat peculiar to ourselves, which point us out as beyond question a ripe and suffering harvest-field.—*Dr. Alexander.*

All we can do.—All that man can do, is to endeavour to stand in the counsel of the Divine will, and in humble resignation wait for its unfolding to the finite understanding; and when once ascertained, then to do it with all his might. Go thou and do likewise, with all thy might, whoever thou

art, who may perhaps read these fragments, inscribed by one who has trodden the narrow path before thee; but who, however unworthy of the least of all the Lord's tender mercies, is at seasons comforted in believing, that he is on the way to the heavenly city, none of whose inhabitants can say, "I am sick."—*Daniel Wheeler.*

The Winds and Their Causes.

The following sketch of one of Professor Guyot's lectures is taken from a late number of the *New York Independent*:

Nothing in nature seems more variable than the succession of winds; yet a careful investigation discloses a regular system of circulation in the atmosphere, which would manifest itself in a rigid regularity of phenomena, if all disturbing causes were removed. This variableness exists chiefly in the temperate zones, while in the tropics the regularity of winds is remarkable. One of the phenomena which most strikingly impressed the comparisons of Columbus was the constancy of the east wind, which blew their ships steadily toward the west, and seemed to prevent all possibility of returning to Spain. Even on the coasts of England and France the wind blows about two-thirds of the year from the south-west—verging more directly toward the west in the higher latitudes. There is thus an approach to regularity even in the temperate regions.

Winds result from disturbances of the equilibrium of the atmosphere. The atmosphere is composed of successive layers of air of different density. When these successive layers are in equilibrium, they produce calm; when in motion, wind. They are set in motion chiefly by heat. Thus, an air thermometer—formed with two bulbs filled with air, in which the two columns of air are separated from communication with each other by a drop of alcohol between—is so sensitive, that on the approach of a person within two yards of it, the heat radiated from the human body will immediately cause the drop to move. If, in nature, an upper layer of air is of equal or greater density than a lower, there will be a downward current toward the earth; if in one part of the layer the density is greater than in another part of the same layer, there will be a horizontal motion, parallel to the earth's surface. Thus a fire in a stove heats the air inside till it becomes exceedingly rare, when the outside air rushes in with a strong draft—corresponding in nature to the rarefaction of air in one locality, and the rushing in of colder air, causing a gale of wind.

A grand general cause of the unequal temperature over the earth's surface is the spherical form of the planet, which causes an unequal distribution of the sun's rays, and gives us the great zones of temperature, or the astronomical climate—the torrid, the temperate, and the frigid. To this inequality other causes are to be added. Thus, the winds would be less variable if the sun were to remain stationary at the equator, instead of moving, as it does, over the wide space between the tropics. The hottest part of the earth's surface is that which is most directly under the sun's rays; and as this region is continually changing from one tropic to another, the great system of winds will, in like manner, keep continually changing with the motion of the sun.

Another cause of disturbance is found in the different effects of the same degree of heat upon land and water. The land absorbs the sun's rays more rapidly than the water, and also more rapidly gives up the heat which it has received. On a summer day, if a piece of cold iron be put by the side of a bucket of cold water, the iron will be-

come warm to the touch, while the water will be still cool. Land is thus sooner heated and sooner cooled than water.

A further cause of inequality of temperature and variableness of winds is in the succession of day and night. For example, in a small island lying under the tropical sun, soon after the sun rises, the island and the atmosphere above it become warm; by noon the surface is intensely heated, and the atmosphere exceedingly rarefied. The surrounding ocean, not so readily absorbing heat, remains cooler, and keeps its atmosphere denser.

As a consequence, the denser air begins to flow in currents to fill the partial vacuum caused by the lighter; and the result is "the sea breeze," which is one of the needed compensations of a tropical climate. Toward evening the land begins rapidly to give up the heat which it rapidly received during the day, while the surrounding ocean and its atmosphere, retaining their heat longer, come at last, about sunset or shortly after, to be of the same temperature with the land, and the result is the almost calm which is so often observed at the close of the day. After sunset, the land soon becomes colder than the sea, and its atmosphere becoming more dense than that of the water, begins to flow gradually into it, constituting the well-known "land breeze."

Four great causes are thus operating to establish a system of winds—first, the spherical form of the earth, which, from the sun's position in reference to it, occasions a gradation of zones of temperature; second, the ecliptical motion of the sun, from one side of the equator to the other, by which continually the centre of greatest heat is continually changed; third, the division of the earth's surface into land and water, causing variations of temperature under the same degree of heat; and fourth, the succession of day and night, causing land and sea breezes.

For "The Friend."

Endeavour to keep the Unity of the Spirit.

How sorrowful and humiliating are the reflections which are pressing upon every considerate, exercised mind, in view of the suffering which now awaits millions of our fellow countrymen, from the ravages of a desolating scourge, permitted to come upon us, for our unfaithfulness—because of our departures from the peaceable and harmonizing spirit of the gospel—the letting in of a worldly and dividing spirit, whereby many have become separated from the love of Christ, and therefore from the love one of another!

Oh, the evidence there is of a want of that charity, which suffereth long and covereth a multitude of sins, and raiseth in the heart fervent aspirations for the recovery of the erring, qualifying for affectionate, effectual labour for the healing of that which is lame, lest it be turned out of the way! But blessed be the God of all truth, for the evidence that is being afforded, of the outstretching of his mighty and merciful arm for the gathering of his people into the oneness of christian faith and fellowship, through the visitation of his judgments, whereby his promise is being verified, that "Zion shall be redeemed with judgment, and her converts with righteousness."

Amid all the commotions and discouragements by which we are surrounded, let us lift up our heads in hope, in the belief that the Lord God omnipotent reigneth, who will cause even the wrath of man to praise him; and the remainder he will restrain, turning the hearts of his people, as a man turneth the water-course in his field, until they shall be brought more fully into the acknowledgment of their dependence, and the power of his

truth to redeem them from the spirit of the world, which is at enmity with God; causing alienation from him, and a scattering from the fold of Christ, whereby we may become as sheep without a shepherd, having no unity or fellowship with him, or one with another.

Let us be admonished by past experience, and what is now observable amid and around us, of the danger of admitting into our hearts, the dividing spirit of enmity, seeking through the denial of self, to be redeemed from whatever measure of its alienating, destroying influence we may have been made sensible, as standing opposed to our advancement in the way of unity and peace, wherein is enjoyed the blessed communion of the saints, through the one eternal and ever blessed Spirit.

Oh, the sweet harmony and fellowship which is known in the blessed Truth by those engaged to follow its gentle, simple leadings, without leaning to their own understandings, or consulting with fleshly reasonings; how doth the experience of these sometimes lead into sympathy with the holy Psalmist, when he was led to declare, "Thou anointest my head with oil: my cup runneth over." Wherefore let us seek to lay aside everything that would hinder the spreading abroad of the love of God in our hearts, opening wide the door thereof for the entrance of the Prince of Peace; that we may know of being joined with him, in seeking to bring glory to God, through the promotion of "peace on earth and good will to men;" without respect of persons or distinction of party, such as are engendered by a worldly and selfish spirit, which leadeth from the broad ground of christian charity, into the narrowness of religious bigotry; withering the affections, and thereby separating from the favour of God, to the loss of spiritual unity, and religious sympathy.

Fifth month 6th, 1851.

Potato Disease.—(D. P. A.) Prof. Bollman's remedy is simply *drying the potatoes*. Some seven years ago he received for trial some potatoes from Siberia. They were put back of the stove used for heating the Professor's study, and forgotten, till they were shrivelled up—so dry, in fact, that it was feared they would not grow. They did grow, however, and were free from disease, while all the potatoes in the neighbourhood and throughout the country (Russia) were seriously affected. This accidental discovery induced the Professor ever afterwards to dry his seed potatoes. Varieties which were usually affected, were by this simple process found to be free from the disease. In 1857, upwards of three acres were planted with kiln-dried potatoes, and "although the produce exceeded 1600 bushels, not a diseased potato was discovered." In 1858, Prof. B. erected a drying-house, with heated floors, on his estate; and within the last two years similar erections have taken place on the different estates of the principal landed proprietors.

Religious Meetings, and drawing near to God.—I thought it an unspeakable privilege, which I would not barter for all the world, to have the opportunity of thus meeting in companies, though small, to retire from all, even lawful concerns, and with the best ability that we have, to wait upon God, the eternal, inexhaustible Source of all good. Oh! how refreshing to the drooping mind, to experience from time to time, that the Rock of our salvation remains unshaken, though the floods, the winds and the rain may beat upon the poor tabernacle. I do afresh believe, that if through faithful dedication, we grow in spiritual experience, we

shall acknowledge that there is no joy like unto the joy of God's salvation.—*Mary Capper.*

Discipline in Childhood.—Young people who have been habitually gratified in all their desires, will not only more indulge in capricious desires, but will infallibly take it more amiss, when the feeling or happiness of others require that they should be thwarted, than those who have been practically trained to the habit of subduing and training them; and consequently will, in general, sacrifice the happiness of others to their own selfish indulgence. To what else is the selfishness of princes and other great people attributed? It is in vain to think of cultivating principles of generosity and beneficence by mere exhortation and reasoning. Nothing but the practical habit of overcoming our own selfishness, and of familiarly encountering privations and discomfort on account of others, ever enables us to do it when required. And, therefore, I am truly persuaded that indulgence infallibly produces selfishness and hardness of heart, and that nothing but pretty severe discipline and control can lay the foundation of a magnanimous character.—*Lord Jeffrey.*

THE FRIEND.

FIFTH MONTH 25, 1861.

SUMMARY OF EVENTS.

The Great Rebellion.—The Montgomery (Ala.) Advertiser says, that the Confederate Congress has resolved to remove the capital to Richmond, Virginia. A despatch of the 18th from Montgomery, states that the Congress has passed a number of bills, including the following: A bill authorizing the issue of fifty millions of dollars in bonds, payable in twenty years, with interest not exceeding 8 per centum; or in lieu of bonds, the issuing of twenty millions in treasury notes in small sums, without interest; a bill to organize the patent office; a bill regulating the telegraph lines; a bill defining the limits of the port of New Orleans; an act abolishing the mints at New Orleans and Dahlonega. On the 18th, Arkansas was formally admitted into the Southern Confederation, and delegates from the State took their seats in the Congress.—Southern debtors are not all willing to avail themselves of the opportunity of repudiating their debts. A merchant at Boston received, a few days since, two letters, containing remittances for debts. One letter was from Charleston, and the other from Georgia. The writer of the latter says, notwithstanding the proclamation of the Governor, he considers it his duty to pay his honest debts, and shall continue to do so as long as he has the ability.—Advices from Pensacola state that Gen. Bragg's command near Fort Pickens had been increased to about 10,000 men. Notwithstanding the assemblage of so large a force, there is an evident reluctance to begin hostilities. The immense warlike preparations of the federal government appear to have made the secession leaders pause, and hesitate before engaging in further acts of aggression. All they now ask for is to be "let alone."—The secession forces in Virginia were constantly receiving accessions by the arrival of troops from the more southern States.—The Post-master-General at Montgomery announces that he will assume the control of all the mails in the seceded States on the 1st proximo.—The remaining federal troops in Texas have surrendered to the State forces.

The Doubtful States.—Maryland, Kentucky and Missouri may be considered in this class. The secession feeling is strong in all of them, but is held in check, either by a countervailing Union sentiment on the part of many of the people, or by the presence of U. S. troops. The Governor of Maryland, on the 14th inst., issued his proclamation in obedience to the call of the President for four regiments of volunteers—their service to be confined within the limits of the State, or for the defence of the capital of the United States. Ross Winans, a wealthy and influential citizen of Baltimore, was arrested last week, and sent to Fort M'Henry. He was liberated after a short imprisonment on giving his parole of honor that he would do no act, openly or covertly, hostile to the government of the United States. Three merchants of the same city have been arrested, and bound over for trial, charged with riotous conduct at the time of the

attack on the Massachusetts troops on the 19th ult. The secession leaders appear to be actively at work in Kentucky, and it is yet uncertain which side the State will take. The Union party is probably the stronger. The Louisville Journal contends that neither Kentucky nor Missouri can secede without being involved in hopeless ruin. General Harney has been appointed to the command of the U. S. troops in Missouri. He has issued an address to the people of that State, in which he says that whatever may be the termination of the present unsettlement in respect to the cotton States, Missouri must share the destiny of the Union; and that so important is this regarded to the great interests of the country, he believes the whole power of the U. S. government, if necessary, will be exerted to maintain Missouri in the Union. The federal troops are chiefly in the immediate vicinity of St. Louis, and are so posted around the city, as to prevent hostile troops and munitions of war from entering it. Many Union men have been driven out of the State, in places where they were the weaker party.

Movements of the Government.—Ample means having been placed at the disposal of the administration, preparations for suppressing the treasonable rebellion (as it is called) of the South, are steadily progressing. Gen. Butler has been ordered to fortress Monroe, Va. It is said that an encampment of 10,000 men is to be formed in that part of Virginia. Washington is securely garrisoned; the Chesapeake is commanded by armed vessels, and an effective blockade of all, or nearly all the Southern ports, has been established. Thus far the government has chartered about seventy transports. These vessels are paid for at the rate of from \$100 to \$500 each per day. The voluntary loan contributions of States and individuals for war purposes, amount to \$31,000,000. The Legislature of Massachusetts has authorized a loan to the United States of seven millions of dollars, if, in the judgment of the Governor, it should become necessary during the recess of the Legislature.—It has been notified to the representatives of the foreign powers at Washington, that if any commissioner or minister from the Southern Confederacy be received by any European power, that this government will not hesitate to break off all diplomatic relations with said offending power.

Virginia.—The convention of the north-western counties, which was in session last week at Wheeling, adopted resolutions in favour of calling a general convention on the 11th of next month. The understanding seemed to be, that if the Richmond ordinance of secession was ratified by the popular vote on the 23d inst., a State to be called New Virginia should be formed from the counties bordering on Pennsylvania and Ohio. A regiment of U. S. volunteers has been formed in Wheeling, Va. A number of secessionists have been ordered to leave Wellsburg, Va. Three small schooners laden with tobacco and pig lead, which they were taking from Richmond to Baltimore, were captured by the U. S. cruisers, and sent to Philadelphia. Gov. Letcher has since issued an order to prevent goods for use in the North being sent out of the State.

Southern Intelligence.—Under the prevalent reign of terror, no free expression of opinion or fact is allowed in the Southern press; it is, therefore, difficult to ascertain what is the real state of feeling among the people. While there is an appearance of entire unanimity throughout the cotton States in the support of the revolutionary government, persons in the North having extensive correspondence in those States give it as their belief, that there is still a large and respectable portion of the inhabitants, who retain a warm attachment to the Union, and who will, when a favourable opportunity occurs, make their influence felt. There is also, doubtless, much exaggeration and mis-statement in the Southern papers, regarding their preparations for war, &c., such as the assertion that there had been no less than 3000 applications at the War department of the Confederacy for letters of marque for the purpose of privateering, and that of the Nashville Banner respecting the arrival at New Orleans of 250,000 stand of arms from Europe, for the Confederate army, neither of which statements seems quite credible.

New York.—Mortality last week, 381; of consumption, 66; scarlet fever, 22; small-pox, 11. The New York banks continue to hold large supplies of specie; the amount on hand, on the 18th inst., is stated at \$39,537,980; the bank note circulation, \$9,361,131. Owing to the stagnation of business, there is little demand for money; call loans with collaterals are freely supplied at 4 per cent. per annum. The balance in the U. S. sub-treasury, on the 20th inst., was \$7,698,309.

Kentucky.—The Governor of this State issued a proclamation on the 20th inst., in which he declares that it is the general wish of the citizens of Kentucky to maintain strict neutrality, and stand aloof from "an unnatural, horrid and lamentable strife," for the existence of

which they are in no wise accountable. The United States, the Southern Confederation, and all States, whether separate or united, are solemnly forbidden to make any movement on Kentucky soil, or occupy any post or place therein, until invited or authorized to do so by the proper authorities of the State.

FOREIGN.—Liverpool dates to the 11th inst., have been received by the steamship Persia. The Persia brings \$234,000 in gold to New York.

A large quantity of war material was refused as freight for the Persia.

It is confidently asserted that letters of marque had reached London and Liverpool, and vessels are reported to have left with them, but this is doubted.

Lord Derby expressed in the House of Lords that the forthcoming proclamation by the government will give emphatic warning to British subjects that if they join privateers, or become involved on either side, their blood will be on their own heads, and that no redress can be obtained from England.

Preparations are making for an American Union meeting in London.

The London Times says that the mediation of England might as well be offered to a burricane as to the United States.

The Liverpool cotton market was active; prices had advanced $\frac{1}{4}$ d.; New Orleans, fair, $8\frac{1}{4}$ d.; Upland, $8\frac{1}{4}$ d. Breadstuffs were in better demand, with an advancing tendency. The London money market was unchanged. Consols, $91\frac{1}{2}$ a 92.

Preparations were being made in the British navy-yards for sending a powerful squadron to the American waters. The London Times points out the fact that the United States has heretofore industriously vindicated principles and made precedents, all of which now go to the contraction of her own belligerent rights. She upheld privateering, and denied the right of search, and both these will now be turned against her.

It is stated that American agents had reached France to purchase arms and military equipments.

The harvest prospects in France were unfavourable, owing to the inclement weather. The fruit crop was lost, and the wheat had been seriously damaged by frost.

Poland was still in a disturbed state.

Alarming symptoms of insurrection in Hungary had appeared. A great sensation was caused by the assassination of Count Tekeli.

RECEIPTS.

Received from Wm. P. Bedell, agt., Io., \$2, vol. 33, and for E. Bundy, \$10 40, to 52, vol. 34, for Jos. Embree, \$2, to 14, vol. 33, for Joel Garretson, \$8, to 27, vol. 30.

INSTITUTE FOR COLOURED YOUTH.

The Annual Meeting will be held at the Committee-room, Arch street, on the 28th of Fifth month, 1861, at 3 o'clock, P. M.

M. C. CORE, Sec'y.

FRIENDS' INDIAN INSTITUTE, TUNESSASSAH.

A man and a woman Friend are wanted to aid in conducting this Institution. A man and his wife would be preferred, one of whom should be qualified to teach in the school. Apply to

EBENEZER WORTH,

Marshallton, Chester Co., Pa.

THOS. WISTAR,

Fox Chase, Philadelphia Co., Pa.

JOEL EVANS,

Oakdale P. O., Delaware Co., Pa.

Philad., Second mo. 5th, 1861.

DIED, at his residence in Caladonia, Livingston Co., New York, on the 14th of Ninth month, 1860, JOSHUA MACOMBER, a member of Wheatland meeting. He was firmly attached to the doctrines and testimonies of our religious Society, and, throughout his last sickness, was preserved in quiet resignation to the Lord's will. He felt that he had nothing of his own to depend on; but, through faith in the Lord's mercy, and feeling his supporting power and presence, he was enabled to look forward to his approaching change with peace. His sufferings were borne with christian patience, and his prayer that he might pass quietly away, was, in condescending mercy, granted.

—, at his residence in London-Grove, Chester Co., Pa., on the 15th of last month, after a lingering illness which he bore with christian fortitude, FRANCIS T. SEAL, aged twenty-seven years.

PILE & MELROY, PRINTERS,

Lodge street, opposite the Pennsylvania Bank.

THE FRIEND.

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For "The Friend."

The Appalachian Mountain System.

(Continued from page 298.)

"From the dividing line in the neighbourhood of Christiansburg and the great bend of New River, the orographic and hydrographic relations undergo considerable modification. The direction of the principal parts of the system is also somewhat changed. The main chain which borders the great valley on the east, and which more to the north, under the name of the Blue Ridge, separates it from the Atlantic plain, gradually deviates towards the south-west. A new chain detached on the east, and curving a little more to the south, takes now the name of Blue Ridge. It is this lofty chain, the altitude of which, in its more elevated groups, attains gradually to 5000 and 5900 feet, which divides in its turn the waters running to the Atlantic from those of the Mississippi. The line of separation, of the eastern and western waters, which, to this point, follows either the central chain of the Alleghanies, or the western border of the table-land region, passes now suddenly to the eastern chain, upon the very border of the Atlantic plain. The reason is, that the terrace which forms the base of the chains, and the slope of which usually determines the general direction of the waters, attains here its greatest elevation, and descends gradually towards the north-west. The base of the interior chain which runs alongside the great valley, is thus depressed to a lower level, and though the chain itself has an absolute elevation greater than that of the Blue Ridge, the rivers which descend from the summits of this last, flow to the north-west towards the great central valley which they only reach, in southern Virginia and North Carolina, by first passing across the high chains of the Unaka and Smoky mountains through gaps of 3000 or 4000 feet in depth.

"This southern division thus presents from south to north-west three regions very distinct.

"The first is the high mountainous region comprised between the Blue Ridge and the great chain of the Iron, Smoky, and Unaka mountains, which separate North Carolina from Tennessee. It commences at the bifurcation of the two chains in Virginia, where it forms, at first, a valley of only ten to fifteen miles in breadth, in the southern part of

which flows New River; it then enlarges and extends across North Carolina and into Georgia, in length more than 180 miles, varying in breadth from twenty to fifty miles. The eastern chain, or Blue Ridge, the principal water-shed, is composed of many fragments scarcely connected into a continuous and regular chain. Its direction frequently changes and forms many large curves. Its height is equally irregular. Some groups elevated from 5000 feet and more, are separated by long intervals of depression in which are found gaps whose height is 2200 to 3700 feet, often but little above the height of the interior valleys themselves with which they are connected. The interior, or western chain, is much more continuous, more elevated, more regular in its direction and height, and increases very uniformly from 5000 to nearly 6700 feet.

"The area comprised between these two main chains, from the sources of the New River and the Watauga, in the vicinity of the Grandfather mountain, to the southern extremity of the system, is divided by transverse chains into many basins, at the bottom of each one of which runs one of those mountain tributaries of the Tennessee, which by the abundance of their waters merit the name of the true sources of that noble river.

"Between the basin of the Watauga and that of the Nolichucky rises the lofty chain of the Roan and Big Yellow mountains. The north-west branch of the Black mountain and its continuation as far as the Bald mountain separate the basin of the Nolichucky from that of the French Broad river. Between the latter and the Big Pigeon river stretches the long chain of the Pisgah and the New Found mountains. Further to the south, the elevated chain of the Great Balsam mountains separates the basins of the Big Pigeon and the Tuckasegee; next comes the chain of the Cowee mountains between the latter river and the Little Tennessee. Finally the double chain of the Nantihala and Valley River mountains separates the two great basins of the Little Tennessee and the Hiwassee. The bottom of these basins preserves in the middle, an altitude of from 2000 to 2700 feet. The height of these transverse chains is greater than that of the Blue Ridge, for they are from 5000 to 6000 feet and upwards; and the gaps which cross them are as high, and often higher than those of the Blue Ridge. In these interior basins are also found groups, more or less isolated, like that of the Black mountains, which, with the Smoky mountains, present the most elevated points of the system.

"Here then, through an extent of more than 150 miles, the mean height of the valley from which the mountains rise is more than 2000 feet; the mountains which reach 6000 feet are counted by scores, and the loftiest peaks rise to 6700 feet; while at the north, in the group of the White mountains, the base is scarcely 1000 feet, the gaps 2000 feet, and Mount Washington, the only one which rises above 6000 feet, is still 400 feet below the height of the Black Dome of the Black mountains. Here then, in all respects, is the culminating region of the vast Appalachian system."

It would appear from what has just been stated, that although the mountains of North Carolina reach a greater elevation *above the sea* than those of New Hampshire, yet the culminating points of the latter are higher *with respect to the region immediately around them*, than those of the former.

"It is worthy of notice, that in the Appalachian, as in many other systems of mountains, the culminating points are situated, neither near the middle, nor in the neighbourhood of what may be called its central axis, which is here the great valley, but near the northern and southern extremities, and on the eastern side, almost outside of the system. These culminating regions seem almost exceptions to the normal structure of the system. The high mountainous region of North Carolina, which has just been described is, from the bifurcation of the Blue Ridge near the great bend of the New River, an additional fold which attaches itself on the east along the principal chain which bounds the great valley, just as the swell, which runs along the east of the Connecticut river, upon which the group of the White mountains is situated, is an additional fold attaching itself to the east of the normal chain of the Green mountains.

"The second region of this southern division is the continuation of the great central valley, which is divided by a general swell of the land about the sources of the Holston, into two distinct basins, the one in Virginia, narrower and more elevated, which, in the basin of the New River, rises gradually towards the south from an elevation of 1600 feet to 2600 feet; the other in Tennessee, where the valley widens to nearly sixty miles between the Smoky mountains and the Cumberland mountains, but where it has a mean elevation of not more than about 1000 feet, that is, only one half of the height of the neighbouring valleys in the mountainous region of North Carolina.

"The third region is that of the plateaus which, in Tennessee, are reduced to a table-land about thirty or forty miles wide, called the Cumberland mountains on account of the abrupt edges, which it presents upon the east and the west, and which give to it the appearance of a mountain chain. Further north, in Virginia, the plateaus expand and fill a vast area to the west of the Clinch and the Cumberland mountains, and extend over a part of Kentucky, the central portion of which, near Lexington, preserves an altitude of more than 1000 feet.

"The rapid sketch here given shows that in a hypsometrical, as well as from a geological, point of view, and even to a certain extent from its physical structure, the Appalachian system seemed to be divided into two sections of nearly equal extent; a *northern section*, which is geologically more ancient, comprehending the northern division from the mouth of the Hudson to Gaspé; and a *southern section*, which is more modern, comprising the central and southern divisions, which are bound together by more than one characteristic common to both. The separation is distinguished by a remarkable general depression of all the altitudes of the eastern zone, or parallel mountain chains, a

depression which attains its lowest point in New Jersey, in the parallel of New York city.

Passing from this region, where the Blue Ridge and the Kittatinny mountains are but little more than 800 or 1000 feet high, the altitude in the northern section increases rapidly, but regularly, towards the north-east, where, almost in the same parallel, lat. 44° N., we find the culminating points at Mount Washington 6288 feet high, in the White mountains, Mount Mansfield 4430 feet, in the Green mountains, and Mount Tahawus or Mount Marcy 5739 feet, in the Adirondack group. Further north the Adirondack group terminates, and the Green mountains lose somewhat of their continuity, but show here and there, as far as Gaspe, scattered groups of mountains, which still preserve an elevation of 3000 or 4000 feet.

"In the southern section, the altitude increases from the north-east to the south-west with the same regularity but less rapidly, and it is only towards the extremity of the system in North Carolina that they attain their maximum elevation in the Black mountains 6700 feet, and the Smoky mountains 6660 feet. Here, as at the north, beyond the culminating points the general altitude is but little diminished until we arrive almost to the termination of the mountains.

"The following figures demonstrate the law which I have announced above :

"Upon the ridge which borders the Connecticut river on the east, and where the elevation gradually increases from the sea coast until it reaches in Connecticut 1000 feet, in Massachusetts 1100 feet, and in New Hampshire 1600 feet at the sources of the Connecticut river, we meet with a series of mountains more or less isolated, which appear to have no other relation to each other than that they are placed on a common base."

The most remarkable of these, proceeding from the south towards the north are the following :

Mount Wachusett, in Massachusetts,	2018 ft. high.
Grand Monadnock, in New Hampshire,	3718 "
Moosehillock, " "	4790 "
Lafayette Mount, } Group of	5290 "
Mount Washington, } White Mountains,	6288 "

In the double chain of Green mountains, are the following remarkable peaks gradually increasing in height, from the south to the north :

North Beacon, in the Highlands of the Hudson,	1471 ft. high.
Bald Peak, in Massachusetts,	2624 "
Greylock, or Saddle Mount, in Mass.,	3505 "
Equinox Mount, in Vermont,	3872 "
Killington Peak, " "	4221 "
Mansfield Mountain, " "	4430 "

(To be continued.)

No middle course.—An old puritanic writer has the following pithy remarks :—"Often do we hear remiss professors strive to choke all forward holiness by commending the golden mean. A cunning discouragement—the devil's sophistry! It is a mean grace that loves a mean degree of grace, yet this is the staff with which the world beats all that would be better than themselves. What! will you be singular—walk alone? But were not the Apostles singular in their walking, a spectacle to the world? Did not Christ call for this singularity? What do ye more than others? You that are God's peculiar people, will ye do no peculiar thing? Ye that are separate from the world, will ye keep the world's road? Must a name dishearten us in the service of God? Paul said, in his apology, 'By that which they call heresy, so worship I the God of my fathers.'"

Modesty is generally the companion of virtue, innocence, and real abilities.

For "The Friend."

Musings and Memories.

LIGHTS IN THE WORLD.

The apostle exhorts the Philippian converts after this manner, "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." A true christian, wherever his lot is cast amongst men, is and must necessarily be as a light in the world. There must be, if the love of God dwell richly in him, some outflow of it to others. If he is walking in the light, there will be seen some radiance around his pathway, which others beholding, may, through the merciful visitation of Divine grace operating thereby, be quickened to endeavour also to become children of the light, and of the day.

How often has a solitary traveller been encouraged and animated in his lonely journey by night, by the lights which he observes flashing from the windows of the houses he passes by. It is a silent testimony to his mind, of home and happiness; the quiet industry and social enjoyments of the home circle, its love and peace, and he is comforted, even although storms and tempests beat upon him. So, when the christian traveller beholds the light of a consistent life shining forth from those he passes by in his weary worldly journey, he is cheered thereby. It speaks to him of the restraining, directing, illuminating influence of divine grace in the soul, of the inward work of the spirit going on, of quietude and comfort, of heavenly love and peace, even though there may be storms and tempest around him.

Some one narrates his grateful feelings, when, on a journey on a dark night, a lad not knowing he was near, passed on before him, carrying a lantern which gave forth a bright light. The boy had taken the light for his own guidance on a dreary walk through darkness, and whilst carefully carrying it, thought only how thereby he should be able to go safely on his own path of duty, but he was giving unwittingly great aid and comfort to another. Every humble, careful, christian traveller, through the dark paths of this earth, carries with him, more or less conspicuously, a light, which may, in some hour of gloom, illuminate and cheer a brother or sister pilgrim, as they are enabled thereby to pass on their way, in greater safety. Let all then, by giving close heed to the good Master and the inward working of his grace, seek for ability to let their lights shine more and more brightly as they move on their heavenly journey. Then others, seeing the good works, which, by faithful obedience, they are enabled to bring forth, may be strengthened and incited to glorify their Father who is in heaven.

DUE ATTENDANCE OF MEETINGS.

Our late Friend, R— S—, being asked on a certain occasion, if he remembered James Simpson, replied that he had cause to remember him. He then stated that when he was young, he was not diligent in the attendance of meetings, but that one day being at the one he belonged to, James Simpson and Peter Andrews came in. The meeting held for a long time in silence, but at last James arose, saying he had been waiting for his elder brother till the vision began to grow dim, and he must venture first. He thought there was some one present, who did not attend meetings as frequently as he ought, and who was trying to make excuses for himself to satisfy his conscience, by pleading the necessity of being diligent in his work. "Here," Robert said, "he looked right at me, and

went on, telling just how I had been making excuses, so that I had to put my hands over my face. Every now and then I looked between my fingers, and found he was still gazing right at me. When he had done, I concluded, 'Well, I will come regularly to First-day meetings, and when I can, to those held on week-days; but I must attend to my work.' Then up got Peter, and began to tell of a man he knew, who made no reserves, but went to *all meetings*, and found he lost nothing by it. So, between them, I was knocked out of all my hiding places. After meeting, James came right up to me, asked who I was, and had something to say to me. Yes! I think I do remember James Simpson, for I have cause."

It is probable that the labour of those two Friends that day, were of essential benefit to R— S—, and that from that period he was strengthened to consider his duty to his heavenly Father, as of paramount importance, and to be attended to, let his earthly prospects suffer or not therefrom.

I have heard of a Friend, who was a miller, and who found it necessary to rebuild the breast of his mill-dam. As during the process of building it, his mill had to be idle, he endeavoured to hasten the work as much as possible, and to this end gave up the attendance of his week-day meetings. He endeavoured to satisfy the uneasiness of his mind by promising to be very diligent in his duty in this respect, as soon as his mill was at work again. The work was at length finished to his great satisfaction, but almost immediately a great rain came, and an unusual freshet swelled the stream on which his dam was built, which at last increased so as to sweep all away. The miller stood, gazing in sorrow, and even in the moment of his great loss, conscience was administering reproof to his mind. He no doubt felt the appropriateness of the chastisement his heavenly Father was meting out to him as he exclaimed, "It's all gone! it's all gone! and Fourth-day meetings too!"

Going two miles for one.—In the sermon on the Mount, our Lord says; "Whosoever shall compel thee to go one mile, go with him twain." We call all of us easily understand the other part of this command; that when struck on the one cheek, we should in humility offer the other, because, unfortunately, we know what striking is. But many must have wondered what can have given rise to the command of going a second mile with the violent man who has already compelled you to go one mile. Nobody now, in this country, is ever injured by such treatment. But we learn from coins and inscriptions, that the couriers in the service of the Roman government had the privilege of travelling through the provinces free of expense, and of calling on the villagers to forward their carriage and baggage to the next town. Under a despotic government, this became a cruel grievance. Every Roman of high rank claimed the same privilege; the horses were unyoked from the plough to be harnessed to the rich man's carriage. It was the most galling injustice which the province suffered. We have an inscription on the frontier town of Egypt and Nubia, mentioning its petition for a redress of this grievance; and a coin of Nerva's reign records its abolition in Italy. Our Lord could give no stronger exhortation to patient humility than by advising his Syrian hearers, instead of resenting the demand for one stage "vehiculation," to go willingly a second stage.

How delightful the society and influence of the godly man, who to brotherly kindness adds charity!

From the Leisure Hour.

Physical Forces.

(Concluded from page 301.)

Seeing that heat expands solids in this manner, it is little wonder that it expands liquids. Everybody knows how a few drops of water can be caused to expand, on the application of heat, into whole clouds of steam; but only the engineer is aware of the enormous physical force brought into play during this expansion. The recent lamentable disaster on the "Great Eastern" is a striking illustration of this fact.

Steam-engines admit of division into two varieties, denominated high-pressure and low-pressure steam-engines. The distinction at this time between high and low pressure engines has reference to many other points besides the mere pressure of steam employed. Sometimes it happens, though not often, that the mere steam pressure of a so-called high-pressure engine is less than that of a so-called low-pressure one. In determining the division to which a steam-engine belongs, the great point to notice is whether steam escapes from it in puffs and puffs, or whether no such escape takes place, the engine working tranquilly. High-pressure engines blow off their steam; low-pressure engines condense it. In high-pressure engines the piston is forced up by steam from below, and afterwards forced down by steam from above—steam, nothing but steam, being the motive force. In the low-pressure engines, however, the piston is forced up by steam; then the steam, instead of being allowed to escape, is condensed, thus creating a partial vacuum below the piston, upon which the atmospheric air, pressing with a weight of fourteen pounds upon every square inch of surface, forces it down again.

Having passed under review gravitation or weight, muscular contractibility, and vaporous expansion—each in its turn begetting, or rather setting in motion, physical force—we will just glance at another sort of expansion, that is, the gaseous. Gunpowder and other explosive bodies are examples of such. Their enormous power I need not draw attention to; whether to hurl heavy spheres of iron thousands of yards through the air, or to shatter rocks, everybody is familiar with the powers of gunpowder; and gunpowder is the least powerful of the explosive class. Unfortunately, the tremendous reservoir of physical force lying dormant in gunpowder, has never hitherto been turned to account as a motor force for machinery. The explosive force of gunpowder is all but unretainable; moreover, it is too sudden to admit of application as a substitute for steam. If steam be raised to the pressure of fifty pounds on the square inch, it is very high-pressure steam indeed, whereas the pressure on each square inch exercised by gunpowder has been estimated at no less than six and a half tons!

The most wonderful source of physical power is electrical and magnetic attraction; I might have written with equal correctness, electrical or magnetic attraction. Twin sister forces are those of electricity and magnetism, or rather Siamese twin forces. Generate the first, and up springs the second; produce the second, and beside it stands the first.

The motor force capable of being educed from electricity direct, is slight. Feathers can be attracted by electricity, and pith figures made to jump; thin plates of metal can be made to approximate or diverge, according as the electricity is brought attractively or repulsively into operation, but no more. When, however, magnetism is generated out of electricity, the attractive force of such magnetism is sometimes enormous. In fact,

there seems no limit to the attractive power which can thus be created. A simple bar of iron, bent into a horseshoe form, and having a wire wound about it, can on the instant be changed to a magnet capable of supporting many tons, simply by transmitting a current of electricity along the wire. No less instantaneously is a magnet of this sort capable of being demagnetized, or reconverted into a simple unattractive bar of iron, by cutting off the supply of electricity. In magnetism, then, there would seem to be at a first glance a promising source of physical power. Thousands of attempts have been made to turn magnetic attraction to practical account as a motor force—making it a substitute for steam—but with only partial success. Electro-magnetic engines have been constructed up to the power of a few men; not, I think beyond; and the expense of working and keeping in order, even such puny sources of power as these, is very great. The practical reason why magnetism, though illimitable as to actual power, is unadapted to rank amongst useful physical forces for setting machinery in action, is this: the attraction of magnetism is exercised through short distances only—so short that it is difficult to apply the attraction without actual contact, which latter condition the necessities of mechanism forbid.

What did I say? Magnetism not a useful physical force? This is an error. At least, a pair of exceptions must be taken. There are magnetic telegraphs and magnetic, commonly called electric clocks. In both these cases, however, the mere motor force is inconsiderable. In most forms of electric telegraph employed here in England (varieties of the needle telegraph, I mean,) the actual force brought to bear scarcely amounts to a grain. The force requisite to keep an electric clock going, as well as certain forms of the magnetic or electric telegraph, is rather greater, but still inconsiderable.

Perhaps one of the most interesting aspects under which the physical forces can be contemplated is in respect of their mutual alliance or correlation. Magnetism and electricity I have already ventured to call Siamese twin forces, so intimate is their alliance: not less intimately allied with both, though at a first glance the alliance may be less obvious, is heat. It is impossible to vary the temperature of a body, whether from hotter to cooler, or the reverse, without setting electricity in motion, and, of course, its counterpart, magnetism. Gravitation is allied with the three, though the bond of alliance be not so clearly made out. As for animal muscular force, some people were in the habit of referring it to electricity also; but that notion seems to have pretty well died out.

Looking on steam-engines, high-pressure and low, as the drudges and slaves of man, considering the facilities of wind power and water power, the student when pondering in his own mind the physical resources of nations, will arouse to the conviction that the mere number of individuals is a secondary matter in the estimate. The assertion that England annually summons to her aid the power of three millions three hundred thousand men, each man pledged to work unceasingly for a period of twenty years, might provoke a smile of incredulity; yet, see how the assertion is borne out. Assuming (which is about the fact) each acre of British coal-seams to present an average thickness of four feet, and to yield one yard net of pure fuel, then each acre of surface corresponds with five thousand tons of coal, possessing a reserve of mechanical strength equal to the life labour of one thousand six hundred men. Each square mile of one such single coal bed contains

three million tons of fuel equal to the power of one million men working through twenty years of their ripe strength. Assuming, for calculation, that ten million tons out of the present annual products of the British coal mines—namely, sixty-five million tons—are applied to the production of mechanical power, then, England annually summons to her aid an army of three million three hundred thousand strong men, pledged to exert their utmost strength through twenty years: which was the thing to be demonstrated.

A call to diligence and faithfulness in the work of our day.—Our Quarterly Meeting was by many considered a favoured one. The gospel messengers seeming sent with fresh messages, and commissioned to comfort and to promise us "better times," as well as to warn us of the prevalence and effect of existing and crying evils. There is certainly, notwithstanding our manifold weakness and shortcomings, a promise of brighter days. Antichrist may rage, and the brightness of our profession seem almost lost by unfaithfulness and indifference, yet the faith of some is more and more strengthened in the conviction that the time to favour Zion has again come. Doubtless it must be through suffering. Our principles do not flourish in the sunshine of the world. Those who maintain their posts, or are raised up to stand in the breaches caused by declension, must know what it is to go down again and again into suffering for their own and the church's sake; must be willing to sit solitary, and know indeed their dependence fixed on Him, who alone can teach effectually and lead his followers into straight and proving paths. If there was among us more of this willingness to suffer, greater acquiescence in the baptisms that cleanse the heart, a readiness to be stripped of our own fancied possessions, even of everything beautiful and comely in our own eyes, how would the fruits of the spirit manifest themselves in our every day conduct, and clothe our spirits with a calmness and holy quietness that would preach effectual lessons. For the want of this gathering to the abiding teacher within our own bosoms, and with the life it would beget within us, how painful, and unprofitable, and dry as to spiritual consolation, do our religious meetings often appear. How calculated to clothe our hearts in mourning, and raise the inquiry, "What wilt thou do for thy name's sake?"—*From an unpublished letter of a deceased Minister.*

The Walrus.—The chase of the Walrus is of great antiquity. Æther, the Norwegian, about the year 890, gave an account of it to Alfred the Great. "Having," he says, "made a voyage beyond Norway for the more commodious of fishing horse-whales, which have in their teeth bones of great price and excellency," whereof he brought some at his return to the king. In the present day the sea-horses range the coasts of Spitzbergen almost without molestation from the British. The whale fishers rarely take half a-dozen in a voyage. The Russians are their principal enemies, who, by means of the hunting parties sent out to winter on the coast, capture a considerable number. The flesh of the walrus is found tolerably good by Europeans, and affords a variety amid the ordinary sea fare; and there are few of the sailors who do not prefer it to salt meat. Among the Chinese, the tusks are employed for those curious uses to which they so wonderfully turn ivory, as it is said to surpass that of the elephant in hardness and permanent whiteness; and in most civilized nations it is extensively used for the invaluable purpose of giving teeth to the toothless.—*Lessons from the Geographical Distribution of Animals.*

For "The Friend."

"If any Man have not the Spirit of Christ, he is none of His."

There are two spirits abroad in the earth, and only two, whereby the actions of men are characterized—the one of Christ, and the other of anti-christ—the one of love, and the other of enmity—the one of the world, and the other of Truth—the one of alienation from God, and the other of unity with, and dependence upon him, maintained by humble prayer, and manifested by christian meekness, patience, and charity; long suffering, forbearance and forgiveness—by the exercise of that wisdom which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

In the character and dealings of the true christian, there is nothing of the roughness, stiffness, coldness and distance, which are the fruit of a selfish feeling of superiority, but all these are purged away through submission to the humbling, refining operation of the Holy Spirit, whereby the heart is enlarged, and qualified to embrace all who love the Lord Jesus Christ in sincerity; and are seeking, according to their measure of light and strength, to follow him in the way of his leadings; even as Luther, who declared that "in whomsoever I see anything of Christ, him I love."

"True christian love is of an enlarged, disinterested nature. It loves all who love the Lord Jesus Christ in sincerity. When we love our own party exclusively, or persons of our own peculiar train of thinking, we love ourselves in them. We see our own image and admire it. But when we love those who differ from us in non-essentials, because we discover in them the humility, meekness, purity, patience and benevolence of the Redeemer, then our love is truly christian; it is Christ in them, whom we love."

And again it is said, "Christian charity increases our own happiness with its own increase. A narrow, contracted spirit, under the influence of prejudice, and blinded by fond partialities, can never enjoy the refined pleasures of christian communion. Such a spirit chills and freezes the soul; it checks exertion, except when party is concerned; and looks shy on those, however excellent, who 'follow not us.' Party spirit envenoms and contracts many hearts, separates many families, divides many societies, undermines real religion, incapacitates for sweet communion with God, and encourages self-confidence, and other evil passions."

"If Christians were fully subject to that Divine power which would level their pride, abate their prejudice, and polish their roughness, their junction with Him on whom depends the security of the spiritual building, and their union one with another, would be more complete than it is at present. The holy temple would arise and spread its beauty and harmony; and the inextinguishable flame of love would diffuse a general glow of warmth and brightness through the whole sacred edifice." If, in bearing our testimony against wrong things, we were governed more fully by the influence of divine charity, which leads into an observance of the tenderness and courtesy which is due even to offenders against the Truth, how much more openness would be found for the extension and reception of our labours, and how much more effectual would be their result in correcting those evils and errors against which they might be directed, and in promoting the love and harmony which characterize the Church of Christ!

"Civility, or good manners, though one of the minor duties, is of no small importance in our passage through life. Even when our necessary concerns lead us among persons whose characters are

exceptionable, they are entitled to civil behaviour; and our influence with them is promoted by showing it. If we should think it necessary to manifest our disapprobation of their principles or conduct, it should be done consistently with good manners, as well as in a christian spirit. Indeed, if our minds were imbued with meekness and humility, we should rarely, if ever, violate the rules of civility;" for by so doing, how often has the way for availing labour been closed up, and the minds of offenders prejudiced, and strengthened in favour of their own devious course. By the exercise of a rough and ill-natured disposition, towards those whose appearance, conduct or principles, may not harmonize in all respects with the Truth, how often have the feet of these been turned still further out of the right way, from the giving and taking offence!

The exercise of a christian spirit, which leads to the observance of christian conduct and manner, has a gathering and uniting influence, while the opposite tends to scattering and division; as both experience and observation do abundantly manifest. The redeeming and saving power of the gospel, is a power of love, whereby alone souls can be gathered unto Christ, and we may seek in vain by any other power or influence to promote the increase and spread of his holy kingdom; for every opposite power or influence is from the father of lies, who is seeking to exalt the creature by will and wisdom, and, as an angel of light, to teach the reverse of the end of the Divine commandment, which is charity; whereby we are led to do unto others as we would that they should do unto us; "honouring all men, loving the brotherhood, putting away all bitterness, wrath, anger, and evil speaking, with all malice; and being kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake hath forgiven us."

Light from Magnesium.—A foreign, scientific journal gives an account of this celebrated light. Magnesium is well known as the metallic base of magnesia; it is much lighter than aluminum, is of a silvery whiteness, undergoes no change in the dry air, and is subject to but slow oxidation in a damp atmosphere, and that only quite superficially. It may be hammered, filed, and drawn into threads. To obtain it pure is an expensive process; and as no practical advantage could hitherto be made of it, no attempts were made to discover a cheaper method of getting it. It was reserved to Bunsen to perceive a new property in this metal, and to suggest a practical application of it. Magnesium takes fire at the temperature at which glass melts, and burns with a steady and extremely vivid flame. In some photo-chemical investigations by Bunsen and Roscoe, experiments were made to test the illuminating capacity of a magnesium thread, when Bunsen discovered that the splendor of the sun's disc was only five hundred and twenty-four times as great as that of the thread. He also compared the magnesium flame with ordinary lights, and found that a burning thread of 0.297 millimetres diameter produces as much light as seventy-four stearine candles, of which five go to the pound. It is plain that it only needs a mechanical device to spin magnesium when heated into the form of a thread upon spools, from which they can be run off like the strips of paper in Morse's telegraphic apparatus, to render it of practical use. Such a magnesium lamp-wick would be far more simple and complete than the preparations for the use of the electric or the Drummond light. A spool with its thread, a clock-work to wind it off, with the spirit lamp, would be easily transportable. A rival, therefore, to the strong lights hitherto used

is likely to spring up in the magnesium lamp, in all those cases where the item of expense is likely to be slightly regarded, as in extensive illuminations, light-houses, etc.; for extraordinary illuminations may be obtained by burning several of these threads of large dimensions at once.

Selected.

"JESUS, MY STRENGTH."

Jesus, my strength, my hope,
On thee I cast my care—
With humble confidence look up,
And know Thou hear'st my prayer.
Give me on Thee to wait
Till I can all things do—
On Thee, almighty to create,
Almighty to renew.

I want a sober mind,
A self-renouncing will
That tramples down, and casts behind,
The baits of pleasing ill—
A soul inured to pain,
To hardship, grief and loss—
Bold to take up, firm to sustain,
The consecrated cross.

I want a godly fear,
A quick discerning eye,
That looks to thee when sin is near,
And sees the tempter fly—
A spirit still prepared,
And armed with jealous care—
Forever standing on its guard,
And watching unto prayer.

I want a heart to pray,
To pray, and never cease;
Never to murmur at Thy stay,
Or wish my sufferings less.
This blessing above all,
Always to pray, I want,—
Out of the deep on Thee to call,
And never, never faint.

I want a true regard—
A single, steady aim,
(Unmoved by threatening or reward,)—
To Thee and Thy great name—
A jealous, just concern
For Thine immortal praise—
A pure desire that all may learn
And glorify Thy grace.

I rest upon Thy word,—
The promise is for me;
My succor and salvation, Lord,
Shall surely come from Thee;
But let me still abide,
Nor from my hope remove,
Till Thou my patient spirit guide
Into Thy perfect love. *Charles Wesley.*

Microscopic Phenomena.—Grains of sand appear of the same form to the naked eye, but seen through a microscope, exhibit different shapes and sizes: globular, square, and conical, and mostly irregular; and what is more surprising, in their cavities have been found, by the microscope, insects of various kinds. The mouldy substance on damp bodies exhibits a region of minute plants. Sometimes it appears a forest of trees whose branches, leaves, flowers, and fruits are clearly distinguished. Some of the flowers have long, white, transparent stalks, and the buds, before they are open, are little green balls, which become white. The particles of dust on the wings of butterflies, prove by the microscope to be beautiful and well arranged little feathers. By the same instrument the surface of our skin has scales resembling those of a fish, but so minute that a single grain would cover two hundred and fifty, and a single scale covers five hundred pores, whence issue the insensible perspiration necessary to health; consequently a single grain of sand can cover one hundred and twenty-five pores of the human body.

John Barclay.

Selected.

"Oh! it is good to trust in the name of the Lord, to repose in his arm of strength, his parental tenderness and compassion. It is good to have our many strongholds invaded, our misplaced confidence unHINGED, our secret props struck away; that we may more closely cling unto that, which is not of ourselves, nor of our brethren, but comes only from the Source of all might and of all mercy. Oh! it is good to have all sense of hope and of help withdrawn; to be laid low in the dust with all our pride and selfishness, that we may feel that which is good to flow in upon us in the Lord's own time as an unmerited gift, and thus be enabled to give the praise to Him alone, from whom comes grace and glory, and every good thing. Oh! how great is my desire, that the Lord would rather give me darkness and distress; than that, enjoying his favour and blessing, I should be unmindful of the River, or grieve him by saying or doing anything inconsistent with his blessed will concerning me."

"My mind has been much burdened, and weightily affected with the present aspect of things, relating to the growth and prosperity of the ever blessed Truth: and not only do I allude to the low state of things within my own bosom, and in the circle of our privileged Society, but also in the world at large. Under a very humbling sense of the infinite condescension, which still spares us from day to day, and from year to year, and of the unfathomable compassion which still pities, helps, preserves, and provides for us with paternal tenderness, I am ready to cry out,—'who will not love, and fear and obey thee, O! Lord; and give themselves to be moulded into accordance with thy blessed will?' But oh! the ravages, the desolations, which the enemy hath effected on the face of all the earth; how hath he blighted the blooming bud, and blasted the richest grain, and parched up the fruitful field; so that the time of harvest is become the hour of desolation and darkness! Here and there, through the gloom of this vast howling wilderness, a patch of green revives the drooping eye, and cheers the desert scene; here and there amidst the straw and stubble in this great field, the earth, a few single ears are to be discovered raising their heads; and is just sufficient to show what the glory of the crop and of the harvest would have been, had it escaped the destroyer's hand, and not been tramped down by the wild beasts." 1817.

Dr. Livingstone's Explorations.

THE VICTORIA FALLS.

The members of the Royal Geographical Society met in London, to hear papers read containing the latest intelligence from Dr. Livingstone and his party in Central Africa. R. Murchison, the Vice-President, acted as Chairman.

Dr. Livingstone's first letter to Roderick Murchison is dated from Sesheke, September 10, 1860. He states that, feeling in honour bound to take the Makololo back to their own country, the party started on the 16th of May from Tette, and in three months accomplished a distance of some six hundred miles. In the great valley of the Makololo, when within twenty miles of Victoria Falls, they could see the columns of vapour with the naked eye. The second letter, which is dated Tette, November 26, is a continuation of the former, and in it he thus described these remarkable Falls:

"The river was so low, we could easily see the bottom of one-half of the fissure which forms Victoria Falls; and, indeed, people could wade from the north bank to my Garden Island, to form a stockade for fresh seeds. The depth is not 100

feet, but 310 feet—probably a few feet more, as the weight attached to the line rested on a slope near the bottom. The breadth from bank to bank is not 1000 yards, as I conjectured in 1855, but between one statute and one geographical mile—we say 1860 yards, to assist the memory, but it is a little more, yet not quite 2000 yards. The lips of the crack at Garden Island may be more than 80 feet, as we could not throw a stone across, but the sextant gave that. Now, come to the other, or south-eastern, side of the crack, and the fissure, which, from the upper bed, looks like the letter L, is prolonged in a most remarkable zigzag manner. The water, after leaping sheer down 310 feet, is collected from both ends to the upright part of the letter as the escape, and then flows away on the zigzag part. The promontories formed thereby are flat at the top, and of the same level as the bed of the river above the Falls. The base of the first on the right is only 400 paces from the Fall fissure, and that on the left about 150. Their sides are as perpendicular as the Fall, and you can walk along among the trees, and by a few steps see the river some 300 or 400 feet below, jammed in a space of some 20 or 30 yards, and of a deep green colour. As a whole, the Victoria Falls are the most wonderful in the world. Even now, at extreme low water, or when it is two feet lower than we ever saw it, there are 800 feet of water falling on the right of Garden Island. And the two columns of vapour, with the glorious rainbows, are a sight worth seeing. A fall, called Momba or Moamba, below this, is interesting, chiefly because you look down it from a height of some 500 feet. It is really nothing after Mosioatunya.

"We visited the river twice on our way down to Sinamanes, and found it in a very deep crack. The boiling point gives 1600 of descent from the Falls to Sinamanes. — Moffat informs me that all the rivers in Moselekatze country run north-west, or north north-west. They enter the Zambesi above Sinamanes, and above a remarkable mountain, which possibly was the dam that shut in the waters of the ancient lake, before Mosioatunya was made. They are therefore not where, from oral information, they have been put in the map. The whole country below and around the Falls has been the scene of comparatively recent volcanic operations. Some parts look as recent as Aden; some are of frothy lava, and all present a burnt appearance like catacaumene in Greece. A conjecture that the calcareous tupa of Sesheke valley was emitted from a volcano like that which covered the cities of Pompeii and Herculaneum does not account for the roots of reeds therein, nor the bidental saurians of the ancient lakes; and I question if a volcano ever threw mud over 200 miles square, as this lake has done. Wherever we have had igneous action in this country, we have had large quantities of tupa bearing water after it. I cannot account for the enormous quantity of gravel and shingle below the Falls. The bed of the river, and country generally, are covered with it to a considerable depth. There is none above the Falls, and none below Chicova.

"We purchased canoes and dropped downstream in order to examine all at low water. Kansalo is no difficulty. Kariba, a few miles below it, is a basaltic dyke, stretched across the stream, but it has a wide opening in it, dangerous for canoes, the gunwales of which were only six inches above the water. At Vurumas there is a rapid of about one hundred yards in length, which runs at six knots an hour. This is the most rapid part we have seen in the whole river. On arriving here two days ago, we had travelled from Linyanti and back, some fourteen hundred miles—the greater part on

foot. We have thus kept faith with the Makololo."

Dr. Livingstone speaks of the discovery of a large and extensive seam of fine coal, and says, the only real difficulty in the river is Morumbua, and that that could be passed in full flood. In his letter he refers to the death at Linyanti of six out of the party of nine connected with the London Missionary Society, and, supposing that fever was the cause of their death, notices the effectual cures wrought by the medicine which he himself had recourse to some years ago, observing that the proper ingredients for this powerful medicine were found by him in the wagon, which had been carefully guarded for seven years, within a few hundred yards of the graves of the missionary party.

An interesting paper was also read from — Charles Livingstone, brother of the Doctor, written from Kongone, mouth of the Zambesi, so lately as the 14th of January in the present year, relating to the Batoka country, in Central Africa, which lies between the 25th and 29th degrees of east longitude, and the 16th and 18th of south latitude. Sandstone is the prevailing rock, and beds of shale and seams of coal crop out from the banks of some of the small streams which flow into the Zambesi, while north and west, granite, resembling the Aberdeen variety, abounds. The broad elevated lands, from 3500 to 5000 feet above the level of the sea, have a fine healthy climate, well adapted to the European constitution. Fever is unknown. But a few years since, these extensive, healthy highlands were well peopled by the Batoka; numerous herds of cattle furnished abundance of milk, and the rich soil largely repaid the labour of the husbandman. Now enormous herds of buffaloes, elephants, antelopes, and zebras, fatten on the excellent pasture which formerly supported multitudes of cattle, and not a human being is to be seen. The ruined sites of villages were frequently met with. The Batoka people were driven out of that, the choicest portion of their noble country, by the invasion of Sebitané. Many were killed; and the survivors, except those around the Falls, plundered of their cattle, fled to the banks of the Zambesi and the rugged hills of Mataba. Scarcely, however, had the conquerors settled down to enjoy their ill-gotten riches, when they themselves were attacked by small-pox, and, as soon as its ravages had ceased, by the fighting Matibélé compelled to abandon the country, and seek refuge amid the fever swamps of Linyanti.

R. Murchison spoke highly of the value of Dr. Livingstone's explorations, and summoned up all by remarking that, if honesty was the best policy, then Livingstone was the very best consular agent our Government could have sent to the regions watered by the Zambesi and its affluents. —*Presbyterian*.

A door of evil.—In the meeting for ministers and elders, my companion (John Churchman) advised some to search deeply, and see if something had not dimmed the beauty with which the truth arrays her children; and if it was found that life and zeal were in measure lost, to apply unto Him who can, and is willing to, restore. He showed Friends, in the wisdom of Truth, the door by which undue liberty and corruption have crept into the church, and laid waste the beauty of the truth in many in this nation, Ireland to wit, by elders and heads of families conniving at weaknesses in their children, so that by degrees, one evil after another prevailed.—*John Pemberton*.

Linger not in dilatory preparation till the door of opportunity be shut.

Selected from "Memorials of Friends," 1843.

David Ferris.

(Concluded from page 299.)

Whilst he resided in Philadelphia, he was engaged in teaching the learned languages, and other branches of a liberal education; but, on removing to Wilmington, he embarked in trade, in the pursuit of which he evinced much watchfulness, and christian self-denial. It pleased Divine Providence to bless his temporal concerns, and, as he gratefully acknowledged, to grant him plenty and peace.

About a year after his admission into membership with Friends, he believed it to be his duty to speak as a minister in our religious meetings; and, as he expresses it, "to excite the careless to a consideration of their latter end." But it appears that, although he had been enabled, by closely adhering to the power of Divine grace, to renounce the pleasures, the profits, and the friendships of this world; and was made willing to become as a fool and a by-word amongst his acquaintance, yet, at *this* requisition of his Lord his faith failed. He suffered a slavish fear, and the reasonings of fallen nature to prevail; and notwithstanding that the Divine will was, with remarkable clearness, and in a variety of ways, manifested to his mind, he continued to resist the impression. His disobedience caused him, he says, to be "full of sorrow, trouble, and pain of heart;" and this increased until he was on the very brink of despair. Respecting his spiritual condition at this time, he writes, "I was so ungrateful to my heavenly Benefactor, that it is a wonder I was ever restored. And I have no doubt that thousands, through negligence, even after they have been called out of the world, and have run well for a season, have been finally lost. This I have written for a warning to others."

The compassion of the Almighty was long extended to his soul, and the Holy Spirit continued to strive with him. "I then clearly saw," says he, "that if I were forsaken and left to myself, the consequences would be death and darkness forever! At the sight of the horrible pit that yawned for me, if I continued in disobedience, my body trembled like an aspen leaf, and my soul was humbled within me! Then I said, 'Lord! here am I; make of me what Thou wouldst have me to be; leave me not in displeasure, I beseech Thee.' After a time of great anxiety and distress of mind, the Lord was graciously pleased to look upon me with compassion, and again offered to make me a pillar in his house; and I felt a renewed concern to appear in public for his name, and in the cause of Truth."

He first spoke as a minister in 1755, in the forty-eighth year of his age. "At that time," he remarks, "I was made a real Quaker, and was not ashamed to be seen trembling before the Lord. Under a sense of so great and merciful a deliverance, I saw and felt ample cause for it. It was with me as with Israel of old, when the Lord caused their captivity to return; saying He would build them as at the first; and they should fear and tremble for all his goodness, and for all the prosperity He would procure for them. My soul rejoiced in the Lord, and I magnified his excellent name, who is worthy of all honour, glory and renown, forever.

"It appeared to me wonderful, that I should thus be lifted out of this horrible pit of my own digging; and I was so absorbed in the love and mercy of my heavenly Benefactor, that I was filled with thankfulness and praise, attended with a desire that, in future, I might diligently watch and wait for the pointing of his holy finger, to every service He might be pleased to allot me; that

henceforth no opportunity might be lost of manifesting my gratitude by obedience to his will."

During the remainder of his life, he sought to approve himself a diligent and faithful servant. He performed several extensive journeys, in the service of the gospel; and by certificates produced on his return home, it appeared that his conduct, conversation, and labours abroad, were exemplary and edifying, tending to the advancement of truth and righteousness. He was very serviceable in meetings for discipline, which, with other meetings, he diligently attended; not suffering his outward affairs to obstruct the fulfilment of this duty to God. He was hospitable and liberal in entertaining Friends, and remarkably charitable to the poor; freely administering to their necessities. Bodily weakness attended him during the last three years of his life, which he bore with much patience. A few months before his decease, he made the following very instructive memorandum:

"1779. I am now drawing towards the conclusion of life; being, this day, seventy-two years of age. For the encouragement of others, I will now briefly recapitulate some of the kind dealings of Providence towards me. The God of my life, my Maker and Preserver, has been propitious to me from youth to old age. The fear of the Lord, which preserves from evil, was placed in my heart, when I was but eight years old; so that I was afraid to offend Him. In the twelfth year of my age, I was mercifully visited, and called out of the vanities of the world; at which time I received a promise, that if I sought first the kingdom of God, all other necessary things should be added; and I have found the promise true, for I never have wanted any of the good things of this life. I have been blessed with sufficient for myself and friends, and something to spare to the poor; and I esteem it a great favour, that I received a disposition to communicate to those who stood in need. If all men would seek first the kingdom of heaven and the righteousness thereof, and carefully attend to the leadings of the Holy Spirit, with which all might be favoured, I believe they would be blessed with a sufficient portion of wealth. Oh, that mankind were wise! and would early seek that treasure which cometh from above; and which neither moth nor rust can corrupt, nor thieves break through and steal, and may we all beware of loving the world; and living at ease, in the enjoyment of its good and pleasant things! Even those who have been favoured with remarkable Divine visitations, and have been put in possession of the 'upper and nether springs,' have great need to be on their guard. When we enjoy health and plenty, and all things seem pleasant around us, we are prone to forget the Lord, and neglect those 'things which belong to our peace.'"

Near the close of his days, he was much afflicted with sickness, which he bore with patience; often expressing his prospect of his approaching end, and resignation therein; saying, "All is well." Several friends being present, after a time of silence, he, in a very lively manner, repeated the expression of the apostle, "To me, to live is Christ, and to die is gain."

He departed this life, the 5th of the Twelfth month, 1779, aged upwards of seventy-two years, a minister about twenty-four years.

Beautiful Celestial Phenomenon.—Dr. E. Kirkup, writing from Fort Atkinson, Iowa, January 24, 1861—12 M., says: I have just witnessed the most gorgeous display of the Parhelion or Mock Sun, that it has ever been my fortune to behold. The time is noon, the sun, of course, being midway in the heavens. From the body of the sun, which

is now about forty-five degrees above the horizon, a bright circle of light extends entirely round the heavens, *parallel with the horizon*. Within this circle are four mock suns, one of each occupying *precisely* a point—in the north-east, north-west, south-east, and south-west. On each side of the sun, and passing through the two most southerly mock suns, are two luminous arcs, at the culmination of which, *in the zenith*, there is a short arc of most brilliant rainbow hues, with its *convex* side toward the sun. The mock suns are all too bright to be looked at steadily but for a few seconds. Altogether, this phenomenon seems to be worthy of record; and I should like to learn over how extensive a region of country it has been observed. The weather is intensely cold, and growing colder. The sky is clear in the east, but hazy in the west, whence the wind is blowing.

From "The Leisure Hour."

The King and the Goose-Herd.

"Cobbler! stick to thy last."

Most, if not all, our readers have heard this proverb applied, when some one has attempted what was out of his province. But, assuredly, none of them ever saw it so royally exemplified, as it was in the *true* history I am about to relate, the principal actor in which was no less a personage than Maximilian Joseph, of Bavaria, the grandfather of the present king of that country, and one of the most loving, as well as one of the most beloved monarchs, that ever wielded a sceptre. On one hot summer day, King Maximilian, clad in very plain habiliments, had gone out alone, (as was his wont,) to walk in the fine park which surrounds his castle of Tegernue, and after a time, drew a volume from his pocket, and seated himself on a bench to read. The sultriness of the air, and the perfect stillness of the place, made his eyes heavy, and laying down his book on the bench beside him, the monarch fell into a dose. His slumber did not last long, however, and on awaking he rose to continue his walk, but forgot his book, and left it lying on the bench. Wandering onwards, from one division of the extensive park to another, he at length passed beyond its limits, and entered on those grassy downs which stretch down to the margin of the lake.

All at once, the king remembered his book, and the possibility that it might be seen and appropriated by some stranger passing by. Unwilling to lose a book he valued, and equally unwilling to retrace the way he had come, while the lake path to the castle lay temptingly before him, the king looked round in every direction, for some one whom he could send for the volume; but the only human being within view was a boy, tending a large flock of geese. The monarch, therefore, went up to him, and said, "Hearken, my lad; dost think thou couldst find for me a book I left lying in such and such a part of the park? thou'lt get two 'zwanzigers' for bringing it to me."

The boy, who had never before seen the king, cast a most incredulous look on the corpulent gentleman who made him so astounding a proffer, and then turned away, saying, with an air of comical resentment, "I am not so stupid as you take me for."

"Why do you think I consider you stupid?" asked the monarch.

"Because you offer me two zwanzigers for so trifling a service; so much money cannot be earned so easily," was the sturdy reply.

"Now, indeed," said the king, smiling good-humouredly, "I must think thee a simpleton! why do you thus doubt by word?"

"T'bose up yonder," replied the boy, pointing in

the direction of the distant castle, "are ready enough to make sport of the like of us, and ye're one of them, I'm thinking."

"And suppose I were," said the king; "but see, here are the two zwanzigers; take them, and fetch me the book."

The herd-boy's eyes sparkled as he held actually in his hand a sum of money nearly equal to the hard coin of his summer's herding, and yet he hesitated.

"How now," cried the king, "why don't you set off at once?"

"I would fain do it—but I dare not," said the poor fellow; "for if the villagers hear I have left the geese, they will turn me off, and how shall I earn my bread then?"

"Simpleton," exclaimed the king, "I will herd the geese till you return."

"You!" said the rustic, with a most contemptuous elongation of the pronoun; "you would make a pretty goose-herd; you are much too fat, and much too stiff: suppose they broke away from you now, and got into the rich meadow yonder, I should have more trespass money to pay than my year's wages come to. Just look at the *Court Gardener* here, him with the black head and wings; he is a regular deserter, a false knave; he is for all the world one of the court trash, and they, we all know, are good for nothing. He would lead you a fine dance! Nay, nay, it would never do."

The king felt ready to burst with suppressed laughter; but mastering himself, asked with tolerable composure, "Why, can I not keep geese in order, as easily as men? I have plenty of *them* to control."

"You," again said the boy, sneeringly, as he measured the monarch from head to foot; "they must be silly ones, then! but perhaps, you're a school-master? Yet, even if ye be, it is much easier to manage boys than geese; that I can tell ye."

"It may be so," said the king; "but come, make short work of it: will you bring the book or will you not?"

"I would gladly do it," stammered the boy, "but——"

"I'll be answerable for the geese," cried the king, "and pay all damages, if such there be."

This decided the question, and so, after exacting a promise that his substitute would pay special attention to the doings of the stately gander, whom he designated as the "*Court Gardener*," and pronounced an incorrigible breaker of bounds, and prime seducer of the flock, he placed the whip in the king's hands, and set off on his errand.

But scarcely had he run a few yards when he turned back again.

"What is the matter now?" called out the king.

"Crack the whip," resounded in return. The monarch swung it with his best effort, but procured no sounding whack: "I thought so!" exclaimed the rustic. "A schoolmaster, forsooth, and cannot crack a whip!" So saying, he snatched the whip from the king's hand, and began, with more zeal than success, to instruct him in the science of whip-cracking. The king, though scarcely able to contain himself, tried in right earnest, and at length succeeded in extracting a tolerably sharp report from the leathern instrument of authority; and the boy, after once more trying to impress the duties of his responsible office on his temporary substitute, ran off at full speed in the direction the king had indicated.

The monarch, who could now indulge in a hearty laugh, sat himself down on a tree stump which the goose-herd had previously occupied, to await the return of his messenger. But it really seemed as

if his feathered charge had discovered that the whip was no longer wielded by their accustomed prompt and vigilant commander, for the treacherous "*Court Gardener*" suddenly stretched out his long neck, and, after reconnoitring on all sides, uttered two or three shrill screams; upon which, as if a tempest had all at once rushed under the multitude of wings, the whole flock rose simultaneously into the air, and before the king could recover from his surprise, they were carcering with loud screams towards the rich meadows bordering the lake, over which they quickly spread themselves in all possible directions.

At the first outburst, the royal herdsman called "halt," with all his might; he brandished and tried hard to crack the whip, but extracted no sound which could intimidate the *Court Gardener*. He then ran to and fro, until, teeming with perspiration, and yielding to adverse fate, he re-seated himself on the tree-stump, and, leaving the geese to their own devices, quietly awaited the return of his messenger.

"The boy was right, after all," said he to himself: "it is easier to govern a couple of millions of men than a flock of geese, and a court gardener can do a deal of mischief."

Meanwhile the boy had reached the bench, found the book, and sped back in triumph, little dreaming of the discomfiture his substitute had experienced. But when, on coming close up to the king, he looked round in vain for his charge, and still worse, when their vociferous cackling led his eyes in the direction of the forbidden meadow, he was so overwhelmed that, letting fall the book, he exclaimed, half crying with grief and vexation, "There we have it! I knew how it would be! Did I not say from the first you understood nothing? And what is to be done now? I can never get them together by myself. You must help, that's a fact."

The king consented; the herdboy placed him at one corner, showed him how to move his outstretched arms up and down, whilst he must shout with all his might; and then the boy himself set out, whip in hand, to gather in the farthest scattered of the flock.

The king did his best, and after terrible exertions the cackling runaways were once more congregated on their allotted territory.

But now the boy gave free vent to his indignation, rated the king soundly for neglect, and wound up all by declaring, "Never shall any one get my whip from me again, or tempt me, with two zwanzigers, to give up my geese. No; not to the king himself!"

"You are quite right there, my fine fellow," said the good-natured Maximilian, bursting into a laugh; "*he* understands goose-herding quite as little as I do."

"And you laugh at it, to the bargain!" said the boy in high dudgeon.

"Well, look ye now," said the monarch, "I *am* the king!"

"You?" once more reiterated the indignant goose-herd, "I am not such a flat as to believe that—not I. So, lift up your book and get along with you."

The king quietly took up his book, saying, as he handed four additional zwanzigers to the astonished lad, "Don't be angry with me, my boy; I give you my word, I'll never undertake to herd geese again."

The boy fixed a doubting gaze on the mysterious donor of such unexampled treasure, then added, with a wise shake of the head, "You're a *kind* gentleman, whoever you may be; but you'll never make a good goose-herd!"

The principles professed by our Society.—Nurtured in the pure principles of gospel Truth, the unsophisticated religion of Jesus! my heart, my understanding, my every faculty is satisfied with the pure principles professed by the Society, in their first powerful promulgation, and as I now believe them to be held by the honest, simple and pure in heart, and the faithful in word and deed, among us. To be united in such a Society; to know the Foundation and living Corner Stone! ah! my soul, what is there comparable to this; not the increase of corn, wine or oil, or of any worldly possessions.—*Mary Capper.*

Cheap and Excellent Ink.—We like ink that is as black as midnight, and glossy as a raven's wing. Bad ink is a decided nuisance. There is scarcely anything more undesirable than to receive a long letter with bad spelling and worse penmanship, on another man's business; but the annoyance is greatly aggravated if written on dull blue paper with ink about the colour of muddy water.

Good ink may often be had by paying a good price for it, say about fifty cents per quart; but after the manufacturer has got up his reputation, he is tempted to sell a cheap and miserable article. The best way is for all to make their own ink, and save at least one thousand per cent., as ink is commonly sold at retail, between first cost and final price. But how shall we make it easily and cheaply? Thus, buy *extract of logwood*, which may be had for three cents an ounce, or cheaper by the quantity. Buy also, for three cents, an ounce of *bi-chromate of potash*. Do not make a mistake and get the simple chromate of potash. The former is orange red, the latter clear yellow. Now take half an ounce of extract of logwood, and ten grains of bi-chromate of potash, and dissolve them in a quart of hot rain water. When cold, pour it into a glass bottle, and leave it uncorked for a week or two. Exposure to the air is indispensable. The ink is then made; and has cost five to ten minutes' labour, and about three cents besides the bottle. This ink is at first an intense steel blue, but becomes quite black. We have recently given this ink a fair trial, "and know whereof we affirm." So far as we know, it is new.—*Country Gentleman.*

THE FRIEND.

SIXTH MONTH 1, 1861.

A communication from a valued Friend in the country, has been received, with the heading "Unseasonable Sacrifices." The author, under a deep feeling of sorrow for his own mistakes, and in order that others may escape "the affliction," which had come upon him, thus exhorts each one to "offer thy gift when required of thee, otherwise thou mayest not be able to deliver it to thy own comfort, or the benefit of those for whom it may be intended."

It appears that during our last Yearly Meeting, his mind was brought under exercise on account of manifest departures from our testimonies to simplicity and plainness in dress and address, and that he believed it was required of him to express his concern on the subject, but that under a desire that *older* Friends should do the work, he withheld any remarks, until the proper time had passed by. Sorrow attended his mind for the omission of what he believed to have been a duty required at his hands, and to relieve himself from the feeling of disquietude, he at an unseasonable time undertook to speak on the subject, when neither himself nor the meeting were properly prepared therefor.

"Confusion covered me, so that I spake in no wise as I had before felt." "That the words, which only brought darkness and distress upon him who uttered them, may not have proved injurious to others, is the earnest wish of an offering brother, who sincerely desires the growth and establishment of our Society, upon its primitive and well tried foundations. Having in early life felt it my duty, I trust, under the influence of restraining grace, to throw off fashionable attire, and to adhere to the language and distinguishing badges of our Society, and being sensible that they have been as a hedge round about me, I often desire to press their importance on the rising generation. They are as a shield and safeguard against many of the temptations, which assail us in this trial-state of existence."

In giving place to the concern of our Friend, we have entered into sympathy with him, and are sensible of the great importance, of each one keeping his or her place in the church militant, and of offering no unseasonable sacrifice therein. Matter good in itself, and which, spoken at the right time and under right authority, might have proved serviceable to a meeting, we have heard uttered at seasons, when, from the assembly being engaged in the consideration of other subjects, it has proved burdensome, and a real disadvantage. Any offering in religious meeting not delivered under a present feeling of duty, is an unseasonable sacrifice, let the concern be ever so good, and the language in which it is clothed, be ever so well adapted to the matter intended to be conveyed. A speaker should feel assured he has a right authority for what he is about to say, and also that it is the right time for him to give it utterance.

SUMMARY OF EVENTS.

The Great Rebellion.—It is still difficult to ascertain what forces the Southern Confederacy have actually in the field, as well as their condition in other respects. Some reports represent that there are only about 30,000 troops distributed over the whole of Virginia, while others increase the number to 50,000 or 60,000. They were constantly arriving from the more southern States, at the rate of about 4000 per week. It is confidently asserted that there is no want of provisions or munitions of war anywhere in the seceded States. Several privateers which were fitted out in New Orleans, are said to be cruising in the Gulf. They have already made some valuable captures of Northern ships. The British government has made a qualified recognition of the validity of the letters of marque issued by the authority of the Confederacy, hence the maritime feature of the contest will probably be more serious than was at first anticipated. The New York Tribune expresses the opinion that the struggle on the part of the South will be desperate, having no parallel in any war on the American continent, during this century. President Davis, in accordance with the recommendation of the Congress, has appointed the 13th of Sixth month as a day of fasting and prayer throughout the Confederate States.

Virginia.—On the 25th ult., early in the morning, the city of Alexandria was occupied by several thousand federal troops from Washington. They met with no resistance, and the city was taken without bloodshed. Col. Ellsworth, of New York, was soon after shot dead by a man, from whose house he had just removed a secession flag. A company of thirty-five horsemen were taken prisoners; the other Virginia soldiers made good their escape. Martial law has been proclaimed, but the citizens are assured that they will be protected in their persons and property, including slaves. Gen. Sanford, in command of the department of Fairfax, issued a proclamation to the inhabitants of the county, informing them that all of its inhabitants may remain in their homes, and continue their usual pacific occupations in peace and confidence. Strong and extensive intrenchments have been made by the U. S. troops on the Arlington heights opposite Washington; they have also destroyed the bridges on the road, from Alexandria to Leesburg. Up to the 25th, about 6000 U. S. soldiers had arrived in the neighbourhood of fortress Monroe. The town of Hampton, near the mouth of James river,

was occupied by them. At the election on the 23d inst., a number of the western counties of this State gave heavy majorities against secession. The Richmond Examiner says, that President Jefferson Davis, who was at Pensacola, would come to Richmond, as soon as his business at Pensacola was concluded; that Gen. Beauregard had been ordered to the command at Norfolk, and Gen. Johnston to the command of the forces at Harper's Ferry.

Kentucky.—The recent intelligence from this State appears to indicate that it will not be drawn into the whirlpool of secession. The Senate, before adjourning, passed resolutions declaring that Kentucky will not sever her connection with the national government, nor take up arms for either belligerent party, but will arm herself for the preservation of peace within her borders, and will tender her services as a mediator to effect a just and honourable peace. An act was passed by the legislature, amending the militia law, and requiring the State guard to take an oath to support the Constitution of the United States, as well as that of Kentucky.

Missouri.—In this State, also, the secession movement has been checked, at least for the present. General Harney, commander of the United States troops, and General Price, of the Missouri militia, have come to a mutual understanding and amicable agreement, by which the latter pledges the loyalty of Missouri to the general government, and both resolve to maintain peace, and enforce order in common. In accordance with this treaty, the Missouri State troops at Jefferson city, 4000 in number, have been disbanded by order of Gen. Price.

Maryland.—All appearance of opposition to the government has disappeared. U. S. troops pass over the State freely, without molestation by all the usual routes. A quantity of muskets, pikes, powder, ball, &c., which had been collected by the secessionists of Baltimore, has been seized by the U. S. military, and conveyed to fort M'Henry. They were secreted in the northern part of the city, and were sufficient in quantity to load thirty-six wagons.

Fort Pickens.—Lieutenant Slemmer and the original garrison have been released and conveyed to New York. They were worn out with the long labour and suspense endured previous to their reinforcement. The fort has been so strengthened that the secession army is deterred from attempting its capture. Gen. Bragg had about 7000 men under command, and was engaged in the construction of additional batteries. Many of his men had become tired of the long inaction, and were returning to their homes. The harbour of Pensacola is strictly blockaded.

The Southern Mails.—The U. S. Postmaster General has issued an order discontinuing the transmission of the U. S. mails in Virginia, and other seceded States, and annulling all contracts for the same. Western Virginia is excepted from the operation of the order, and also Tennessee, as that State has not yet formally seceded. This course of the Postmaster General is under the act passed at the last session of Congress.

United States Loans.—The bids for the \$8,994,000 government loan were opened on the 25th, at Washington. The bids ranged from 84 to 89, the principal amounts being offered at 85 and 86. Those at 85 and upwards were accepted, and the remainder was awarded to the bidders for treasury notes at or above par.

The Telegraph.—The U. S. Marshals in Philadelphia, New York and other Northern cities, have taken possession of all the telegraphic messages sent from the offices in those cities since the 18th of First month last. This was done by order of the U. S. government, to discover what treasonable communications had been sent South.

The Blockade.—A number of vessels have been captured by the Atlantic blockading squadron; among them are several British ships laden with tobacco, which were captured, when endeavouring to elude the cruisers. Prize Commissioners have been appointed to investigate each case, and determine it upon its merits. Some of the prizes have been sent into New York, and others to Philadelphia.

North Carolina.—The convention passed an ordinance of secession on the 22d, by an unanimous vote.

Steamship Great Eastern.—This "monster of the seas" sailed on her voyage from New York to Liverpool, on the 25th, with passengers and a cargo of broadstuffs, provisions, &c.

Mormon Immigration.—An emigrant ship arrived at New York last week, with 618 Mormons from Scotland and the north of England. They reported that there were about 2000 more of their people yet to come from the districts mentioned.

Philadelphia.—Mortality last week, 247; of scarlet fever, 35; small-pox, 13; diphtheria, 8.

FOREIGN.—Liverpool dates to the 15th ult. The British government had issued a proclamation, warning its

subjects against engaging in the American war. The proclamation declares the intention of the government to maintain a strict and impartial neutrality between the United States and the Southern Confederacy. It notifies British subjects that if they enter the military service on either side, or join the ships of war or transports, or break or endeavour to break any blockade lawfully established, or carry soldiers, despatches, or any material contraband of war for either party, they will be liable to all the penalty and consequences, and will do so at their peril, and in no wise obtain protection from the government.

Lord Wodehouse stated in Parliament, that Spain, at the request of the inhabitants, had accepted the annexation of the eastern portion of St. Domingo, and given assurance that slavery would not be re-established there.

The cotton growing company of Jamaica has determined to plant several thousand acres forthwith.

It is asserted that negotiations for the withdrawal of the French troops from Rome approach a conclusion. Spain has ordered the construction of six screw frigates of the first class.

Count Teleki, it is ascertained, committed suicide, though the first impression was that he had been assassinated.

The schemes for establishing steamship lines between Liverpool and New Orleans, and Liverpool and Charleston, find but little favour in England. It is said that not a single share in either line had yet been taken.

The Manchester advices continued unfavourable, all the markets being dull. The Liverpool cotton market was 1-16d. a $\frac{1}{2}$ d. lower. The breadstuffs market was firm, with a partial advance on all qualities. The shipments of gold to the United States were quite large the export of two days amounting to £548,000 sterling. The steamship Etna, on her late voyage to New York brought nearly \$1,500,000 in gold on freight.

The Grain Market of New York.—The following were the quotations on the 27th ult. The wheat market firm, sales of 137,000 bushels, at \$1.07 a \$1.15 for Chicago spring; \$1.26 a \$1.28 for red State, and \$1.60 a \$1.75 for white Michigan; oats, 31 cts. a 33 cts. for Western and 33 cts. a 34 cts. for State; sales of 150,000 bushels corn; 44 cts. a 45 cts. for new mixed Western, and 46 cts. a 47 cts. for yellow. On the same day, the Philadelphia quotations were as follow. Prime red wheat \$1.26 a \$1.38; white, \$1.45 a \$1.60; rye, 67 cts. prime yellow corn, 58½ cts. a 60 cts.; oats, 30 cts.

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Philad., Second mo. 5th, 1861.

DIED, on the 12th of Fourth month, 1861, at his residence in Philadelphia, after a long illness, SAMUEL BETTLE, Senior, in the eighty-seventh year of his age. He had been for many years an esteemed minister of the gospel of Christ, and was regarded as one well acquainted with the discipline and usages of our religious Society.

—, at his residence in Moorestown, N. J., on the 1st of Fifth month, THOMAS COMFORT, aged fifty-two years. During the latter part of a protracted illness the Divine arm was plainly manifested in his support, and a clear evidence of his heavenly Father's love and acceptance, mercifully granted.

—, on the 21st of Fifth month, after a lingering disposition, in this city, ANN W., wife of Joshua H. Morris, and daughter of Thomas Wistar, in the thirty-eighth year of her age. Of a retiring disposition, she entertained a low opinion of herself, and expressed but little during her sickness; but, on being queried with by a beloved friend on the evening previous to her departure, whether heaven looked like home, she replied, "I trust it is my resting-place. Oh, the quietness, the quietness I feel." To the question, if her hopes were on Jesus, she replied, "nothing else, nothing else, nothing."

Nothing in my hands I bring
Simply to thy cross I cling.

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For "The Friend."

The Appalachian Mountain System.

(Continued from page 306.)

"In the Adirondaek group I have cited only the most elevated point, Mount Tahawus or Mount Aracy, which is the only one of the great peaks which I have as yet measured. I found its height 379 feet. This height differs from that of Redfield given in the geology of the State of New York, (467 feet,) and from that of Prof. T. Benedict, (341.) But it is to be remarked that the heights given by the first are all too great by reason of the defective nature of the instrument employed, as we have had occasion to convince myself; and also that Prof. Benedict, although provided with a mercurial barometer, was only able to make use of corresponding observations made at a considerable distance. From Tahawus the height of the peaks diminishes both towards the north, and towards the south, and the chains dwindle away before they reach Lake Champlain or the Mohawk river.

"In the southern part the law of gradual increase is still more regular. It can also be exhibited at the exterior base of the mountains, along the Great valley, and in the principal chains which order it. I have already said that the interior of the Atlantic plain rises gradually from 0 to 1200 feet, from New Jersey to the upper portion of the Catawba, near Morganton. The trace of the railroads gives us in the Great valley series of significant points:

the Great valley at Easton, on the Delaware, in Pennsylvania	165 ft.
" " near the Schuylkill, Penn.	250 "
" " at Harrisburg, on the Susquehanna	328 "
" " at Chambersburg, Penn.	600 "
" " near Staunton, south fork of Shenandoah, in Central Virginia	1261 "
" " at Salem, in the upper valley of the Roanoke	1914 "
" " Newbern, in the valley of New River	2065 "
" " Mt. Airy Ridge, highest point near the sources of the Holston	2595 "
" " Abingdon, in South'n Virginia	2071 "
" " Bristol, on the northern boundary of Tennessee	1678 "
" " Greenville, Tennessee	1581 "
" " Knoxville "	898 "
" " Chattanooga "	675 "

"The principal chain along the eastern border of the Great valley under the name of Blue Ridge, Iron, Smoky, and Unaka Mountains, presents in the same manner an increasing altitude."

Blue Ridge, in New Jersey, about 1000 to	1500 ft.
Peaks of Otter, in Virginia, the highest	3993 "
White Top, on the boundary of Virginia, North Carolina, and Tennessee	5530 "
Bald Mountain, west of the Black Mountains	5550 "
Smoky Dome, Clingman's Mountain, culminating point in the chain of the Smoky Mountains	6660 "
Thunderhead, in Smoky Mountains	5520 "
Great Bald, highest peak, in Smoky Mountains, near the cut of Tennessee river	4722 "
Hangover, highest peak of the Unaka Mountains, about	5600 "
Great Frog Mountain, in Tennessee, highest peak near the south end of the System	4226 "

These are of course only a very few of the peaks that have been measured in this chain, the object being merely to exhibit the gradual increase of elevation to a certain point. A large number of altitudes have been determined by Prof. Guyot, and among them we find some twenty summits of over 6000 feet elevation, between White Top, (the corner-stone of North Carolina and Tennessee,) and Mount Buckley. Three-fourths of these are between Bald Mountain and Smoky Dome. Mount Buckley is but a short distance south of Smoky Dome, and is but 61 feet lower, (height 3599 feet.)

The Blue Ridge of North Carolina is, as has already been stated, an off-shoot or branch of the main range of that name, the bifurcation being in the neighbourhood of Christiansburg, in Montgomery county, Virginia. Although an irregular and broken chain, it forms the barrier between the waters that flow directly to the Atlantic, and those that reach the ocean through the Mississippi. In Virginia, it does not appear to attain a greater elevation than 4500 feet. In North Carolina, however, the peaks are much higher, while further south, in Georgia, they gradually decrease again, as will be seen by the following:

Grandfather Mountain, at the sources of Yadkin, Watuga and New rivers, measures	5897 ft.
Grandmother Mountain, in the immediate neighbourhood of the last	5787 "
The High Pinnacle, which touches the Black Mountain	5701 "
Great Hogback, at the sources of the Tuckasegee	4792 "
White Side, near the sources of the Chatoga	4931 "
Mud Creek Bald, near the head of the Little Tennessee, Georgia	4705 "
Tray Mountain, in Georgia, at the sources of the Hiwassee river	4426 "

It appears, therefore, that this eastern branch attains its greatest elevation at a point somewhat further north (about two-thirds of a degree of latitude,) than the culminating point of the western or main range, namely at Grandfather Mountain, from which point southward the altitudes gradually fall off again. It is between these two chains that that elevated mass of mountain peaks called the Black Mountains, is situated. We have termed it a mass of peaks; it is more properly a continuous mountain ridge, consisting of some fifteen peaks with but slight depressions between them, as will be seen by the following table, which contains all

the elevations given by Guyot in the main chain of the Black mountains:

	feet.
"Potatoe Top	6393
Mt. Mitchell	6322
Mt. Gibbs	6591
Stepp's Gap, the cabin	6103
Mt. Hallback (or Sugarloaf)	6403
Black Dome (or Mitchell's high peak, or Clingmann of State map)	6707
Dome Gap	6352
Balsam Cone (Guyot of State map)	6671
Hairy Bear	6610
Bear Gap	6234
Black Brother (Sandoz of State map)	6619
Cattail Peak	6611
Rocky Trail Gap	6382
Rocky Trail Peak	6488
Cattail Gap	5720
Deer Mt., North Point	6233
Long Ridge, South Point	6208
" " Middle Point	6259
" " North Point	6248
Bowlen's Pyramid	6348 "

Five of the above altitudes are of the gaps or depressions between adjacent peaks; and two of these gaps, it will be observed, are higher than the summit of Mount Washington.* This ridge, from Potatoe Top at the south end to the summit of Bowlen's Pyramid near the north end, is about eight miles and a half in length; it is slightly curved near the southern end. About a mile beyond Bowlen's Pyramid is Grassy knob, the north end of the ridge, the altitude of which is not stated by Guyot. This Black Mountain chain branches off from the Blue Ridge at High Pinnacle in the latter. The connection between Potatoe Top and High Pinnacle forms Toe River Gap, the altitude of which at the lowest point is 5188 feet.

We return now to the remarks of Prof. Guyot, respecting the general configuration of the system. He says:

"The law of general increase of altitude towards the south-west in all parts of the southern section of the Appalachian system, is thus fully established; but it is to be remarked that the different elements of which it is composed, do not arrive to their maximum of altitude in the same locality nor in the same latitude. The bottom of the Great valley reaches its greatest elevation near the sources of the Holston, at about 37° N. lat. The mass elevation, or terre-plein, culminates in the

* In compiling the introductory remarks to this article, some of the gaps whose altitudes are given in Guyot's tables, were inadvertently reckoned as peaks; and inasmuch as between the compiler and the printer, several errors occurred in that paragraph, we will here give the passage in its corrected form, as follows:

Here, within a territory of one hundred and twenty miles in length, from north-east to south-west, and some forty miles in breadth,—extending from the extreme sources of the New River to the passage of the Tennessee through the Smoky Mountains and Blue Ridge,—there are, according to the table of altitudes published by Prof. Guyot, no fewer than twenty-six peaks more elevated than Mount Washington, and some thirty-two other peaks or ridges that overtop Mount Adams, the second in altitude of the White Mountain group. Of the twenty-six peaks higher than Mount Washington, eleven are arranged nearly in a straight line of about nine miles in length, forming the main chain of the Black mountains.

vicinity of Grandfather and Big Yellow mountains. The isolated groups and intermediate chains, culminate in the Black mountains, a little south of 36° N. lat., although, in this region, the principal chains on the two sides do nowhere rise to 6000 feet, while these last, the Blue Ridge and the Smoky Mountains, reach their greatest mean and absolute height at the north of 35° N. lat., between the valleys of the French Broad and Little Tennessee, in the northern part of Haywood and Jackson counties. Although the high peaks of the Smoky Mountains are some fifty feet lower than the isolated and almost exceptional group of the Black Mountains, yet, by their number, their magnitude, the continuity and general elevation of the chains, and of the base upon which they repose, they are like a massive and high citadel which is really the culminating region of all the Appalachian system."

(To be continued.)

For "The Friend."

Musings and Memories.

OUR OWN FAULTS SEEN IN OTHERS OFTEN OFFENSIVE TO US.

I have been led into a train of reflection, which has resulted in the above motto, by some of the prattlings of a little child not yet two years of age. The child scarcely ever sees any kind act done for another, but if the one receiving the favour does not immediately acknowledge it, she will remind them of what she considers as their duty, by looking up at them, and saying "blige." It has been so with her for a number of months past, during which time she has been a faithful monitress to others, yet has not always remembered to practise in her own case, what she seems determined none other in her company should neglect.

How few of us who are happily in the daily experience of kindnesses from the members of our families at home, and from our friends and others abroad, always remember to say "blige" for these acts of love, which cheer our way. Sometimes it is to be feared, we even forget to feel the emotion, to which that short word in our baby's view, is the proper utterance. If it be so with respect to the actions which make the comforts of the home circle, and give light and warmth to the affectionate intercourse of friendship, we may be certain that a still greater neglect will be found, in respect to a grateful acknowledgment of the manifold mercies and blessings showered down upon us from our heavenly Father. Christians, consider this matter seriously! I ask not that you should recapitulate every mercy received, and labour to return thanks for each of them; such an endeavour would soon lead to a daily round of words in which there would be a danger of settling into an unfelt formality. But is your heart open to feel that the Lord's mercy is being extended to you every moment, and is there dwelling in you a thankful feeling, which is as unceasing incense of praise, ascending to Him, the great fountain of mercy and love.

From such reflections my mind passed to considerations, awakened by the fact that the little child forgets at times to say "blige" on her own account, for kindnesses shown her. I have seen many instances in my time, of individuals who were very severe on others, for faults which were characteristic ones in themselves; noted fault-finders seriously admonishing others for unchristianly judging; proud ones, reproving the want of humility. Ah! within the last forty years, how often have we witnessed love and meekness publicly advocated, in a spirit of censorious condemnation. It is well for us all to ponder the important question, "does my practice keep pace with my profession?" "Am I

a living witness of the efficacy of the Truth I uphold in words?"

IN ALL THINGS INSTRUCTED.

Our blessed Saviour draws the attention of his disciples to the living flowers around them, and argues from the beauty with which God had adorned them, that he would much more care for his rational, intelligent creation. Flowers are sweet proofs of God's goodness and wisdom, given by him to beautify this earth for his children. The Lord Jesus drew lessons from living flowers, when personally on earth, and since then his Holy Spirit has preached saving lessons from dead ones. Samuel Bradburn, a remarkably useful, religious Englishman of the last century, dates his first soul-awakening visitation of Divine grace from his musing on some decayed flowers. As he gazed thoughtfully upon them, he felt his mind stilled into a seriousness, which, through the retaining help of the Holy Spirit, was not momentary, but of a lifelong endurance.

Flowers are pleasant objects to draw religious instruction from, whilst living, or when their fallen leaves give forth "a sweet, decaying smell." But objects of far less beauty have given occasion for the Holy Spirit, to operate savingly upon the hearts of the children of men. Edward Andrews, when a wild and wicked youth, was awakened to a serious consideration, which, through the Lord's mercy, proved enduring and soul-saving, by finding a human bone. He thought it would be right for him to bury it, and after a time giving up to this impression of duty, his heart thence became more and more open to receive the instruction of the Spirit, so that he grew in grace, and before long was an able and fervent minister of the gospel of Christ.

Explosion of Kerosene Oil.

Serious objections to the use of Kerosene Oils have lately arisen, on account of their explosive qualities. Many cases of explosion have occurred of late, and they are the more surprising as these oils have been in use for some years with perfect safety to the consumers; and the use of these was rapidly increasing, on account of their economy and safety, and the intrinsic excellence of the light. And inasmuch as these oils have been in use for some years, without any instances of danger, or any fear of it on the part of the consumer, it is important to ascertain the cause of this new difficulty and danger attending their use. Some suppose it to be owing to the admixture of other and dangerous materials, to adulterate and cheapen the cost of these oils; but if so, then accidents ought to have occurred before, say in 1859, when the oils were scarce, and worth from \$1 25 to \$1 50 per gallon, while now they are worth but 65 to 80 cents. Some suppose it is owing to an admixture of fluid, or alcohol, with the pure oil; but these will not mix or incorporate themselves with the oil; others imagine that camphine is used for a similar purpose; but the camphine would be easily detected by the odor, and as but a very small quantity can be incorporated with the oil, it would not become explosive. And as no one wishes to introduce an agent into his family that will burn up, maim, or disfigure his wife or children, it is well for the public to be placed on their guard against such misfortunes, and to know the true reasons of these explosions which have been so numerous of late, by which some precious lives have been lost; and as these oils evidently will not go out of favor, from their economy and brilliancy of light, it is right to instruct the public into some safe and simple way of choosing a safe oil for their household use. The

danger in the use of these oils does not arise from their adulteration, but from their light gravity brought about in their manufacture, by the public demand for a white or colourless oil.

On their first introduction to the public, in 1857 by the Kerosene and Carbon Oil Co's, these oils were either of an amber or dark lemon colour, and in consequence of the process of refining and purifying not being thoroughly understood, they were liable to change their colour to a darker hue, from the presence of acid; and also from the same cause to lose their illuminating properties to some extent and to develop an unpleasant odor. As the refiners learned the nature and management of the oils better, they produced a superior and lighter coloured oil, which being of a better quality, the public got to judging quality by colour (erroneously), and from these facts, resulted the demand for a white oil, and with its production the oils necessarily became dangerous, and accidents and explosions were of frequent occurrence. The principal cause, then, of the manufacture of explosive oils, is the ready sale found for a white or colourless oil and the oil refiners, ever ready to make that which sells best and for the highest price, have—with a few praiseworthy exceptions—been making a white oil, necessarily of an exceeding light gravity, very volatile in its nature, and consequently in a very high degree dangerous to the consumer. The white oils are the first products from the stills, coming over at a moderate degree of heat, but extremely inflammable.

After the white flow, succeeds a lemon-coloured oil, of a heavier body which, if properly mixed, as it should be, with the white portion, makes a safe oil to consume, but of a light lemon colour; this colour, unfortunately, does not coincide with the public taste; and, although much more durable and economical for the consumer, and more cheaply produced by the refiner, does not meet with ready sale, because the great demand is for white oil hence the coloured and heavier portion of the distillation, at least one half of the product, is submitted to chemical treatment, to deprive it of colour, and is then re-distilled—the white portion separated as before, and so on—the result being generally a highly inflammable product, colourless and exceedingly dangerous to consumers. But the "lady of the house" loves to see it in her glass lamp, although she exposes her family to death by its use, and also finds it consumes away much faster than the lemon-coloured oils. The writer has been informed by — Young, of Scotland, (a man of more experience than any other living,) the originator and patentee of coal oil making in Great Britain, where the oils have been in use seventy years longer than here, that the use of white oil has been discarded by the public, from such use having been attended with great and constant recurring danger to the consumer from explosions and he predicted the same results would follow in this country!

Now, the housekeeper asks, what shall I do to guard my family from this danger? One very important protection will be, to use no more white oils; and another, and most effectual one will be, as follows: pour a small quantity, say a teaspoonful of oil, into a shallow vessel—like a saucer—light a match, and slowly bring it in contact with the oil; if the oil ignites almost or quite as soon as touched by the flame do not use it—it is dangerous to do so. If, on the other hand, you drop the burning match into the oil and it lies there and burns there until the oil becomes heated before it ignites it is safe to use, whether white or lemon colour. All white oils may not be explosive, but should be tested in this way, and, as a general thing, the

marker the colour the more safe from explosion. But the above test will infallibly prove whether oil is safe to use, let the colour be what it may; but the greatest danger and the least economy attends the use of white oil.—*Ledger.*

For "The Friend."

Died on the 12th of Fourth month, 1861, in the eighty-seventh year of his age, SAMUEL BETTLE; beloved member and minister of the Monthly Meeting of Friends of Philadelphia.

Having howed in early life to the convicting and converting power of the Holy Spirit, he experienced the great work of regeneration to be begun and carried forward in his soul, by His transforming power; gradually preparing him to renounce dependence on his own talents and acquirements, and to wait to receive that ability from on high, which only can qualify for usefulness in the church of Christ. Submitting to the humbling baptisms of the Holy Ghost and fire, by which the heart is prepared to receive the Lord's gifts, and to occupy them to his honour; he was made an instrument of good to others; and became an eminent minister of the gospel, in which service he laboured diligently. Being gifted with clear perception and sound judgment, a mind remarkably well disciplined and balanced, and his natural endowments sanctified by Divine grace; he was peculiarly fitted for service in the Society of Friends, to the welfare and interests of which he devoted himself with cheerfulness and fidelity during a long course of years. Self-possessed and calm amid surrounding excitement, with great aptitude for discerning and embracing the proper moment for efficient action, he was, more than most, qualified to guide through critical emergencies, and through Divine assistance was often made peculiarly helpful in such trying seasons.

In the use of the outward substance entrusted to him, he exercised true christian benevolence; dispensing his means with a liberal hand for the comfort and assistance of others; and often, so privately, that none but himself and the recipient knew of the circumstance; and in various ways he devoted a large portion of his means to promote the good of his fellow-creatures.

For more than half a century, he filled with propriety various responsible and important stations in the society of which he was a consistent and highly valued member; yet, as he approached the close of life, with great humility, and under the christian feeling that he was but an unprofitable servant, he remarked that he had no works of his own to trust to—nothing to rely upon but the boundless mercy of God in and through Jesus Christ, his Redeemer and Saviour, whose precious blood cleanses from all sin; and that his only hope of salvation rested on him. During a peculiarly painful and trying illness of more than two years' continuance, that blessed religion, in which he had long endeavoured to live, sustained his mind in patience and composure, trusting in the Lord; and, though not addicted to speaking readily on so solemn a subject, there were times when he expressed the humble assurance he felt that death would have no sting, nor the grave any victory, appearing to be borne above all visible things, by a hope in Christ, full of immortality and of eternal life. Love divine seemed to be the clothing of his redeemed Spirit, flowing primarily to his heavenly Father, and embracing, in its expansive influence, every rational soul, desiring the everlasting welfare of all. As the ravages of the afflicting malady gradually wasted his physical energies, he calmly descended to the borders of the grave with holy resignation; and that gracious and merciful Being,

in whose sight the death of his saints is precious, gathered him "as a shock of corn cometh in his season," we reverently believe, to join the just of all generations in singing the praises of redeeming love.

To the top of Teneriffe.

It was now five o'clock, and as we were already in the shade, the air began to feel piercingly keen. Pausing before we began the ascent to our proposed resting-place for the night, we cast our eyes round the vast panorama, bounded by distant rocks of most fantastic shapes and of different colours, and over the tops of those to the southward of us we plainly discerned the summits of the island of Grand Canary imbedded in white fleecy clouds.

And now we breasted our jaded heasts against the steep side of the Peak, ascending by a kind of sandy pathway, open on the left hand to a course of old lava some depth below, black and rugged to the last degree. The nature of the road, and its great acclivity, necessitated our making very short traverses, zig-zagging upwards for about half an hour, when to our great content we reached a small piece of level surface projecting from the side of the Peak, with a few tall and unshapely black rocks standing upon it; and this was the Estancia de los Ingleses, or Englishmen's resting place; where, at an elevation of 9933 feet, we were to bivouac for the night. Gladly did we all dismount and stretch our limbs on the earth, admiring the novelty and majesty of the scene beneath us, where the plain we had toiled across was overshadowed by our gigantic neighbour, while the encircling mountains and more distant elevations yet glowed under the departing sunbeams, as did also the summits of Grand Canary, resting upon a bed of clouds heaped side by side like flocks of wool of the purest whiteness, shutting out the view of the sea.

Our muleteers, after unloading and securing their heasts, had dispersed in search of fuel; and when they returned with a sufficiency of retama to keep up fires, night had closed in, and the full moon was high above the horizon before all the arrangements of our encampment were made. Ere these, however, were completed, one of our party was taken extremely unwell with faintness, shivering fits, and violent pains in his head; we soon covered him with blankets and cloaks, and raised a blazing fire, by the warmth of all which, and the administration of a little spirits, he was partially relieved.

For a long time we reclined in the moonshine, gazing with delight on the prospect, and chatting over the incidents of the day; but the hour for thinking of our supper came round. Our two watch-fires were blazing in rear of the upright rocks, and a rude wall of stones, piled one on another by the arriaros, confined their heats to a space separated from our supper room and dormitory.

But it was now getting late, and we all huddled ourselves together on the ground, muffled in our cloaks and blankets, for the cold was very searching, to prepare for the toil of the ensuing morning. A short time, however, after getting asleep, my right-hand companion roused us all with his complaints of extreme cold, pains, and sickness of stomach. We stretched him near one of the watch-fires and gave him some warm brandy and water, but had scarcely recomposed ourselves to rest when my left-hand bed-mate was attacked in a similar manner, and required the same treatment as the first. They both suffered violently from the inconvenience that usually attends landmen in a gale at sea; and this is common to many travellers on the Peak, some of whom attribute it to sulphurous exhalations in the atmosphere; but I conjecture that it must rather be caused by the rarity of the

air. At all events, there was no odor of brimstone perceptible to us. Out of our party of five, my American friend and I were now the only ones who experienced no other cause of complaint than that arising from the hardness and inequalities of our couch, and, with the exception of some of the mules breaking loose and getting into our camp, he and I slept uninterruptedly till about two in the morning, when we were called up to recommence our journey.

The moon was now to the westward of us, and the air most bitterly cold and light, Fahrenheit's thermometer standing at 41 degrees. Our guides informing us that we could ride yet a little further up, and our three sick men being now sufficiently recovered, we were all, shortly after, again in the saddle, having previously filled the "alforjas" that one of them carried, with provisions and a couple of bottles of brandy. The other carried a staff, with a flag attached to it, that we had prepared in Port Orotava, and I took care to strap on my own shoulders my little valise full of cotton, while one of the muleteers volunteered to accompany us to the summit with the box for specimens.

On leaving the Estancia, we commenced ascending a narrow and very steep pathway on light pumice-stone and ashes, and before long lost the benefit of the moonlight, which was intercepted by the vast mountain before us, the acclivity of which was here very great, and the turns in the pathway extremely short. Our beasts frequently slipped backwards two or three yards at a time, and, at one particularly awkward angle, the mule of our American friend lost its hinder foot-hold, just where the road bordered on a deep chasm in the bed of lava, with a degree of peril to his life that we only became aware of when we repassed the spot on our descent by daylight. Without further accident, however, in about three-quarters of an hour, of this unpleasant mode of travelling, we reached "Alta Vista," nearly seven hundred feet higher than the Estancia, and from henceforward had to trust to our own legs alone for the completion of the ascent.

At this point the stream of lava rocks, that I have mentioned as descending all down to near the Cañadas, is joined to its source, if I may so term it, for here we had nothing in view but a vast chaos of black masses of every shape, and mostly from three to five feet across, jumbled in the most wonderful manner, one over another, without the least particle of earth or sand being perceptible even in the cavities where their angles, touching or resting upon each other, leave fissures of a kind to make one tremble at the thought of one's leg accidentally slipping into any of them. This is the "Mal Pais," or bad country, as it is appropriately named, and over this we had to climb and clamber, rather than walk, having often to assist our progress with our hands, and following closely on the track of our guides, who steered their course by nothing but small stones that had previously been placed on larger rocks here and there, to serve as landmarks.

A strong wind was blowing with icy coldness, and most of us felt a greater or less difficulty of breathing; but one, in particular, could not take above eight or ten steps without stopping to rest, obliging us to wait for him, and consequently rendering our progress very slow. At last, however, we issued upon a small plain of powdered pumice and ashes, strewn with large stones and pieces of lava. This was "La Rambleta," the elevation of which is 11,680 feet; and here we stopped to rest, sheltering ourselves as best we might from the wind, that blew extremely hard, and was quite benumbing in its coldness.

A short time before reaching this spot, we had perceived the sky to the eastward assume a pearly tint, speedily followed with brilliant streaks of orange and pale red colour, that progressively deepened in tone. Now, at about five o'clock, the sun burst in all its golden refulgence over the horizon, which was hard to distinguish at that moment from the mist that mantled upon the sea. From moment to moment the sugar loaf of the Peak, at the foot of which we now stood, went on glowing more and more under the first rays, while, looking downwards from our perch, we saw the whole remainder of the island yet wrapped in the gloom of night; and it was a very long time before the valleys and glens, according to their greater or less profundity, were illuminated by the coming day. Baron Humboldt states the anticipation of sunrise to be 12' 55" between the time of its being visible on the Peak and on the plain, and is the greatest elevation of any mountain has been known to produce.

Here, then, we stood, as I have said, on the little plain out of which the sugar loaf, or final cone of the Peak, rears itself. One effort more—its height is but 512 feet from our present position—and we shall stand upon the summit, and crown our expedition with success. Alack! it is a hard pull upwards for men wearied with their travel over the Mal Pais, and not a little out of wind. But up we go, on the only practicable side of it, (which is the south-east one,) following our guide in Indian file, though with less success than he; for, not so accustomed to the treacherous looseness of the soil on this steep ascent, we often slipped a couple of steps or more backward, though occasionally meeting a firmer stepping-place on some protruding piece of old lava. As we slowly worked upwards, we noticed several jets of steam and vapour issuing from amongst the stones and sand, and called by the guides "the Peak's nostrils," and hereabouts, certainly perceived a smell of sulphur.

After a number of short haltings to take breath, we at last attained the summit, which we found surrounded with a natural wall of large rocks, thrown promiscuously over each other, but having a small breach in the side we had ascended by. Here the wind howled about us, and the cold was not yet mitigated by the slanting sunbeams. Both the guides advised us not to enter the crater, or, in other words, not to cross the ridge of rocks so as to come upon the centre of the summit, as, they said, when the wind blows with so much violence as it then did, it forms eddies in the hollow, which, if indeed not dangerous, are at least alarming and uncomfortable. They themselves lay down on the lee side of the rocks, wrapped in their blankets, and we stretched ourselves beside them long enough to contemplate all the features of the wondrous view below us, for the day had become delightfully clear and bright. Almost due south of us, Grand Canary still overtopped a bank of clouds, with a small blue circle of the sea visible round its entire outline; more to the eastward, and at a greater distance, we perceive Fuerteventura, like a dark streak on the ocean, which was there quite free of even a haze, and could plainly make out the risings and higher parts from the remainder of the land; while yet beyond that, and less distinct, we discerned Lanzarote. As to our own island, the greater portion of it was, when we ascended, hid by clouds; but as the morning advanced, they began to dissolve, and we discovered the Villa, with Port Orotava below it, apparently almost under our feet. Further off, we could only trace the boundaries of the island by the fringe of white sea-foam all round it.

After well scrutinizing all these objects, three of us left our guides and two remaining companions, (who were knocked up,) and moved round to the north side of the cone, from whence we saw Palma separated from us by what looked like a mere streamlet. Gomera seemed so near that we might almost have thought it touched this island; and a little further beyond lay Hierro—all very distinct and clear. The town of Garachico, and that of Ycod, with its forests of pine trees, seemed directly beneath us; and as the sun went on ascending, every point of view became more minutely distinguishable. We next scaled the rocks on the north-east side, which are the highest of the ridge, and consequently stood upon the most elevated spot on the Peak.

This mountain has been seen from a ship's deck at 115 miles distance, and Humboldt says it is visible from the south cape of Lanzarote at 153; but supposing we take the medium of 135 miles as the distance at which, in clear weather, the horizon can be made out from the summit of the Peak, then, by walking round it, the eye can take in the astonishing circle of nearly 800 miles of ocean—an extent quite unrivalled by any other known mountain.

Our first employment here was to plant the pole and flag we had brought, to announce to our friends in Port Orotava the completion of our journey; a job that cost us infinite trouble, and not entirely devoid of risk; for the stones were all moveable and insecure, notwithstanding their weight (which, of many of them, cannot be less than eight or ten cwt.) The outer face of the cone is on this side nearly perpendicular, while, on the inner, the stones are high enough above the crater, or caldron, to make the possibility of a fall on either side a rather unpleasant idea. Add to this the violence of the wind, which in one or two gusts I really thought would have carried us bodily away, and the force with which it flapped the flag about while we were securing the staff, which, though formed of two stout chestnut poles, nailed and lashed together, was springing nearly to the earth and up again, during these squalls.—"Sixteen Years of an Artist's Life in Morocco, Spain, and the Canary Islands."

The great work of the Ministry.—This is the great fundamental, that God is light, and in him is no darkness at all, 1 John i. 5, and the great work of the ministry is to show men where this light is, and to turn men from the darkness, wherein is the power of Satan, unto this light, and wherein is the power of God, Acts xxvi. 18. And he that comes into this light, and into this power, is owned in the light and in the power, wherein is the life of all the saints, and the true fellowship both with the Father and the Son, and one with another, John i. 3, 7. And the true trial of spirits is not by an assent to doctrines (which the hypocrite may assent to on the one hand, and the true believer may startle at on the other hand;) but by feeling of them in the inward virtue of the light, in the spirit and in the power. This was the apostle's way of trial, 1 Cor. iv. 19, 20. I will know not the speech of them which are puffed up, but the power; for the kingdom of God is not in word, but in power. A man may speak high words concerning the kingdom, and get all the doctrines about it, and yet be a stranger to it, and quite ignorant of the power; and another may want divers doctrines concerning it (perhaps some of those which men call fundamentals,) and yet be a citizen of it, and in the power.—*Isaac Pennington.*

The more we fear God, the less we shall fear man.

For "The Friend."

THE WIDOW'S MEAL AND OIL.

1 KINGS, CH. XVII.

A handful of meal and scant oil in a cruse,
With the blessing of God, did sufficient produce,
For the wants of the prophet, the widow and son,
Till the days of sore famine their period had run.

We need in our famine of spirit and power,
Such barrel and cruse even down to this hour;
To yield us, from day unto day, a supply,
Lest we eat our last portion in secret, and die!

Oh, fountain of blessing! dispense to my heart,
The gifts of thy spirit true food to impart!
Then, though small be my portion, if given by thee,
Through the days of earth's famine, sufficient 'twill be.

Though hungry and needy, I toil here below,
Unbounded thy treasure, dear Saviour, I know!
And the future, with plants of abundance is sown,
For I serve a rich master, who loveth his own.

I feel, whilst thanksgivings and praises, arise,
Thy treasure-house open with needful supplies,
To strengthen and cheer till earth's famine is o'er,
And we enter thy gates, where they hunger no more.

Selected.

"ETERNAL BEAM OF LIGHT DIVINE."

Eternal beam of Light divine,
Fountain of unexhausted love,
In whom the Father's glories shine
Through earth beneath, and heaven above!

Jesus, the weary wanderer's rest,
Give me Thy easy yoke to bear;
With steadfast patience arm my breast,
With spotless love and lowly fear.

Thankful I take the cup from Thee,
Prepared and mingled by Thy skill—
Though bitter to the taste it be,
Powerful the wounded soul to heal.

Be thou, O Rock of ages, nigh!
So shall each murmuring thought be gone!
And grief, and fear, and care shall fly
As clouds before the mid-day sun.

Speak to my warring passions,—Peace!
Say to my trembling heart,—Be still!
Thy power my strength and fortress is,
For all things serve Thy sovereign will.

O Death! where is thy sting? Where now
Thy boasted victory, O Grave?
Who shall contend with God? or who
Can hurt whom God delights to save?

Charles Wesley.

Tea-growing in Brazil.—Between Santos and San Paulo, near San Bernardo, in Brazil, are large and productive tea plantations. Tea is raised from the seed, which, being preserved in brown sugar, can be transported to any portion of the country. These little teaballs are planted in beds, and then, in the manner of cabbage plants, are transported to the field and placed five feet apart. The shrubs are kept very clean by the hoe, or by the plough, which, though a recent introduction, has on some plantations been eminently successful for this purpose. The shrubs are never allowed to attain a height of more than four feet; and the leaves are considered ready for picking the third year after planting. The culture, the gathering, and the preparation of tea, are not difficult, and children are profitably and efficiently employed in the various modes of arranging it for market. The apparatus used is very simple; consisting of—1, baskets, in which the leaves are deposited when collected; 2, carved framework, on which they are rolled one by one; 3, open ovens, or large metallic pans in which the tea is dried by means of a fire beneath. Women and children gather the leaves and carry them to the ovens, where slave men are engaged in keeping up the fire, stirring, squeezing, and rolling the tea which operations are all that it requires.

before packing it in boxes for home sale or for exportation to the neighbouring provinces. The tea plant is a hardy shrub, and can be cultivated in almost any portion of Brazil, though it is perhaps better adapted to the South, where frosts prevail, and which it resists. If left to itself in the tropics, it will soon run up to a tree. There are not many varieties of the plant, as is often supposed; black and green teas being merely the leaves of the same tree obtained at different seasons of the year. The flavour is sometimes varied, as that of wines from the same species of grape grown on different soils.—*Kidder and Fletcher's "Brazil and the Brazilians."*

John Barclay.

Selected.

"When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, the Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad. Turn again our captivity, O Lord! as the streams in the south. They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Oh! the precious applicableness to my present condition, which my soul perceives, and warmly feels in the above written Psalm. I seem as though I dare not omit testifying of the abundant riches of his mercies and of his grace, which the Lord hath profusely shed upon me to the joy of my heart, to the very lighting up of my countenance. Weeping may endure in the night season, but joy cometh in the morning, when the Sun of righteousness ariseth with healing in his wings, and gladdens the face of all things, making the whole heritage of God shout for joy. My soul did, during the several opportunities which were permitted us through this Quarterly Meeting, earnestly crave and wrestle for a blessing, even for the slightest token of the Lord's compassionate regard; and oh! how sweetly he has condescended to answer my petitions, my cries, my longings for a little of the living bread,—that precious power and presence, which is only of and from him, and is in his wisdom allotted or withheld.

Much instruction and comfort were also verbally conveyed at this time; and I was rejoiced to see some young persons, who appeared to have the cause of Truth and righteousness at heart, as well as their own individual advancement and preservation in the strait and narrow way in which they have happily set their feet. Yet, alas! what a number of this class seem to be ready to leave us! I believe with some confidence, that but few of those who do leave our religious Society, truly thrive in a spiritual sense: not that I confine true religion to our own profession by any means; but that I believe that there is that grace and truth to be met with, in a diligent and patient waiting for the teachings of the heavenly Guide, which they who leave us are in great measure unacquainted with, or do not much regard or value. This I have found to be the case, even with some of the few who profess to leave us on conscientious grounds. But oh! if all left us only for something, which, after solemn inquiry, they believed to be nearer the Truth, how few should we have to lament the loss of. I was very earnestly desirous for our dear young Friends, during our sitting together in the Youth's Meeting, (appointed at the request of Mary Dudley,) as well as during the first sitting for worship that they might come up, in the strength and power of the living principle of grace and

truth, to the help of the great cause; that they might in some measure make up for the mournful deficiency of standard-bearers apparent among our sex; even by such a steady, firm, consistent life and conversation,—by such an abiding in the blessed life and power and strength of the gospel, as is now too rarely to be discovered amongst us.

Tenth month, 1817.

Black at the Heart.—A large oak-tree was recently felled on my place, near the centre of which was found a small nail, surrounded by twenty-nine cortical circles, the growth of as many years. The sap, in its annual ascents and descents, had carried with it the oxide from the metal, until a space of some three or four feet in length, and four or five inches in diameter, was completely blackened.

It was, I thought, a striking illustration of the effects of sin cherished in the heart. There may be no outward token of the corrupting influence within; the outside may be as fair, the reputation as spotless, as the heart is black. "Is it not a little one?" the man may say, when he first begins to love the forbidden thing, and then before he is aware, it has become a power in him, poisoning the stream of his life, and spreading desolation in his heart. To the world, indeed, there may appear to be growth, but the world only sees the bark. There are concealed doors in the chambers of his soul, of the existence of which none but God and himself know, and which many times, perhaps in the agony of remorse, open and disclose to him the dire consequences of that single cherished sin. Perhaps he may have become so accustomed to deluding others, as insensibly to delude himself—to look with complacency on the sepulchre beplastered with good works, forgetting that within it is "full of dead men's bones and of all uncleanness." When he is cut off from the world, there may be no indication of the blackness and hollowness of the heart; he may go down to his grave attended by all the trappings of a death of respectability; obituaries may laud and magnify his good works; the funeral sermon may hold him up as a bright example of a consistent walk with God; pious friends may dry their tears in hope of a glorious resurrection. But there is a time when he who "had a name to live and was dead" shall be exposed, when the secrets of all hearts shall be revealed, and man shall stand naked and open before the eyes of him with whom he has to do. "For God will bring every work into judgment, with every SECRET THING."—*The Episcopal Recorder.*

Stearic Candles.—One of the most remarkable establishments in England, or indeed in any country, is that where the improved description of stearic candles are now manufactured. An immense room is fitted up, throughout its entire extent, with parallel benches, running from one end of the apartment to the other. In these benches, ranged close together in a perpendicular direction, are the candle moulds; which, viewed from above, their open mouths present the appearance of a vast honeycomb, commensurate with the size of the room, itself. Along the top of each bench, one hundred and four feet in length, there runs a railway, and, working on this railway, is what may be termed a candle locomotive—a large car, running on wheels, containing hot candle material. The wicks having been adjusted truly in the long axis of the moulds, the locomotive advances, and deposits in each line of moulds exactly material enough to fill them, proceeding regularly from one end of the bench to the other. After a sufficient time has elapsed to allow them to cool, preparations are made to with-

draw them from their moulds. This is done in a very ingenious manner. In an apartment close at hand, an iron boiler of great thickness is fitted with highly compressed air, by means of a pump worked by a steam engine; pipes from this powerful motive communicate with every distinct candle mould, and convey to it a pressure of air equal to forty-five pounds to the square inch, about the surface of the diameter of a candle. Those candle moulds and the air pump constitute an immense air gun, containing thousands of barrels, each barrel loaded with a candle. The turning of a cock, by boys in attendance, lets off these guns and ejects the candles with a slight hissing noise.

Concerning Faith.—The true christian faith, by means of which the Lord's children are enabled to lay hold of his great salvation, is thus briefly and forcibly described by Edward Burrough.

"Faith is the gift of God, and by it Christ is received and enjoyed. It is the substance of things hoped for, and the very evidence of things not seen. It gives the creature to believe God in all that he hath promised. All that is acted and spoken in it, is well pleasing unto God, and that which is done without it is sin. It is the strength of the creature to act for God, in all things. It is that whereby the world is overcome, and all the powers of hell and death. It is the armor against the devil, and the defence of all the children of God. By it they overcome all their enemies, and through it they reign over all the world. It carries through all sufferings and tribulations with joy and patience.

"Faith is an act of God in the creature. Through it peace and righteousness, and the crown of life, are received from God. By faith all things are received, that are received of God by any of his children. He that hath faith, sees and feels the Lord's presence at all times, and through faith we do and suffer gladly for the name of Christ in all things. This is our testimony given by the Spirit of the Father, of those things of which we have received the knowledge from God, who hath given us his treasure; and we have this treasure in earthen vessels, even the knowledge of those things which are eternal, which is not our own, but the Lord's to give forth according to his movings, and of those things have we handled, tasted and felt."

The Great Eastern.—This steamer made her late voyage to New York in nine days and thirteen hours. The passage, it is stated, would have been quicker by about half a day, but for a severe gale encountered on the 6th ult., which compelled her to abandon her direct course for a time. The average speed, however, during the voyage, appears to have been very nearly what she was originally intended to accomplish, and what has always been expected by the builders. The following table gives the distances made each day, the reckoning being made up from the noon of the preceding day to that to which the number of miles is assigned: Fifth mo. 2d—211 miles; 3d—336 miles; 4th—340 miles; 5th—338 miles; 6th—344 miles; 7th—224 miles; 8th—320 miles; 9th—348 miles; 10th—288 miles; 11th—344 miles—3093 miles. The consumption of coal during the voyage was from 159 to 295 tons per day.

The Lord sometimes feeds his people with hunger, and makes them spiritually fat with want and distress.

In the morning think what thou hast to do, and at night ask thyself what thou hast done.

Selected for "The Friend."

Extracts from the Letters and Memorandums of our Late Friend, H. Williams.

"Seventh mo. 11th, 1847.—On Sixth day I went to see our friend; he was pleasant in conversation on many subjects, but seemed tried when on that of the two bodies in N. E. I wish he could leave it, for an overruling Providence will certainly direct. Turnings and overturnings we must expect; for, as a society, we deserve scourging and sifting, and none of us will stand unless our names are found written in the Lamb's book of life.

"Have I used an inappropriate text? it presented at the moment; we know, 'as the tree falls there it shall be.' I feel very jealous my every-day life is not pure enough."

"Oh, how I do long that we might have full confidence one in another, through our highly favoured society. Let every one 'dwell low in the feeling state,' as Nicholas Walm once said, then I believe we should get along more comfortably and more consistently; we should be careful to avoid whispering; 'A whisperer separateth chief friends.'"

"14th—I cannot tell thee, dear Sarah, how much I was disappointed on Sixth and Seventh day eve, (2d and 3d of this month,) that you did not make your appearance amongst us; I had been bearing you steadily in mind, not without some fears lest at the end of thy journey thou would hardly be able for the Norristown meeting, but hearing nothing, we still looked for you. I hope it may teach us all a lesson—who had any hand in turning you from the course) that when Friends are out and have their work before them, not to reason too much on consequences.

"Well, what is past cannot be recalled. If the Great Opener of all right concerns should afford thee a little ability to come over and have that meeting, and thy friends bear thee company in it, ere thy certificate is given up, I for one would rejoice; I think our Heavenly Father has sheep in that place who are not of this fold, and them also our Saviour said, I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. I would be glad to hear how thou art, and how thou fared in thy travel, and whether the 'penny' is in possession, as dear Richard Jordan once said, though of this I have no doubt, as far as the trials of the day will admit: It is good often to remember the 'Tower' unto which we may flee." Reply to the foregoing.

16th.—My beloved friend,—Thy kind little remembrancer found me in my room, though not entirely confined to it, or to my bed. But I have been very poorly at times, with my old complaint, ever since we were at Stroudsburg: I have been making use of some simple things and feel more comfortable. But, dear Hannah, whether I shall ever again be well and strong enough to visit the people of Norristown, is not known by me. Am sorry that any of my friends should have unnecessary trouble or anxiety about the meeting. I believe my friends at home are quite free that I should retain my minute for a while, to see if I shall be able to attend to it. The impression made upon my mind some months since, in regard to that place was very similar to what thee expresses. And that my way should have been made so open and unobstructed, in such public opportunities, has many times been a wonder to myself! The gift has had more 'free course,' than even among 'mine own people,' so that were it not for the remembrance of the past, many a time would my heart have failed me. Thou wouldst like to know how I fared in my travel; I can assure thee it was no time of rejoicing, but rather of sore travail and

exercise. The meetings were mostly, what I call, hard meetings. The spirit of the world, it seems to me, in many places is drizzling up the spirit of the man. I should be glad to have a more bright view of things, but depend upon it, the Quaker is very low in the world just now. I try to remember the 'Tower,' for I do know there is no lack of strength within it, and that by it there may yet be raised sons and daughters unto Abraham. Oh, then, let me not be found among those who have lost faith.

How often do I think of dear —; have rejoiced over her as over a newly born babe: may she keep her eye steadily upon the star and it will always lead her to the spot. Ah, dear H., thou mayst be comforted in the midst of thy 'poverty and discouragement;' there are precious children left yet, who are preparing to strew branches of palm trees in the way for their dear Redeemer, and although thou mayst have to partake of the bread of adversity and to drink of the water of astonishment, yet the 'true bread' will be given thee, I verily believe, and thy waters shall be sure.

"25th.—Labour while it is day, for we know not when the season may come, in which no work can be done; and I more fear a spiritual death, than the death of the body; so dear —, be faithful to all right openings; after trying the fleece wet and dry, a true judgment may be come at by the sincere in heart. Thy work seems given out in small portions, adapted to thy strength and circumstances; I look at it as being in great wisdom. I hope to enjoy sitting down with you in your comfortable abode, but I have great bodily weakness to labour under.

"Eighth mo. 13th.—I have thought frequently of —'s account of her father's firm and unalterable way of rearing and training his apprentice lads: It ought to be held up as an example: for I fear, as a society, we have slidden back: so many futile excuses for short-coming, by heads of families."

"27th. —s' services at our meeting yesterday were remarkable; (they came in upon us very unexpectedly,) if I could see it in print or manuscript, word for word as they spake, I would value it as much as the 'document,' because it was our own bread, our own state opened; and the way by which we would be helped was shown us, and also the way by which there would be more and more outgoing was shown: it is the work of our adversary, persuading us to press on and get more and more of the world's goods and wealth collected; engrossing the mind and pursuing the things of time until there is no room left for the better work; nor did he fix all the enemy's stratagems on a worldly spirit; but those who were poor and had but little he, the enemy, would sink down into degradation, and fall from a care, and trust, and reliance upon best Help; that some who had begun well and run well for a season would fall away: he told us the same thing that kept our early forefathers in the Truth would keep us, even a faithful attention to the pointings of the spirit of the Truth in our own hearts, daily and hourly; this watchful, waiting state, would keep us from overreaching, and we would grow in grace from that of a little child to the state of men and women, fathers and mothers in the church; though we were in imminent danger, yet he seemed to have a view that some would stand and be found in their lots and places when the fathers and mothers were removed; that the day would come when the hearts of sons and daughters would be touched,—those of the highways and hedges,—and finding some with whom they could unite, they would join to, and so there would be raised faithful witnesses

for the blessed Truth. I cannot give it in his language, but this was part of the substance, and corresponded with dear S. Emlen's view and service when at our meeting. He also told us, making a profession of the Truth and holding sound doctrine, and going to meetings and thinking of these things on First day, would not do: nothing but coming to the Truth and minding its pointings and motions in our hearts; doing justly, loving mercy and walking humbly before our God day by day: though we had Abraham to our father, and we were the children and grandchildren of faithful, worthy Friends, who had stood upright and firm in their day, and had entered into their rest, yet this would not avail us; the work was an individual work, and each must do it for his or herself. I never heard so close a communication; there was nothing left only to name us one by one, yet without this being done, each I would fain hope, knew his and her own part, and all now that remains is that we mind and be more in earnest, and show a right, heart-felt concern for ourselves and those under our care of every description. As for —'s discourse, I cannot give it, it was an address to the 'poor in spirit;' supplication followed for all states, even those who were secretly and covertly enquiring how they should do to add to what they had already acquired, and increase their gains. To be thus remembered and invited and helped, is no light favour: I desire their labour of love may be blessed to us."

"Ninth mo. 17th.—I was glad to hear our friends got off, they have a long journey ahead; my heart has been sad ever since they returned from —; and then their troubles at Ohio, methinks a presage of no better times yet; well, let all, old and young, who have known the Truth whether in greater or less degree keep to it, and it will keep them."

"Tenth mo. 27th.—If you are not in the way of it already dear —, I think it would be right to have some suitable time for reading in the scriptures; some good book, interesting journal, (some one of Friend's journals, which perhaps you may not have read.) I have had great satisfaction at times, particularly in reading with our family gathered; even when we have had company with us, if our time for reading came, I have mentioned our practice, and they have approved, and it seemed to add weight: I mention this in freedom, not knowing but it may be your practice. If hurried or pressed with business, remember the prophet ordered the woman to bake the little cake for him first, when she thought she had nothing to spare, yet by her obedience how the little increased."

How Swiss cheese is made.—The manner in which Swiss peasants combine to carry on cheese making by their united efforts deserves to be noted. Each parish in Switzerland hires a man, generally from the district of Gruyere, in the canton of Fribourg, to take care of the herd and make the cheese; one cheeseman, one pressman or assistant and one cowherd, are considered necessary for every forty cows. The owners of the cows get credit in a book for the quantity of milk given by each cow daily. The cheesemen and his assistants milk the cows, put the milk altogether, and make cheese of it; and at the end of the season each owner receives the weight of cheese proportionable to the quantity of milk his cows have delivered. By this co-operative plan, instead of small sized, unmarketable cheeses, which each owner could produce out of his three or four cows' milk, he has the same weight in large marketable cheeses, superior in quality, because made by people who attend to no other business. The cheeseman and his as-

istants are paid so much per head of the cows in money or cheese; or sometimes they hire the cows, and pay the owners in money or cheese. A similar system exists in the French Jura.—*Notes of a Traveller.*

A Terrific Cavern.—J. W. Atkinson, F. R. G. S., delivered a lecture lately, when he described a fearful cavern which he had met with in the course of his travels. While travelling along the steppe, near the foot of the Alaton mountains, he said he came to the brink of one of the dry river beds frequently found in those regions. This was the evident trace of the sudden disruption of a mountain lake by a fearful earthquake at some period. Travelling along the bed of the stream he came to a deep valley, about fifteen miles long and four miles wide, surrounded by mountains varying from 5000 to 7000 feet in height. This had been a deep mountain lake, proved beyond all doubt by the sand and shells spread over its bed. "I also found," continued — Atkinson, "the water-line on the cliffs, showing that the depth was 560 feet. Nearly opposite to the gorge by which we had entered, there was another in the mountains, to the north. On reaching it I found this was also a deep and narrow ravine, and no doubt formed by the earthquake; through this the water had rushed, draining the lake, and had formed the great watercourse on the plain. We shortly entered the chasm, which I found was about 120 yards wide, covered with fallen rocks, among which a torrent was foaming with great fury. Our way was a rough and dangerous one; sometimes several hundred feet above the stream, and then descending nearly to the level of the water. At last we reached a spot beyond which, to all appearance, we could not proceed. We were now a little above the torrent, which was hidden from our view, and close in front of us the rocks rose up like a wall to an enormous height. A loud roaring of the water was heard, which induced me to suppose it was rolling over a deep fall. The old guide told me it was Shaitan's Cavern, swallowing up the river. The mouth of the cavern was formed by a rugged arch, about fifty feet wide and seventy feet high. The river entered this opening by a channel cut into the solid rock; it was about thirty feet wide and ten feet deep. A ledge of rocks, about twelve feet wide, formed a terrace along the edge of the stream, and just above the level of the water. When my astonishment had somewhat subsided, I prepared to explore the cavern by placing my packet of baggage and my rifle on a rock, and the two Cossacks followed my example. The guide watched these proceedings with great interest, but when he beheld us enter the cavern he was horrified. Having proceeded about twenty paces, the noise caused by the falling water was fearful, and a cold chilling blast met us. From this point the cavern extended both in width and height, but I could form no idea of its dimensions. We cautiously groped our way on in the gloom for about eighty yards from the entrance, when we could see the river bound into a terrific abyss—'black Erebus'—while some white vapour came wreathing up, giving the spot a most supernatural appearance. Few persons could stand on the brink of this gulf without a shudder; the roaring of the water was dreadful as it echoed in the lofty dome. It was impossible to hear a word spoken, nor could this scene be contemplated long; there was something too fearful for the strongest nerves when trying to peer into these horrible depths. We turned away and looked towards the entrance; for a distance the sides and arch were lighted up, but the great space and vast dome were lost in darkness. I sat down about fifty yards from the

entrance, and in the twilight made a sketch of the scene. Having emerged from the ravine, we looked down on the last low ridge; this appeared about three miles across, and at a short distance beyond we saw the fire of our companions blazing brightly."—*Leisure Hour.*

Tender advice, caution and counsel for our young Friends.—Dearly beloved youth, lay to heart the great slackness of zeal which appears in too many; the dimness, flatness, and painful gloominess, which spread over our assemblies in this day, hard to break through, many times depriving us of the heavenly places in Christ Jesus our Lord! It is not of him that we are in this condition, but it certainly is our own fault, because wrong things are suffered to prevail. Oh! that our youth may be stirred up in a godly zeal to cry out fervently with the prophet Elisha, "Where is the Lord God of Elijah?" and to be vigilant in ardent endeavours to be endued with the same spirit, to succeed those honourable worthies who are removed from works to receive a blessed reward. Consider that the business of your day is to come up in a faithful succession, maintaining the cause and testimony of God, left with you by your ancestors. Stand fast, therefore, in the liberty purchased for you by great sufferings and the shedding of innocent blood; be afraid to trample thereon; which all certainly do who turn away from the Truth as it was received, held forth and maintained by them. May it be very precious in your eyes from generation to generation, until time shall be no more! Those who lightly esteem it, turning their backs upon it, violating the blessed testimony thereof in its several branches, will, unless they repent, be wholly rejected and cast off, as being unworthy of so great an honour as that of holding forth a standard of truth and righteousness to the nations; and others will be called and chosen for that great and glorious work. The Lord is able to raise up of those who may be compared to the stones, and to make them Abraham's children, by doing his works; while those who might have been the children of the kingdom, may by disobedience provoke him to exclude them.—*John Griffith.*

Materials in their Invisible State.—If a piece of silver be put into nitric acid, a clear and colourless liquid, it is rapidly dissolved, and vanishes from sight. The solution of silver may be mixed with water, and, to appearance, no effect whatever is produced; thus, in a pail of water, we dissolve and render invisible, more than ten pounds worth of silver, not a particle of which can be seen. Not only silver, lead and iron, but every other metal can be treated in the same way, with similar results.—When charcoal is burned, when candles are burned, when paper is burned, these substances all disappear, and become invisible. In fact, every material which is visible, can, by certain treatment, be rendered invisible. Matter, which in one condition is perfectly opaque, and will not admit the least ray of light to pass through it, will, in another form, become quite transparent. The cause of this wonderful effect of the condition of matter is utterly inexplicable. Philosophers do not even broach theories upon the subject, much less do they endeavour to explain it. The substances dissolved in water, or burned in the air, are not, however, destroyed or lost; by certain well-known means they can be recovered and again be rendered visible; some in exactly the same state as they were before their invisibility; others, though not in the same state, can be shown in their elementary condition; and thus it can be proved, that matter having once existed never ceases to exist, although it

can change its condition, like the caterpillar, which becomes a chrysalis, and then a gorgeous butterfly. If a painful solution of silver be cast into the stream, it is apparently lost by its dispersion in the water; but it nevertheless continues to exist. So, when a bushel of charcoal is burned in a stove, it disappears in consequence of the gas produced being mixed with the vast atmosphere; but yet the charcoal is still in the air. On the brightest and sunniest day, when every object can be distinctly seen above the horizon, hundreds of tons of charcoal in an invisible condition, pervade the air. Glass is a beautiful illustration of the transparency of a compound, which, in truth, is nothing but a mixture of the rust of three metals. This power of matter to change its condition from solid opacity to limpid transparency, causes some rather puzzling phenomena.—Substances increase in weight, without any apparent cause; for instance, a plant goes on increasing in weight a hundred-fold for every atom that is missing from the earth in which it is growing. Now, the simple explanation of this is, that the leaves of plants, have the power of withdrawing the invisible charcoal from the atmosphere, and restoring it to its visible state, in some shape or other. The lungs of animals, and a smokeless furnace, change matter from its visible to its invisible state. The gills of fishes, and the leaves of plants, reverse this operation, rendering invisible or gaseous matter visible. Thus the balance in nature is maintained, although the continual change has been going on long prior to the creation of the "extinct animals."—*Presse's Laboratory of Chemical Wonders.*

Signature of the Cross.—The mark which persons who are unable to write are required to make instead of their signature, is in the sign of a cross, and this practice, having formerly been followed by kings and nobles, is constantly referred to as an instance of the deplorable ignorance of ancient times. This signature is not, however, invariable proof of such ignorance; anciently, the use of this mark was not confined to illiterate persons, for amongst the Saxons the mark of the cross, as an attestation of the good faith of the person signing, was required to be attached to the signature of those who could write, as well as to stand in the place of the signature of those who could not write.

In those times if a man could write, or even read, his knowledge was considered proof positive or presumptive that he was in holy orders. The word *clericus* or clerk was synonymous with penman; and the laity, or people who were not clerks, did not feel any urgent necessity for the use of letters. The ancient use of the cross was therefore universal, alike by those who could and by those who could not write; it was indeed, the symbol of an oath from its holy associations, and generally the mark. On this account Charles Knight, in his notes to the Pictorial Shakspeare, explains the expression of "God save the mark," as a form of ejaculation approaching to the character of an oath. This phrase occurs three or more times in Shakspeare; but hitherto, it has been left by the commentators in its original obscurity.

The hurt of many.—Beware of the world and the people thereof; be not in too much familiarity with them, nor let in their spirit to mix with yours; which has been the hurt of many who have made a good beginning and been going on their way, yet have erred for want of watchfulness, and keeping to the guide of their youth, the light of Jesus Christ, who is the way to salvation; and whoever comes in any other way, is a thief and a robber.—*Elizabeth Stirredge.*

Turning of the Divine hand.—It seems as if the Divine hand was turned upon us as a people, that the dross, the tin, and the reprobate silver, may be purged away. This is the day which hath for years been declared of, in the spirit of prophecy. Yet will the Refiner bring forth a remnant who resemble the gold, with its own lustre, and bearing the inscription of "Holiness to the Lord."—*Sarah [Lynes] Grubb.*

THE FRIEND.

SIXTH MONTH 8, 1861.

SUMMARY OF EVENTS.

Progress of Hostilities.—The recent movements of the federal forces appear to be designed to compel an early removal of the insurgent army from Harper's Ferry. Troops, to the number of 10,000 to 12,000, have been assembled at Chambersburg, Pa., and a large number of the volunteers from Ohio and Indiana are approaching Harper's Ferry from the West. The arrival of the Western troops was hailed with enthusiasm in Western Virginia. Before crossing the Ohio, Gen. McClellan issued a proclamation to the Union men of Virginia, declaring that the federal troops came as friends; that their homes, families and property were safe under their protection, and that there would be no interference with their slaves. The progress of the Western troops, through Virginia to Grafton, a distance of eighty miles, was effected without opposition. At Philippi, Barbour county, they surprised a camp of the insurgents, 2000 strong, and routed them, capturing arms, horses, provisions, ammunition, &c. The secession army at Harper's Ferry is strongly fortified in its position. The number has been estimated at from 8,000 to 12,000 men. The U. S. forces on James river had been increased to over 10,000 men. The insurgent army at Norfolk is said to number 7000, and about 4000 were posted at Yorktown on the right bank of York river, eleven miles from its mouth. About 200 fugitive slaves from the vicinity have taken refuge in fortress Monroe. Their labour was needed, and Gen. Butler had set them at work, and ordered them to be supplied with the usual army rations. These slaves had been led to think that Gen. Butler and many of the soldiers with him, were coloured men. In the vicinity of Washington and Alexandria, the advance of the federal troops has led to several unimportant skirmishes, attended however with some loss of life, and causing greater vigilance and increased exasperation on both sides. The insurgent batteries at Aquia creek, about fifty miles below Washington, were bombarded by the Pawnee and other war vessels, without any very decided result. At Fairfax Court-house, a collision occurred on the night of the 30th, between a company of U. S. troops and the secession forces, in which some lives were lost on both sides.

Fort Pickens.—The costly dry dock at Pensacola has been sunk, says the Mobile Tribune, in the channel between the navy-yard and fort Pickens. This will prevent war vessels from entering the harbour. This dry dock was constructed by the U. S. government at a cost of a million of dollars. The Charleston Mercury advises against the long threatened attack of fort Pickens. It says, the batteries crested against it are a mile and a third distant—too far to breach with certainty. A storming party would have to advance under the fire of the fleet, the undertaking would be desperate, and uncertain in the result, and could not fail to be attended with great loss of life in any event.

The Southern Confederacy.—An act passed the Southern "Congress," previous to adjourning, prohibiting the shipment of cotton from the Confederate States except, through the seaports of the said States. The determination seems to be, that no cotton shall come north so long as the Southern ports are blockaded; but as the people of the South have little to sell except cotton, necessity will probably make them as anxious to find buyers as the North will be to discover sellers. Jefferson Davis, President of the Confederacy, arrived at Richmond, Va., on the 30th ult. Gen. Beauregard has gone to Memphis, Tenn., to take command of the Western division of the rebel army. New flour from this year's wheat, has made its appearance in parts of South Alabama and Georgia.

Virginia.—The post routes and post-offices managed by loyal citizens and in loyal districts in Virginia, are not to be deprived of the mail service under the recent order of the department. If they should be suspended

temporarily by the general order, they will be restored upon due advice of the facts. The port of Alexandria, a new collector having been appointed, has been reopened to the commerce of the country, and therefore vessels will be admitted as heretofore. In the fulfilment of the conclusion to make Richmond, Va., the capital of the Southern Confederacy, the clerks of the departments at Montgomery have been ordered to Richmond. From 6000 to 8000 Southern troops are said to be intrenched at Manassas Junction, twenty-seven miles from Washington.

The Southern Army is probably composed of heterogeneous materials, including a large number of men who have entered the service unwillingly, and who embrace every opportunity to desert. The papers of that section are filled with advertisements offering rewards for deserters. The first regiment of South Carolina, now in Virginia, is accompanied by two hundred negroes, who carried their masters' arms, knapsacks, &c., the guns being strapped on the backs of the slaves. The actual requisitions upon the Confederate treasury for army purposes have, so far, not been heavy, the troops having been equipped and supported mainly at the expense of States or individuals.

Insecurity in the South.—A strong evidence of the alarm which prevails in the seceded States, is found in the fact that large sums of money have been sent from them recently for safe keeping in the Northern States, Canada, and perhaps Europe. Some of the Southern banks have already, it is believed, quietly removed considerable portions of their capital. A Louisville despatch of the 21st ult. says, that the exodus of Southerners for the North by railroad through Louisville, is unprecedented. No boats were running in the Mississippi river.

The Blockade has not yet been rendered effective at all points, but measures are in progress, it is stated, for making it so within the present month. The prize commissioners have released several of the captured vessels, it having been shown that they had cleared before the fifteen days allowed by the President's proclamation had expired.

The U. S. Army.—According to the New York Herald, there were recently 95,000 volunteers under arms at the points designated, viz: on the south side of the Potomac, 21,000 men; Washington, 22,000; fortress Monroe, 9,000; West Pennsylvania, 16,000; Ohio, 13,000; Illinois, 6,000; Baltimore, 5,000; Philadelphia, 3,000. There are various camps, barracks, &c., throughout the north and west, at which volunteers are preparing for service, not included in this enumeration. John C. Fremont has been appointed a Major General, and it is understood that he will be assigned to the command of the Western division of the army to act in the Mississippi valley. The government is preparing a number of gun boats to operate on the Mississippi.

Missouri.—Although the secession movement has been checked in this State, there is still great excitement and ill feeling in some parts of it. In those counties in which the terrorists have had full sway, from three to five thousand Union men have been driven off. General Harney was preparing to organize home guards at St. Joseph, Hannibal and other places, to protect the Union men. A portion of the St. Louis volunteers have occupied and fortified Bird's Point, on the Mississippi river, opposite Cairo.

Tennessee.—A letter from Tennessee states, that East Tennessee is strongly in favour of the Union. Andrew Johnson, U. S. Senator, has taken a firm stand against secession. The legislature of Tennessee has passed the following bill: Sect. 1. That no person in any non-slaveholding State, or their agents or attorneys in this State, shall have power to sue or collect any moneys owing to or any property claimed by the citizen of any such State in Tennessee during hostilities between Tennessee and the federal government. Sect. 2. That it may and shall be lawful for such debtors to pay such moneys into the treasury of the State, which sums shall be receipted for by the Treasurer, and shall be refunded, with interest, upon the cessation of hostilities.

Maryland.—Several leading citizens of the State, of doubtful loyalty, have been arrested by order of the U. S. government. Ex-Governor Pratt was arrested at Annapolis, and taken to Washington. John Merryman, of Baltimore, is under arrest, and confined at fort M'Henry. In this case Chief Justice Taney granted a writ of Habeas Corpus, but it was disregarded by Gen. Cadwalader. Several inhabitants of Baltimore county, who are charged with aiding in the destruction of the railroad bridges, have been placed under arrest, and conveyed to York, Pa.

Death of Senator Douglas.—Stephen A. Douglas, of Illinois, the distinguished politician and statesman, died at Chicago, on the 3d inst., aged forty-eight years.

The U. S. Coinage.—during the Fifth month, was as

follows: At the mint in Philadelphia, 385,857 pieces of gold, value \$5,104,415; silver and nickel, \$280,210; total, \$5,384,625. The deposits at the assay office, New York, during the month, amounted to \$6,560,000. In the same period, gold bars were stamped to the amount of \$3,250,952, and \$7,777,640 were sent to the U. S. mint at Philadelphia for coinage.

Taken by Pirates.—The New Orleans Picayune of the 27th ult. announces the arrival at that port of the privateer Calhoun having in tow the schooner John Adams, of Boston, and the brig Panama and the schooner Mermaid, of Princeton, Mass.

Louisiana.—According to the New Orleans Delta, this State had, in the field, on the 25th ult., 7350 men, beside a large number awaiting orders and others armed and equipped for home protection. There is one regiment of 1200 men, composed entirely of quadroons.

Philadelphia.—Mortality last week, 283. The mean temperature of the last (Fifth) month was 59½ deg. The highest temperature, during the month, was 80 deg., and the lowest, 38 deg. The amount of rain was 6.64 inches. The average of the mean temperature of the Fifth month for the past seventy-two years, is stated to be 62.58. The highest average, during that entire period, (1802 and 1826,) was 71 deg.; the lowest, 1843, was 51.75.

New York.—Mortality last week, 391. The exports (exclusive of specie) from New York, during the first six months of this year, amounted to \$52,453,289. In the corresponding portion of 1860, the amount was \$33,944,853. The number of foreign immigrants during the same period was 32,118.

Richmond Negroes.—The Richmond Examiner says, that Richmond contains, at this moment, not less than five thousand unemployed negroes. The tobacco factories are closed, or working short force. All the usual occupations of manual labour are at a stand still.

FOREIGN.—Liverpool dates to the 21st ult. The markets for breadstuffs and cotton were steady, without much activity. The Bank of England has raised its rate of discount from 5 to 6 per cent.

Cassius M. Clay, the American minister to Russia, has written a letter to the London Times on the American struggle, in brief but decisive terms. He says that the revolted States can be subdued, but it is not proposed to subjugate them, but simply to put down their rebel citizens. England's true interest is to stand by the Union.

The French fleet was expected to sail on the 23d for Beyrout, to bring home the French army in Syria.

The Belgian Chambers have voted a treaty of commerce with France.

The Queen of Spain has signed the decree for the annexation of San Domingo.

WEST-TOWN BOARDING-SCHOOL.

A Stated Meeting of the Committee to superintend the Boarding-School at West-Town, will be held there on Fourth-day, the 19th of the Sixth month, at ten o'clock, A. M.

The Committee on Admissions will meet at eight o'clock the same morning, and the Committee on Instruction, at half past seven o'clock on the preceding evening.

The Visiting Committee attend at the School on Seventh-day, the 15th of the month.

Sixth month 4th, 1861. JOEL EVANS, Clerk.

FRIENDS' INDIAN INSTITUTE, TUNESSASSAH.

A man and a woman Friend are wanted to aid in conducting this Institution. A man and his wife would be preferred, one of whom should be qualified to teach in the school. Apply to

EBENEZER WORTH,
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THOS. WISTAR,
Fox Chase, Philadelphia Co., Pa.
JOEL EVANS,
Oakdale P. O., Delaware Co., Pa.

Philad., Second mo. 5th, 1861.

MARRIED, at Friends' Meeting-house, in Medford, on Fifth-day, the 16th of Fifth month, GEORGE HAINES to EDITH T., daughter of Samuel Engle.

DIED, on the 1st ultimo, JEFFREY SMEDLEY, aged fifty years; a member of Willistown Particular and Goshen Monthly Meeting, Chester county, Pa.

PILE & MELROY, PRINTERS,
Lodge street, opposite the Pennsylvania Bank.

THE FRIEND.

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For "The Friend."

The Appalachian Mountain System.

(Continued from page 314.)

"To complete this brief review, I ought to add, that this increasing altitude towards the south, which is so well marked in the mountain zone of the Alleghanies, is scarcely observed in the zone of the plateaus. A transverse section from New York to Lake Erie shows that the depression of the system does not extend to the western zone, which preserves in appearance a height very nearly uniform, from the plateau of Adirondaek, in the State of New York, as far as to the Cumberland mountains, in Tennessee. There is here no well-marked region of subsidence as in the eastern zone, but only a tendency to it which is slightly manifested upon a line between the maximum of eastern depression and Pittsburg. It is towards that central line of depression that the Alleghany and Monongahela rivers flow from opposite directions, thus proving the existence of inclined planes, which meet about Pittsburg, forming a sort of shallow trough. North of this line the plateaus rise to the sources of the Alleghany and Susquehanna rivers, where, as was said above, they reach an altitude of over two thousand feet; still keeping, further north, on the table-land of Adirondaek a mean elevation of 1500 and 1600 feet. Towards the south also the plateaus rise to the sources of the Monongahela. In Virginia and Tennessee, they appear to reach 2000 or 2500 feet, at least near the mountains, but the measurements which I possess are too few in number, and too uncertain to allow me to speak with certainty on this subject.

"This remarkable depression of the Appalachian system in the region noticed, of which the bay of New York is the centre, causes a great part of the continental plains, which form the natural base of the mountain folds, to disappear under the waters of the ocean. The waters of the tide thus come to the very base of the mountains, and the region of plains fades away on the frontiers of New Jersey and New York, while towards the south the emerged portion enlarges gradually as it rises according to the law of gradual increase indicated above, so that it reaches a breadth of more than 200 miles in the Carolinas. This depression seems to be due to a local subsidence of the earth crust at an epoch, undetermined, it is true, but which must have been posterior to the principal upheaval of the Appala-

chian mountains. A fact, the discovery of which is due to the sagacity of Prof. J. D. Dana, seems to give weight to this opinion. He demonstrated by means of numerous soundings marked upon the excellent marine charts published by the U. S. Coast Survey, the existence of an ancient channel, a continuation of that of the Hudson river, which goes out from the bay of New York through the Narrows, and advances far out under the waters of the ocean. It is not possible to suppose that such a channel which is constantly liable to be obliterated by sand banks formed by the motion of the sea, could have ever been formed in its present position. In order that the current of the river should excavate this channel, it is necessary to suppose that the bottom of the sea has once occupied a higher level, above, or very near the surface of the ocean. The shallowness of the ocean for a considerable distance from the coast of New Jersey also indicates a prolongation of the continental plains under the sea, and the limit of the deep waters is there found at a distance nearly double that which is observed off the coast of the Carolinas. Moreover, the parallelism which exists between the line of coasts and all the great general inflections of the Appalachian system, a parallelism which is well-marked from Nova Scotia to Florida, here undergoes a modification which is well-explained only by a local depression of this part of the system. The fact that all New Jersey is now undergoing gradual submergence from Cape May to the bay of New York, which is proved by the numerous facts gathered by Prof. G. H. Cook, in the geological survey of the State of New Jersey, is here not without signification.

"The disposition of the relief indicated above would be readily accounted for by supposing that it is the result of a tilting motion from the north to the south, which, while depressing the northern portion below the mean altitude, elevated the southern region in the same proportion, the centre or axis of the tilt being in the vicinity of Christiansburg, near the great bend of the New River. As the movement affected more particularly the eastern, or mountainous belt, and not that of the plateaus of the west, the result of it was a twisting, the effect of which was to raise, in the southern part, the mass of the land on the extreme eastern border, and thus to produce an inclined plane towards the north-west; while in the northern part, the general depression of the land along the Atlantic, a depression not participated in by the plateaus of the north-west, left to these latter all their altitude, and produced an inclined plane from the extreme western border towards the south-east. It is then this particular disposition of these two general slopes which gives us the key of the hydrographic system of the central and southern divisions of the Appalachian mountains, which at the first glance appears so abnormal. In the central section, as has been remarked above, north of New River, the water-shed is situated along the edge of the plateaus in the Alleghany mountain proper, in Virginia and Pennsylvania, from which descend the James river and the Potomac; and still further to the west in the plateaus of New York, from which

flow the Susquehanna and the Delaware, traversing all the chains of the mountainous region to the Atlantic. In the southern division, south of New River, the water-shed between the Atlantic and the Mississippi basin is situated upon the summit of the Blue Ridge at the extreme eastern edge, and the numerous tributaries of the Tennessee, which descend from it also, traverse the whole mountainous region, but in an inverse direction, from the south-east to the north-west, and, united in the Great valley at the very foot of the plateaus of the north-west, flow down by the sole channel of the Tennessee to the basin of the Mississippi."

In the prosecution of his labours, and in recording his results, Prof. Guyot found, as may readily be conceived, no little difficulty and embarrassment respecting the names of the mountains he explored and measured. To many of the peaks he had to give names of his own invention, either from the fact of their having been previously nameless, or in consequence of the impracticability of identifying them with certainty. He makes the following interesting remarks on the subject of mountain nomenclature:

"It is a mistake to suppose that names have been given to even the most prominent points in the mountains of the Appalachian system. Just, in the wildest and most elevated regions, such as western North Carolina, for instance, the great majority of them have yet to be named. In a country, without a regular chart, and in the midst of forests rarely visited, far from any human habitation, and in places where the primitive inhabitants have disappeared, leaving scarcely a trace of their traditions, it is not surprising that this should be the case.

"The uniformity of physical configuration in a great portion of the system does not favour distinguishing different parts by specific names. Frequently people are satisfied with giving a name to a mountain range, or to a district of great extent. The observer who measures the height of definite points, must do more. In order to make his labours useful, he ought to designate them individually, and determine their position so that they can always be identified, or afterwards traced upon a chart. It is, therefore, almost a matter of necessity for him to sketch such a map while proceeding, and to name, either ill or well, the points determined by his observations. A good geographic nomenclature, however, is not an easy thing; the chart of the United States proves this.

"The names of objects in physical geography, now in use in this country, are essentially of three kinds. The Indian names which have been bequeathed to us by the aborigines, and are applied more commonly to the water courses and lakes, and especially to their towns or districts; descriptive names, as White mountains, Black mountains, Green mountains, which designate entire chains or groups of mountains; and the names of men, which are applied to all. These last are the more numerous.

"Wherever an Indian name is in use, it ought to be preserved except where, as sometimes happens, its pronunciation is impossible for us. These names, especially in the languages of the south, are

often harmonious, and they are all significant, but unhappily without meaning for us. In the south they are rarely applied to mountains, although the Indian name of a river which flows near, frequently extends to a neighbouring chain of mountains. Indian names, designating special mountain peaks, are not common, perhaps because not preserved by the white settlers, who did not live with, but succeeded the Indian population. The more modern descriptive names have the defect of great similarity, for in an extent of thirteen hundred miles the topographical characters are singularly analogous. The multiplication of the same name in all parts of the system becomes here, as in political geography, a serious evil. Green, Blue, and Black mountains are found alike at the south, and at the north; White mountain, White face, White side, &c., are also numerous. Chestnut, Oak, Pine mountain and Laurel mountains are found everywhere. In the South, Balsam mountains occur at every step from southern Virginia to Georgia. This name designates a mountain whose summit is covered with *Pinus Balsamifera*, or with its analogous species, *Pinus Frazeri*, which only grow on heights, which exceed 5000 or 6000 feet. The Bald mountains whose summits are destitute of forests, a thing comparatively rare at the south, are yet very numerous. It only remains for the geographer, in order to avoid intolerable confusion, to add to such names another name, or epithet, as Richland Balsam, Smoky Bald, and other similar designations.

"These difficulties explain, and excuse perhaps in part, the frequent use in America of names of men to designate places, rivers, and mountains. This course requires the least effort of the imagination. A river without a name commonly takes that of the first planter, who erects there his cabin or farm-house, and if there is a remarkable mountain near, it is soon designated by the same name. This is the origin of a great number of the names, more convenient than elegant, of the mountains and valleys of the Alleghanies. It is but recently, since scientific measurements have been made, that the names of men, distinguished either in the political or scientific world, have been given to prominent mountains in New England, in the State of New York and at the south.

"The principles which have seemed to me proper, and which have guided me in the adoption of names of mountains, are to give preference to the name employed in the immediate neighbourhood of the point designated. When more than one name has been given to the same point, as happens when it is seen from valleys on two different sides of the mountain, it seems proper for the observer to adopt that name, which appears most natural or more euphonic. When the choice lies between the name of a man and that of a name, which is descriptive and characteristic, I should choose the latter. In regard to points without established names, but recently named by scientific observers, and not by residents of the country, the right of priority ought to be respected, provided the identity of the points can be sufficiently established, a matter by no means easy, unless the positions have been determined by instruments, or otherwise, with considerable care. But it is evident that popular usage will decide in the last resort, and that the name universally adopted will, in time, become that which geography ought to accept. When I have myself given names to mountains, I have almost always preferred a descriptive name to any other; but I acknowledge that the invention of names is a thankless and difficult task. I have, therefore, frequently had recourse to the names of neighbouring rivers, or to a fortuitous circumstance, or

to some little adventure, connected in my memory with this or that point to designate it, without any other object than that of distinguishing it from every other, since here as elsewhere it is better to accept almost any name rather than to leave it all in confusion."

(To be concluded.)

For "The Friend."

Musings and Memories.

TRUST IN THE LORD.

Paul Gerhardt, a religious man and poet, was born in the year 1606, in Saxony. He held a station in Berlin; but, being honest in the expression of his religious opinion, he was deprived of his appointment, and was ordered to quit the country. He had not accumulated property, and, when obliged to leave the home wherein peace and happiness had been his portion, it was with a helpless family, and destitute of the means of subsistence. His faith, however, in his divine Master, was unshaken, and in full confidence that all his afflictions had been meted to him in wisdom and mercy, he determined to take refuge in Saxony, where he hoped he might find friends and some means of subsistence. The family had no means of performing the journey save on foot, and when night came, Gerhardt felt his firm believing heart almost fail, as he looked on his weary, worn-out wife and children. They entered a little village inn, and then his wife, unable any longer to restrain her sorrowful emotions, gave vent to a flood of tears. Concealing his own feelings, he endeavoured to comfort her with the passage from the Scriptures, "Trust in the Lord with all thine heart, and lean not to thine own understanding; in all thy ways acknowledge him, and he shall direct thy paths." These words spoken by him for the comfort of his wife, took hold of his own feelings powerfully, and retiring to a little garden belonging to the inn, he composed some lines, expressive of faith similar to that exhibited in the verse quoted. A part of this composition has been thus translated.

"Commend thy ways, O mortal!
And humbly raise thy sighs
To Him who, in his wisdom,
Rules earth, and sea and skies.

All means and ways possessing
Whate'er he does is right:
His every deed a blessing,
His steps one path of light!

To thee it is not given
The tempest's rage to quell;
God reigns supreme in heaven,
And all he does is well.

True, it may seem a moment,
As though thou wert forgot,
As though he were unmindful
Of thine unhappy lot;

As though thy grief and anguish
Reached not his glorious throne,
And thou wert left to languish
In sorrow and alone.

Yet if, though much should grieve thee,
Thy faith shall ne'er have ceased,
Be sure he will relieve thee,
When thou expects it least."

This little poetic effusion ends with the ascription of heart-felt praise to his heavenly Father. Returning to the parlour of the inn, he was sitting there with his sorrowful wife, when two men entered, and soon commenced conversation with them. One of them said that they were on their way to Berlin, to seek Paul Gerhardt, a deposed clergyman, by order of Duke Christian, of Merseburg. The poor wife hearing this, was more overwhelmed

than ever, expecting some greater calamity was about to befall them. Paul, however, was calm, and full of confidence in the preserving power of his God and Father, although he knew not for what cause he was sought, told them he was the person they were in search of. The strangers then presented a letter from the Duke to Gerhardt, informing him that in consideration of the injustice which had been shown him, he had settled a considerable pension upon him. Great was the thankfulness of the pious couple. Paul turning to his wife, handed her the little poem he had just composed in the garden, and said, "See how God provides! Did I not bid thee confide in him, and all would be well?"

WHY MAY I NOT DO AS OTHERS.

This is a query, which in effect is put to many pious parents by their children, who wish to imitate the fashions and follies of the world around them. Dr. Humphrey tells of a religious father of his acquaintance, who, refusing to grant his son liberty to go rambling about the country, with a half a dozen idle fellows, who had called to obtain his company, was asked by the son, Why it was that he was denied the privileges which other parents readily granted their children? To this the father replied, "David, I have lived much longer in the world than thou hast, and I see dangers which thou little suspects. These young men are in a bad way. Such habits of idleness, and this going about to frolics and horse-races, will ruin them." David, satisfied of his father's better judgment, contented himself at home. In the course of a few years, the young men above alluded to had all become of very dissipated habits, and soon squandered their estates. Two or three of them became inmates of the State prison, and one of them was hung.

Why may I not dress as others do? This question is often put in substance to parents, whilst their attention is drawn to the fact that the children of some highly professing christians, dress in a way the questioners are not allowed to. Ah, such parents may say, Wait awhile. These young people now allowed such liberties, will not be restrained from taking greater. They will soon be scattered from the simplicity of the Truth in everything. The cross of Christ will be irksome to those whose wills have never been made to submit to the wills of religiously minded parents, and unless a powerful visitation of Divine grace is granted them, they will turn to the world for comfort, and of course will be miserably disappointed.

Indulgent parents, I mean parents who indulge their children in that which they know is wrong, to purchase a little present sunshine, are laying up heavy clouds to bring storms for their future lives. They are preparing their children for ministering affliction to their declining years, yea, some are nurturing them in that which will bring down their hoary hairs with sorrow to the grave. Parents restrain your children according to the Truth, and seek for the assistance of the Spirit, to qualify you to do it lovingly and yet firmly. Children, obey your parents in the Lord, knowing that for the submission of your wills, even in bearing the cross in your dress, you will receive a present reward of peace, and an increase of willingness to bear other crosses which your heavenly Father may have yet in store for you. There are crosses, with out bearing which the crown of eternal glory will never be yours.

Babel has always had men for builders, but the kingdom of heaven hath ever been made up of little children.

From the British Quarterly Review.
Iceland.

There is an island on the borders of the Polar Circle where the Frost Giants and the Fire King are engaged in perpetual conflict. Which shall have the mastery is a question still unsolved, though centuries have been consumed in the strife. So equally matched are the rival powers, that neither of them can acquire any permanent ascendancy. From its proximity to the North, we might expect that the furniture of this island would be of the wintriest description, and that its mountains would be covered with snow, its gorges filled with glaciers, and its streams congealed into "motionless torrents." But we find that some of its hills are smoking volcanoes, that others are fuming with sulphur, that many of its plains were recently flooded with molten lava, and that the soil is pierced in all directions with pools of boiling mud, and fountains of scalding water.

If St. Helena has been styled a volcanic cinder, Iceland may be called a great volcanic block. Its whole substance has been poured out of the earth's glowing entrails. There was a time when the sea hung over its site; but the bed of the ocean was ruptured, and a huge mass of matter forced its way upwards, spite of the enormous resistance it had to encounter, until its steaming head was lifted high above the waters. What a magnificent spectacle this must have been, had mortal eye existed to trace the grand acts of upheaval. In modern times we have known rocks rise from the womb of the deep, but who has ever witnessed any gigantic feats of parturition like those which gave birth to Iceland? In the year 1757 an islet, measuring a mile across, was thrown up about three miles from Pondicherry. In 1811, Sabrina was similarly formed in the neighbourhood of St. Michael's (Azores), amidst terrible convulsions of land and ocean. Ferdinanda (or Graham's Island), near the Sicilian coast, Joanna Bogosslova, in the sea of Kamtschatka, and several others, children of the submarine volcano, have also sprung up in the waters; but these have all been comparatively puny in their dimensions, and after a short sojourn at the surface, down they sunk into the depths from which they were so strangely protruded.

At what period the foundation-stone of Iceland was laid, and how many successive eruptions occurred before the whole forty thousand square miles were upheaved, are matters which belong to the unrecorded past. But at no time could this vomit of the volcano be regarded as a tempting territory. Even at the present day not more than one-third of the island is available for agriculture, another third is fit only for the growth of heather, whilst the remaining portion is filled up with mountains, deserts, and lifeless tracts of lava. Looking at the interior, with its surface pimpled over with rugged hills and volcanic cones, its sandy solitudes where scarcely a blade of vegetation can be discovered, its horrible plains where the molten effusions of neighbouring craters have congealed in the wildest forms, like a raging sea suddenly struck dumb, we should be disposed to say that, of all regions on the globe, this had been selected as the great battle-ground between Frost and Fire.

Now, that man should ever dream of settling in such an inhospitable place may well excite surprise. As a penal colony,—an insular gaol,—good. It is just the grimmer regions of the globe which ought to be set apart for the reception of rogues, instead of spoiling some of the fairer spots by copious importations of felony. If the governments of Europe had been in want of a nice little convict isle, a cesspool for the overflows of their scoundrelism, we fancy that Iceland might have struck

them as an extremely eligible quarter for the purpose.

But its destiny has been more fortunate. On this forbidden soil men sprung up as if by magic, and, instead of contenting themselves with a shivering sort of civilization, they laid it out as a kind of literary garden, and stocked it with such flowers of fancy that it became almost as gay and verdant as an academic grove. Not that its first visitors were the most promising of personages. The discoverer of Iceland was a freebooter of the name of Nadoddr, one of those vikings who thought that plunder was a part of the duty of man, and that a descent upon an unprotected town was an honourable feat which would prove a sure passport to Valhalla. Sailing towards the Faroe Islands in the year 860, this marauder missed his mark, but came in sight of the land of Geysers, which, from its wintry look, he christened Snow Land. There being nothing to steal and nobody to slay, Nadoddr returned to richer seas, and four years afterwards was followed by a brother of the same craft, Gardar by name, who explored the whole coast, and repaid himself for his trouble by putting his door-plate (so to speak) upon the island—from thenceforth it was to be known as Gardar's-holm. Pirate the second was, however, speedily supplanted by pirate the third—Floki of the Ravens, as he was afterwards called; for, having taken three of these birds on board, he sent them out at different times to guide him on his course, and at length, reaching the isle, he gave it the title it has ever since carried, and spent ten years in investigating its shores. Was not this as rare an act of abstemiousness in a man who lived by picking and stealing, as it would be for an Algerine corsair to devote himself to a course of quiet geographical research?

It was clear, however, that Iceland was no place for men of buccaneering mould. Colonists of a higher quality speedily followed. Just about a thousand years ago certain Norwegians found themselves uncomfortable in their native country. Their king, Harold the Fair, had made himself so troublesome to his subjects by his tyranny and extortionate acts that many of them resolved to seek an asylum beyond the seas. Whither was the question? It was rumored that far away in the ocean there lay a peaceful little island where they might hope to escape the attentions of his troublesome majesty, and to live free, though self-banished. Under the leadership of a nobleman named Ingolf, but doubtless with heavy hearts, the exiles set sail in the year 874, and after a rambling voyage of seven or eight hundred miles, performed in slender skiffs, they reached what Arngrim Jonas, one of their chroniclers, styles "the Canaan of the North." A strange title to give to a country whose plains were scorched with fire, and whose mountain peaks were wrapped in snow. But an early visitor had told them in language worthy of a Scandinavian George Robins, that the streams were full of delicate fish, and that the very "plants dropped butter." Salmon and cod, indeed, they found in abundance, but the pastures which were to serve as natural dairies—the vegetables which were to churn them butter for the asking—were not to be discovered in any quarter of the island. Such, however was the charm of independence, that the Norwegians flocked thither in troops, and at length his troublesome majesty, Harold forbade any further emigration, being determined, like Louis XIV. on the revocation of the Edict of Nantes, that his discontented subjects should neither enjoy peace at home nor be permitted to seek it abroad.

It was in the year 874 (A. D.), then, that the history of Iceland commenced. "History indeed,"

the reader will exclaim, "if such a functionary as a state annalist exists on that volcanic mound, will not his story be as brief as Canning's knife-grinder's, and his chapters as summary as Pontoppidan's on the snakes? What material could a Tacitus, a Gibbon, or an Alison find for his pen in a country which has had no kings with a host of vices to portray, and no warriors with a host of victories to record? What can a chronicler make of a region which even at the present hour has no fortresses to be taken by storm, and cannot boast of a single civilized park of artillery? A pretty place to think of having any history at all!"

Let us, however, overlook the presumption of the natives in this particular and simply say, that for about half a century after Ingolf's settlement the colony subsisted under a species of patriarchal rule; but about the year 928 changes ensued, and the island was declared a republic. The new arrangements were admirable. Laws were carefully compiled; literature began to flourish; maritime discoveries (America included) were effected, and Christianity was established as the religion of the country. This was the golden age of Iceland. But, somehow or other a golden age never lasts. In our weary world a lease of happiness, personal or political, never runs long. In the present case it was out in little more than three hundred years. Perhaps this might be a fair spell of national bliss, all things considered, but, at any rate, in the year 1261, King Hacon of Norway, who had frequently cast a longing eye upon the island, contrived to corrupt a number of its influential people, and to bribe them into a transfer of their allegiance. What wont men do to acquire a little gold or a little land? Verily, we believe there is scarcely an acre of enviable ground on the face of the globe which has not cost a soul or two at some period of its history. Handed over to Hacon in 1261, however the island remained in the possession of the Norwegian sovereigns until 1380, when it was annexed to the crown of Denmark, and to the crown of Denmark it has ever since belonged.

But it is with the physical curiosities of the country, rather than with its history or its inhabitants, that we are now concerned. No sooner does an inquisitive traveller approach its shores than he feels an intense longing to visit its wonderful Geysers. Landing at Reykjavik, he finds himself in one of the funniest little capitals on the face of the globe. Iceland must of course have a metropolis. Why should it not, we should like to know? If it cannot exactly indulge in a London, Paris, or a Yedo, there is no reason why it should not have a small chief town consisting mainly of two streets—with a small cathedral, capable of holding nearly one hundred and fifty persons—a small governor's palace, originally intended for a prison—a small house of parliament, of ample calibre for nearly thirty senators—a small hotel, without either signboard or name; and, besides a few other public edifices, of a small number of private residences which look like warehouses; and of warehouses which look exceedingly like themselves. Nearly all these tenements are made of wood covered with tar, so that the capital of Iceland appears to be in deep mourning. Internally some of them are handsomely furnished, and Madame Pfeiffer discovered no less than six square piano fortes in the place, but she maliciously surmises that Liszt and Thalberg would never have recognised their own music when executed by Icelandic hands. Many of the houses possess small gardens where small vegetables are cultivated; but the botany of the island is so wretched, that good turnips, according to Sir W. Hooker, are about the size of an apple; and the largest tree in the country, ac-

cording to Mr. Miles, was one on the governor's premises, which did not exceed five feet in height. No monster gooseberries of course are ever produced (or rapturously reported,) and it has been sarcastically affirmed that the gardens are kept clean simply because the weeds won't trouble themselves to grow. This small metropolis, too, has its small gayeties, for we hear of balls where the orchestra consisted of a violin, a rusty triangle, and a "half-rotten" drum; where men walked about with tobacco-pipes in their mouths, and indulged in what Sir George Mackenzie politely terms the unrestrained evacuation of their saliva on the floor; and where waltzes were performed in such a funereal way that the spectators were reminded of soldiers stepping along to the music of the Dead March in Saul. Need we say further that the population of Reykjavik scarcely exceeds that of many a British village—consisting as it does of about six hundred native residents, but increased by Danish traders and summer visitors from other parts of the country to about twelve hundred.

(To be continued.)

For "The Friend."

To the Association of Friends for the free instruction of adult coloured persons.

The Managers report:—That nothing particularly striking has occurred to characterize the proceedings of the session just closed. More than the usual exertion was made before the opening of the schools, to give wide spread notice of them, by visits to the places of worship of the coloured people a little before the time of their gathering; by conspicuous cards placed in the public thoroughfares; and by the use of smaller cards, containing the time and place of holding the schools, which were distributed extensively by the managers and teachers, among the coloured population. This effort appeared to be not without its effect, as the statistics show a considerably increased average in the men's school over the previous year; and in the women's department an average attendance which is not only somewhat greater than any heretofore recorded in the books of the Association, but also greater in proportion to the number of pupils entered. Notwithstanding this apparently favorable account, the managers cannot but repeat the sentiment which has been frequently expressed in their meetings, that the male branch of our Institution does not seem to be doing the full amount of good of which it is capable, in failing to induce as large a number to attend as could be comfortably accommodated.

The schools were opened at the usual time in the Tenth month last; when the names of 27 men and 51 women were entered on the register, which numbers were increased before the close of the session, to 131 men and 223 women, being 35 more of the former and 9 less of the latter than were entered the previous session. Of the 131 men, an average of 37 attended each school evening during the winter, and of the 223 women a fraction over 65.

Nine teachers in all were engaged in the two schools, William Smedley, Jr., having acted as Principal of the men's and Sarah M. Alexander of the women's department. To their faithfulness in their respective stations the managers desire to bear testimony, the position requiring patience and kindness, which we believe were cheerfully afforded.

The exercises in the men's school have varied little from the usual routine of Spelling, Reading, Writing and Arithmetic, with some use of the Outline Maps; more attention has been recently given in this room to Mental or Oral Arithmetic,

with the design of rendering the scholars more ready in the calculation of their every-day business transactions. They appear to appreciate and enter into it with energy and interest, and its beneficial effect we think is apparent.

Similar exercises are in use in the female department; a very noticeable feature here, is the greatly increased attention which has been paid to the pursuit of Arithmetic, within the past two or three years. Quite an ambition appears to prevail, especially among the younger women, to become acquainted with the science of numbers, and the time of the principal and one or two assistants is pretty fully taken up in satisfying their inquiries. The writing from dictation is also a distinctive feature in this school.

The following from a table prepared by S. M. Alexander, exhibits the classification adopted. The first class, numbering 82, includes all who in addition to Reading, Writing, Spelling, and writing Dictation, were engaged in cyphering; of these, 1 was in Practice; 8 in Compound Reduction; 11 in Simple Reduction; 5 in Multiplication of Federal Money; 5 in Subtraction of Federal Money; 9 in Simple Division; 12 in Multiplication; 14 in Subtraction, and 12 in Addition. The second and third classes contained respectively 40 and 45 pupils, all of whom spell, read and write, beside 56 in the class-room who had begun to read, and to write upon slates, some of whom on entering the school, were entirely ignorant of both letters and figures.

Interesting lectures have been delivered in both schools, upon such subjects as Physical Geography, Intoxication, Volcanoes, Labour, Electricity, Gunpowder, &c., &c., illustrated by appropriate apparatus and diagrams, and clothed in simple language, and delivered in a familiar style. A large Magic Lantern, and collection of valuable slides, were loaned to one of the managers, and exhibited to both schools on separate evenings. All these efforts to interest them were well received, and in some instances, were verbally acknowledged. It is believed they have the effect to encourage the attendance, and to promote animation and industry.

The practice of visiting the schools frequently, by committees appointed monthly for that purpose, is still regularly adhered to; and their minutes exhibiting the state of the school, and any matters of interest occurring during the month, come before each stated meeting of the Managers while the school is in session. From some cause the visits of Friends, during the latter part of the session, other than members of the Association, have not been quite so frequent as was the case last year, which we hope does not indicate a decrease of the interest heretofore manifested by friends of the Institution.

The schools were closed on Fifth day evening, the 28th of Second month, when 41 scholars, and about 90 visitors were present in the men's room. After some of the usual exercises were gone through with, quite a number of speeches were made by the pupils, generally expressive of gratitude to the teachers, and to the members of the Association, for the care and labour bestowed upon them during the Winter. One hundred of the female scholars assembled on the same evening in the upper room, and many visitors. Some letters, selected from a large number written by the scholars, addressed to the teachers, were read by the Principal, expressive of their appreciation of the efforts which had been used to instruct them, and of the benefit which they had thereby received. They were encouraged to persevere in study, during the vacation of the school, and to attend to the education of

their children; after which the schools adjourned with very pleasant feelings.

By direction of the Board of Managers,
GEO. J. SCATTERGOOD, Clerk.

Phila., Third month 7th, 1861.

To the Association of Friends for the free instruction of adult coloured persons.

The committee who have had charge, during the past session, of the school for coloured men and women, in the vicinity of South Camden, N. J., in presenting the report of their proceedings, although aware that the circumstances connected with the establishment of the school must still be fresh in the recollection of most of our members, yet deem it not improper briefly to rehearse them, for the information of those who have contributed to its support.

About the close of the Tenth month of last year, a coloured resident of South Camden, who was employed during the day in this city, accidentally met with a card containing the usual announcement of our schools on Raspberry Street. He, with some others, having previously raised sufficient means from private contribution to build a small school-house in Kaighnsville, near South Camden, for the benefit of the coloured children resident there, after observing this card, made application to a member of our Association to provide means for instructing the coloured adults of that neighbourhood, in the same building during the winter evenings, stating that he had already made one or two applications to citizens of New Jersey, to the same end, but without success. It being found, upon examination, that this desire for improvement extended somewhat widely among his coloured neighbours, subscriptions were obtained, partly in the State of New Jersey, the school was opened on the 4th of Twelfth month, and a committee consisting of fourteen members, was set apart to attend it semi-weekly, during the three months' session, and have the proper oversight of its management.

Three teachers were employed at the commencement, and two others subsequently added, as the number of pupils increased, all of whom have been useful in carrying out the design of the school, and have laboured, it is believed, with a lively interest on behalf of their charge.

The names of 63 scholars were placed on the register the first evening, the number rising before the close of the session, to upwards of 140 of both sexes, with an average attendance for the whole session, of about 40. The average was, however, much greater during the first two months of the session, a report of a case of small-pox, near the school-house, having afterwards operated to diminish it. The largest number of scholars in the room, on any one evening, was 82, and the smallest 26.

The exercises, were of course, simple in their character, being mostly confined to Spelling, Reading, Writing, and the rudiments of Arithmetic. The opportunity for improvement in knowledge, was, however, eagerly seized by many, and some instances of considerable advancement were remarked by the teachers. The committee in their visits frequently addressed words of encouragement to the scholars, and also gave them simple lectures upon Geography, Galvanism, Electricity, Physiology, &c., which were well received. It is with feelings of much satisfaction that the committee are able to state that they believe the expenditure of time, means and labour upon this Institution, during its three months' continuance, has been well bestowed, and that it has never, in their experience in evening schools, been better appreciated than

by the recipients in this instance. One or two examples may perhaps, be cited; one of the scholars was engineer on a steamer, running to a Southern city; during the time that his vessel was laid up at this port, he regularly attended the school, was very diligent himself, in application to his books, and very careful of the young pupils, that they should be industrious, and not disturb their elders. When he was obliged to join his vessel again, he expressed much regret, and said that he would not part with what he had acquired there, for twenty dollars. He purchased the books which he had used, and declared his intention of continuing his studies while seated by his engine. Another, during a temporary suspension of the school, expressed his willingness to pay his teacher to continue the regular instruction, that he might lose no time. And, considering that the two hours session of the school, followed in most cases a day of fatiguing labour, and that the distance to be traversed in reaching the school-house, was in some instances considerable, it was matter of remark to the committee, how faithful and painstaking were the majority of the pupils, old and young, of both sexes.

Passages of Scripture, were read each evening by one of the teachers at the closing of the exercises, and a number of Friend's Tracts, and copies of the Moral Almanac were gratuitously furnished to the scholars, and Testaments printed by the Bible Association, sold them at nominal prices. The scholars mostly conducted themselves with propriety, and were respectful to the teachers. They evinced much gratification with the visits of the committee, offering to have them brought in a carriage from the ferry at their own expense, rather than that the length of the walk should dissuade them from coming to see them; but the circumstance which gratified and animated the committee most, was the regular attendance and close application of many among them, which was the most conclusive evidence of the benefit of the concern.

Several of the committee were present on the 3th inst., the closing evening, when remarks were made by some of the men, and letters read from pupils of both sexes, thanking the teachers and committee for their exertions, and expressing their appreciation of the opportunity which had been afforded them of adding to their stock of knowledge and desiring that the school might be reopened another season.

In conclusion, the committee would remark, that though some labour and personal sacrifice are necessarily involved in carrying on this school, we believe, that if the Association sees fit to reopen it next winter, there is interest enough among its members to render them willing to undergo the inconvenience attending its management.

Signed on behalf of the committee.

WM. EVANS, Jr., Secretary.

Phila., Third month, 1861.

OFFICERS OF THE ASSOCIATION.

Secretary—J. Wistar Evans.

Treasurer—John C. Allen.

Managers—John C. Allen, Samuel Allen, Samuel Woolman, Joseph W. Stokes, J. Wistar Evans, George J. Scattergood, William Evans, Jr., Isaac Morgan, Jr., John E. Carter, Charles Albertson.

Waste of Life in War.—The great mortality in armies, is not caused chiefly by the deadly weapons of enemies, but in far greater degree, by diseases incident to the soldier's life, whether in the camp or in the field. The British Army in the Crimea, lost 33,643 out of 94,000 troops. Of these, only 2,658 were killed in battle, and only 1,761 died of wounds. But 16,288 died of disease at

the seat of war, and nearly 13,000 were sent home sick. Of the French army in the Crimea, about 50,000 perished of disease, and 65,000 more were sent home as invalids, while the slain in the field of battle numbered but 7,500 men. In the late war of the United States with Mexico, it is asserted that only 1,548 of the United States troops were killed or died of wounds in all the numerous engagements which took place, but about 13,000 died of sickness, and as many more were discharged from the army on account of ill health. Of these latter many subsequently died, and others yet survive with impaired constitutions.

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 301.)

JOSHUA BROWN.

On the 1st day of the Fourth month, Joshua Brown attended a meeting at Rocky River, wherein the propitiatory sacrifice of the blessed Saviour was treated on, the benefit men receive therefrom, and also the work of the new birth unto holiness, and that freedom from sin which those who walk in humble obedience to the revelation of the Spirit of Christ may attain. He also felt constrained to treat on war. On the 2d, had a meeting at Holly Spring, in which he was led to rebuke the stupidity of those who were turning a deaf ear to the voice of the Great Charmer, the Author of all mercy, and the Giver of every good gift, and were passing along unconcerned until the close of life was at hand, and no preparation for an awful eternity witnessed. The mercy and love of God was largely opened to them, in sending his Son to die for them, and granting also the visitations of his Holy Spirit to renew them into his own blessed image. The necessity of witnessing the new birth, Christ's inward appearance, and the cleansing of the heart, was also pressed upon them. The universality of the love of God, in granting to all men a day of visitation during which, through submission to his awakening grace, they might witness the salvation of their souls, was spoken to, and Joshua deemed it was a meeting to be remembered with thankfulness by others as well as by himself. Riding to the house of Cornelius Tyson, twenty-seven miles, they had, on the 3d, a satisfactory meeting there, and, returning to Cane Creek, was at the Monthly Meeting held at that place on the 4th. Here he met with that able minister of the gospel, William Matthews, with his companion. They both sat the meeting through in silence; but, on the next day, a meeting being held in the same place, Joshua was deeply concerned that the people might improve the day of God's merciful visitation to their souls. He says, he "was much opened in love to the people, desirous that they might put in practice what they knew."

On the 6th and 7th, he attended meetings at Providence and Centre, in which the inward work of purification was pressed on the people, and on the 8th, he was at one held at Back Creek. In this, the peaceable nature of the religion of our Lord and Saviour Jesus Christ was spoken to, and the hearers were shown that they were not living in the spirit of the gospel, unless the very spirit of enmity was slain in them. This he notes as an encouraging meeting. On the 9th, he was at Springfield meeting, in which he exhorted the tried and afflicted to count it joy when temptation came upon them, as tribulation worketh patience, and patience hope, which maketh not ashamed. After pressing on the hearers the all-important work of

regeneration, he endeavoured to strengthen them in that day of war and commotion, in supporting the testimony to the peaceable nature of the Messiah's kingdom committed to us as a people to bear. At a meeting at Deep River, on the 10th, he was engaged to bear testimony to the goodness of God as manifested in the works of creation, and also in the work of regeneration. The rising of the outward sun was emblematical of the rising of the Sun of righteousness in the soul of man, which not only brings light there, but healing also. The spiritual doctrine of the gospel of Christ, as heart-changing and renovating, was largely spoken to, and the people urged not merely to be hearers of the word but doers also. On the 11th, was at Reedy Fork; from thence he rode to Eleazer Hunt's at New Garden, where, on the 12th, he had a meeting. In this meeting the condition of the true church was set forth, and the primitive purity as typified by a woman clothed with the sun, and with the moon under her feet. In his comments thereon, he pressed upon his hearers the necessity of having the blessings of life and all temporal things under the feet, as servants, not as masters. A treasure not to be too highly valued or even put in competition with our christian testimonies, but to be given up cheerfully rather than violate one requisition of Truth. Joshua had a feeling that some present had not been faithful in this respect, and his exhortation to such was earnest that they might know the work of reformation going on, and they restored to, and kept in their places, during the day of trial which was now upon them. At Muddy Creek meeting, on the 13th, he urged the necessity of a preparation for death; on the 15th, at one held at Tom's Creek, he was deeply exercised under a persuasion that some there were depending on morality,—a mere performance of apparent moral duties. They had the outward appearance of good, but were like some reproved by our Saviour formerly, as paying the tithe of the mint, anise and cummin, yet were omitting the weightier parts of the law. He exhorted all to a close search into their own states, lest they should be deceived. After this close warning, he had a word of encouragement for a remnant in that place, who were faithful.

On the 17th, with some Friends who were going south with him, he proceeded to the house of Jesse Bump, where he had a meeting chiefly composed of Baptists. In this meeting he pressed the great need there was of all assembled, endeavouring to know that they were not deceived in a work of such unutterable consequence as the salvation of the never-dying soul. He showed the absolute necessity of knowing the new birth unto righteousness, and through obedience to the inward law, of becoming a spiritual people. He also treated on the baptism of John, as distinguished from that of the Saviour; the one ritual, the other spiritual, the one with water, the other with the Holy Ghost and fire. After meeting, he crossed the Adkin river, and lodged on the floor of a very poor cabin. Their accommodations for man and beast were in every way stinted, and it was not until after much entreaty, that they obtained a little fodder for their horses even at a most extortionate price. Journeying southward, on the night of the 18th, they lodged in the woods, and on the 19th, at an ordinary, where they had very poor accommodations. On the 20th, they had no provisions for themselves during the day, save some they had carried with them from Tom's Creek, and at night they lay again in the woods. One of the Friends that day was obliged to leave them, his horse having given out. On the 21st, the rest proceeding onward, crossed the Catawba river and various of its branches, and at night had poor lodging at Broad River. On

the 22d, about noon, they reached the dwelling of Henry Millhouse, much worn down with fatigue. Here, having once more got among Friends, they rested until the 23d, when they attended Cane Creek meeting, in South Carolina. The meeting was a time of suffering to Joshua Brown, and yet the doctrines of Truth were freely declared by him, especially the universality of the offers of salvation to mankind through Christ Jesus. He showed them that *election* stands in obedience to the manifestations of the Truth. On the 24th, at a meeting held at Padger's Creek, he was led to treat on the case of Naaman, the Syrian, and the simplicity of the means made use of, first, in directing him to the prophet, through whom the Lord would heal him, and secondly, in the means employed. He then opened to those assembled the simplicity, which characterized our blessed Saviour's instructions to the people when personally amongst men, and also, now in the cleansing operations of his Spirit, perfecting the new birth in the soul. At the Monthly Meeting held at Bush River, on the 25th, he was largely concerned that Friends might keep in that time of commotion to their peaceable principles, and that building upon the sure foundation which the Lord Jesus has laid for his church, they might not be shaken, whatever might befall them. On the 26th, it being the first day of the week, he was again at Bush River meeting, and, on the 27th, was at one at Little River. In the afternoon, whilst riding towards the dwelling of Richard Henderson, at which place he had appointed a meeting, he was stopped by the soldiers of the American army, near a little town, called Ninety-six. After an examination had been made of the persons and all the baggage of the Friends, in which nothing was found to criminate them, they were kept in custody at a tavern that night. The next day, the 28th, the test oath was offered to them, and because they could not conscientiously take it, they were committed to close prison in Ninety-six, by Adam Burk.

(To be continued.)

The Artesian Well at Grenelle, Paris.—In the year 1833, M. Mulot was charged by the Municipal Council of the City of Paris with the boring of an artesian well upon the left bank of the Seine, on the Place Breteuil, a vast space of ground extending in front of the Abattoir de Grenelle, not far from the Hotel des Invalides. The workmen commenced on the 24th of September, 1833, and one may be able to form a notion of the innumerable difficulties that the skillful geological engineer must have encountered when one knows that the works of boring and tubage were not completed till the 26th of February, 1841—more than seven years of tribulations, accidents, and deceptions, which would have disheartened most engineers. But M. Mulot promising always success in a manner so certain, and based upon serious geological documents and calculations, the men betook themselves with vigour to the work, and the implements of their apparatus brought away successively the different beds of earth marked upon the geological map traced *à priori*. At last the green sand was reached; it was the last bed of earth, and the water leaped up with impetuosity. The borer had arrived at the extraordinary and predicted depth of 1790 English feet. It was necessary to add to this depth an ascending tube of 110 feet, so as to attain the height the water was to reach—that is to say, about 1900 feet from its starting-point. The water is produced from the pluvial filtrations of the lands of Champagne. In the centre of the Place Breteuil, they are about to erect the fountain from the designs of M. Iyon, the engineer.

In the centre of a circular stone basin, bordered by a railing, raised upon a stone base, rises the new tube of ascent. Round this tube circles a spiral staircase, consisting of 150 open steps two feet six inches in width, which conduct to the platform of the campanile, the terminal of which is raised one hundred and thirty-nine feet eight inches above the ground. The inclosure of the staircase is of hexagonal form, and six feet ten inches wide. Four external platforms, or balconies encircle the monument, and project gushing sheets of bubbling water.

The Jews of Morocco.—The Jews are considered by the Mussulmans of Morocco in the light of unclean animals and enemies of God; and if they do not exterminate them, it is only because they are useful, and because true believers have a right to turn everything to account. Indeed, were the Jewish population suddenly removed from the country, such an event would be a public calamity of incalculable magnitude; for it is the Jew alone who can mend a lock, build a house, make gold and silver trinkets, coin money, decorate a room, or weave silk, all such handicrafts being regarded by the Mussulman with supreme contempt. Even the Sultan himself is obliged to have recourse to them for the collection of taxes or negotiations with Christians. Slaves in appearance, the Jews possess in reality all that power which superior talent and cunning can confer. Every night the Jews are shut up in a particular quarter inclosed with a wall, and it is only after sunrise, they are allowed to enter the Mussulman town, where they have their shops. The Jewish quarter is called "Mellah," which means a place of damnation. Tangier alone has none, because that town is already "defiled" by the presence of the Christian consuls. The Jew is obliged to wear black clothes, that colour being the emblem of misfortune and malediction. If he passes before a mosque, a zaouia, or chapel, or if he meet a holy man, a marabout, or a sheriff, he must take off his shoes and carry them in his hand until he has passed them. They are not allowed to cross a Mussulman cemetery, and their women are publicly flogged on the slightest pretence, by a Mussulman woman specially designed for this function, and who is called the *ahrija*. If a Mussulman strike a Jew, the latter is not permitted to defend himself other than by flight or stratagem. When the Sultan passes through a town, the Jews have to offer him rich presents. Yet, with all this burden of servitude upon them, they never abjure their faith; but this constancy, certainly commendable in itself, is coupled with the grossest ignorance and superstition. They hate the Christians quite as much as the Mussulmans, although the little protection they enjoy at Tangier is due to the Christian Consuls. When a Christian enters the house of a protected Jew, he is received with every mark of hospitality; but no sooner is his back turned, than the glass out of which he has drunk is broken into pieces, and everything he has touched is subjected to a rigorous purification, performed with many complicated ceremonies. A Jewish servant will not eat the meat she has cooked for a Christian, although bought at a Jewish butcher's, because it has been cooked in Christian vessels.—*Revue Contemporaine*.

A Kindly Reproof.—John Wesley, having to travel some distance in a stage-coach, fell in with a pleasant-tempered, well-informed officer. His conversation was sprightly and entertaining, but frequently mingled with oaths. When they were about to take the last stage, Wesley took the officer apart, and after expressing the pleasure he

had enjoyed in his company, told him he was thereby encouraged to ask of him a very great favour. "I would take a pleasure in obliging you," said the officer, "as I am sure you will not make an unreasonable request." "Then," said Wesley "as we have to travel together sometime, I beg that if I should so far forget myself as to swear you will kindly *reprove me*." The officer immediately saw the motive, felt the force of the request, and with a smile thanked Wesley.

John Barclay.

Selected.

I question whether they go empty away from our religious meetings, or from those gatherings of two or three in the name of the Lord Jesus, where he himself is in the midst, ready to hear each one of his diseases and infirmities; I question much, whether such as go home none the better for meeting with those thus gathered together, are not "rich" are not full, are not satisfied, confident "settled on the lees," sluggish and sleeping in security. We may remember there is a woe again "those that are at ease in Zion." It is also worth of remark, that all those that came to Jesus, who personally on earth, to be cured of their maladies, were in a very opposite state to that of those whom I have spoken above; these were destitute, afflicted, forsaken, despised; and what is still more they were sensible of their lamentable situation, their helplessness and distress; and they knew and believed who it was that had power to stem the torrent of their trouble, the tide of their calamities. "Speak the word only" said one, "and my servant shall be healed." "Believe ye that I am able to do this?" said Jesus, to two, who answered, "Ye Lord." "Lord, I believe," said another, "help mine unbelief," so that the blessing which maketh truly rich, shall assuredly and inevitably condescend in abundance upon those, who with a humble and a contrite heart, wait upon the Lord, and are exercised and engaged in truth and earnestness to seek Him. Oh! what a rich reward of peace at times flows into the hearts of these true disciples, these poor publicans, these buffeted, bruised, broken-hearted little ones; whose help is placed, and hope fixed upon Him that is mighty, the giver of glory and grace, and of every good thing, whose hands are ready to hang down, their knee to smite one against the other, and their hearts to fail, because they find not Him whom their souls loveth, and feel not his aid, "who is able to save unto the uttermost." Oh! these are the poor of the everlasting kingdom, and are richer than the richest in outward mammon, or even than the richest in good works, (though these also will not wanting herein,) because they are "rich in faith" whom God hath chosen as heirs of the kingdom which he hath prepared for them that love him.

Eleventh month, 1817.

"Crane" Wheat.—The Journal des Land records one of the results of migratory habits of birds. A farmer of Medoc, shot in 1860, a crane on the wing southwards. Stored in its craw was a supply for the voyage, which on scrutiny the farmer found to be wheat of a superior and rare variety. Sown in the spring of last year, it yielded so heavy a crop as to be now in great request and seed.

Our fear, one of another, is a great obstacle to friendship and freedom, and to religious service generally.

Do good with what thou hast, or it will do thee no good.

For "The Friend."

Friends who contributed to the relief of the Kansas sufferers, through E. P. Morris and S. R. Shipley, will find below the distribution of the funds received by them. The articles of clothing were forwarded to Thomas H. Stanley, of that territory, and given by him to those in need. An application having been made by Friends in Iowa, for bags in which to send some grain to their suffering neighbours in Kansas, they were procured in this city, and, through the liberality of the railroad companies, were forwarded free of expense to responsible parties residing in Springdale, in the former State. We have since learned that upwards of a thousand bushels of wheat and corn were sent forward in them.

Amount received, including a donation of fifty dollars from the Kansas Fund of Western District Monthly Meeting towards the purchase of the bags above-mentioned, \$690.51, which was sent as follows:

\$60. Twelfth mo. 4th,	Thos. H. Stanley, Americus, Kansas,	\$100.00
" " " "	Lindley Durham, Ossawatimie, Kan.	156.00
\$61. First mo. 19th,	Thos. H. Stanley, Americus,	19.80
" " " 2d,	Lindley Durham, Ossawatimie,	86.41
" " " 26th,	Thos. H. Stanley, Americus,	14.55
" Second mo. 12th,	Thos. H. Stanley, Americus,	7.00
" " " 23d,	Thos. H. Stanley, Americus,	52.00
" " " "	Samuel Holladay, Ossawatimie,	100.00
" Third mo. 7th,	Thos. H. Stanley, Americus,	52.00
" " " "	Bags for grain—500, 2 bushels each	102.75
		\$690.51

It is with great satisfaction we can state, that from letters received from Friend Stanley and others, it appears that the fund thus appropriated has been the means of signal and efficient relief in many cases.

ELLISTON P. MORRIS,
SAMUEL R. SHIPLEY.

Philad., Sixth mo. 10th, 1861.

Abstraction and Presence of Mind.—Minds habitually employed on deep theories and abstruse calculations must necessarily be often wrapt far above the sublunary occurrences of every-day life. Dr. Stukeley once went to visit Sir Isaac Newton. He was shown into a room, and there left. Time passed on, and as the antiquarian was hungry, and aware how hopeless it was to get Newton away from his calculations in any reasonable time, if he happened to be much absorbed, he quickly began to dine upon a dinner upon a fowl that had been prepared for his friend, and speedily demolished the greater part of it. At last, the great astronomer came down from his study, prepared for dinner; but, seeing only the remnants of the fowl, was much surprised, and excused himself to the doctor by saying, "You see, doctor, how very abstract we philosophers are; I really imagined I had not yet dined!"

Dr. Adam Smith, the great economist, was another very absent man. Among the anecdotes told of him in this capacity, is the following:—"He was a commissioner of the Board of Customs. That board had in their service, as porter, a stately person, who, dressed in a scarlet cloak, covered with frogs of worsted lace, and holding in his hand a staff about seven feet high, as an emblem of his office, used to mount guard before the custom-house when a board was to be held. It was the etiquette that, as each commissioner entered, the porter should go through a sort of salute with his staff of office,

and then marshal the dignitary to the hall of meeting. This ceremony had been performed before Adam, perhaps five hundred times. Nevertheless, one day as he was about to enter the custom-house, the motions of this janitor seem to have attracted his eye, without their character or purpose reaching his apprehension; and, on a sudden, he began to imitate his gestures as a recruit does those of his drill-sergeant. The porter, having drawn up in front of the door, presented his staff; the commissioner, raising his cane, and holding it with both hands by the middle, returned the salute with the utmost gravity. The inferior officer, much amazed, recovered his weapon, wheeled to the right, stepping a pace back to give the commissioner room to pass, lowering his staff at the same time in token of obeisance. Dr. Smith, instead of passing on, drew up on the opposite side, and lowered his cane at the same angle. The functionary, more and more bewildered, next moved up-stairs, with his staff advanced, while the author of the 'Wealth of Nations' followed, with his bamboo in precisely the same posture, and his whole soul apparently wrapped up in the purpose of placing his foot exactly on the same spot of each step which had been occupied by the man who preceded him. At the door of the hall the porter again drew up, saluted with his staff, and bowed reverentially; the philosopher again imitated his motions, and returned his bow with the most profound gravity. When the doctor entered the apartment, the spell under which he seemed to have been acting was entirely broken."

False suggestions and temptations.—I have found amongst many other acts and false suggestions and temptations, which the enemy makes use of to deter us from giving up ourselves to the guidance of the Holy Spirit, one which is much talked of and acted upon by many, through their own inexperience, and the deceit of the prince of darkness; namely, that these leadings and secret influences and inspirations, are not distinguishable from the workings of our own mental or rational powers; and if they are distinguishable, that these persons have not felt them or known them. Now in answer to this, which has been my own delusion, I may say, that any one who has for a long season habitually stilled by disobedience this divine monitor, cannot expect to hear or to understand so plainly its voice, as those do who have for a long period listened to its secret whispers, and surrendered themselves unreservedly to its injunctions: these can testify, that they follow no uncertain vapour or idle tale; but that its reproofs are to be plainly perceived, and its incitements clearly to be felt; and that the peace they witness cannot be imitated, neither can it be expressed to the understandings, or conceived by the imaginations, of such as have none of this blessed experience. Nor let any poor, seeking, sincere or serious minds be discouraged, that they do not upon submission immediately or very quickly feel what they wait to feel, even the arising of that secret, influencing, actuating, constraining and restraining power or spirit of the Lord. Let them not be discouraged if this be their case, nor be dismayed if even after some considerable sacrifices and trying testimonies of sincerity, they find not that rich reward of peace which they had expected. Let such remember, it is written, "he that endureth to the end, the same shall be saved."—*John Barclay.*

Detraction.—He was so tender of the reputation of all, that he could not take the liberty of expressing anything to lessen it, nor was he easy to hear others in such a practice.—*Memorial of Thomas Scattergood.*

The Hippotamus with the Toothache.—A letter from A. D. Bartlett to — Buckland describes an interesting, but dangerous operation upon a Hippopotamus, such as probably was never before performed. The writer says:—"I had intended to write to you before I left town, but could not find time. You will be glad to know that I have succeeded in performing the largest, if not the greatest, dental operation on record. Our male hippopotamus has been, as you know, suffering from a fractured tooth, and fearing that the consequences might be serious, I have had a strong oak fence fixed between his pond and the iron railings, and I then determined to remove the broken tooth; this I accomplished on the morning of Wednesday last, but not without a fearful struggle. I had prepared a powerful pair of forceps, more than two feet long; with these I grasped his fractured incisor, thinking, with a firm and determined twist, to gain possession of that fine piece of ivory. This, however, was not quite so easily done, for the brute, amazed at my impudence, rushed back, tearing the instrument from my hands, and, looking as wild as a hippopotamus can look, charged at me just as I had recovered my forceps. I made another attempt, and this time held on long enough to cause the loose tooth to shift its position, but was again obliged to relinquish my hold. I had, however, no occasion to say, 'Open your mouth,' for this he did to the fullest extent; therefore I had no difficulty in again seizing the coveted morsel, and this time drew it from his monstrous jaws. One of the most remarkable things appeared to me to be the enormous force of the air when blown from the dilated nostrils of this great beast while enraged. It came into my face with a force that almost startled me."—*London paper.*

Encouragement and Caution to lowly, diffident Minds.—With tender love I remember thee, and think of thy lowly diffident mind. There is surely a possibility of dwelling so much upon our own weakness and unworthiness, as to overlook, or sink below the heavenly gift of Divine grace, which is given to every one to profit withal. "The Lord preserveth the simple;" and I do believe, dear friend, that through merciful kindness, thou art one of the simple in heart, desiring to follow a crucified Saviour. Take courage, then, and think upon a Redeemer's love more than upon thy unworthiness. It is not because of our righteousness, but of mercy, that we come to know the mind of Christ, and deliverance from those things that grieve the Holy Spirit. Take courage, I again say, my tender friend, and give no place to distrust.—*Letter of Mary Capper's.*

The Congress of Verona.—Whilst looking at the cluster of crowned heads, it was impossible not to remark that the absolute lords of so many millions of men had not only nothing to distinguish them from the common race of mankind, but were, in appearance, inferior to what might be expected from the same number of gentlemen taken at hazard from any society in Europe. Nor was there to be seen a trait expressive of any great or attractive quality in all those who were to be the sources of so much happiness or misery to so large a portion of the civilized world. Yet some of those were notoriously good men in their private capacity, and scarcely one of them has been distinguished for vices eminently pernicious to society, or any other than the venial failings of humanity; or, as a writer of no democratic tendency says of them, "all excellent persons in private life, all scourges of the countries submitted to their sway."—*Lord Brough-ton's "Italy."*

Philosophy of Rain.—To understand the nature of this beautiful and often sublime phenomenon, a few facts derived from observation and a long train of experiments, must be remembered. 1. Were the atmosphere, every where, at all times, at a uniform temperature, we should never have rain, or hail, or snow. The water absorbed by it in evaporation from the sea and the earth's surface, would descend in an imperceptible vapour, or cease to be absorbed by the air, when once fully saturated. 2. The absorbing power of the atmosphere, and consequently, its capability to retain humidity, is greater in warm than in cold air. 3. The air near the surface of the earth is warmer than it is in the region of the clouds. The higher we ascend from the earth, the colder do we find the atmosphere. Hence the perpetual snow on very high mountains in the hottest climates. Now, when from continual evaporation the air is highly saturated with vapour, though it be invisible and the sky cloudless, if its temperature is suddenly reduced by cold currents of air rushing from above, or from a higher to a lower latitude, its capacity to retain moisture is diminished, clouds are formed, and the result is rain. Air condenses as it cools, and like a sponge filled with water and compressed, pours out the water which its diminished capacity cannot hold.

Many have despised our testimony.—The testimony given to us, as a people, in various branches, hath been a stone of stumbling and a rock of offence to many, who have wished for our crown without our cross, and have overlooked and despised the peculiarity of our testimony, or rather the Lord's testimony through us. The language, fashions, and customs of the world, though by many deemed indifferent, are not so to us, but are a part of the growth of that lofty Lebanon, which the day of the Lord is to come upon, as well as the cedars; and when that day comes, it will burn as an oven, with prevailing heat, and leave them neither root nor branch. All who have entered into fellowship with us, by the baptism of Christ, which is the right door of entrance, have found it to be their duty to attend to these testimonies, not from imitation, but from conviction of their propriety.—*Richard Shackleton.*

The enemy of souls never leaves a man without a pretext for doing wrong.

THE FRIEND.

SIXTH MONTH 15, 1861.

SUMMARY OF EVENTS.

Progress of Hostilities.—At the time of making up this summary, no serious collision had occurred between the hostile armies. The first brigade of Pennsylvania troops, under command of General Thomas, has been advanced southward, in the direction of Hagerstown, Md. A forward movement of the federal troops, in Virginia, under Gen. McDowell, was daily expected at Washington; the troops on both sides of the Potomac, it is stated, have for some days, been kept always ready to march at an hour's warning. Gen. Beauregard is reported to be with the rebel forces at Manassas junction, and Jefferson Davis still at Richmond. Reinforcements for the Confederate forces continued to arrive—both it and the federal army had been augmented in numbers during the past week. It was considered doubtful among military men, whether the rebels would risk a battle either at Harper's Ferry or at Manassas junction. At both these places, they were strongly fortified, and, according to some reports, able to resist any attack that could probably be made upon them. There was no change in the position of Gen. Butler's division, which remained near fortress Monroe, in the peninsula, between James and York rivers. The frigate *Merrimac*, which was sunk at Norfolk, when the public property was abandoned, has

been raised by the Virginians, and her machinery found to be uninjured. She was reported as ready for sea. A Washington despatch of the 10th states, that on that day there was a movement of troops, in the direction of Harper's Ferry, several thousand men having passed through Georgetown. It was supposed their destination was Edward's Ferry on the Potomac, equi-distant between Harper's Ferry and Washington.—Later advices from fortress Monroe state, that the U. S. troops had been repulsed in an attack upon the rebel entrenchments at the village of Great Bethel, twelve miles from the fortress. The loss of the federal troops was estimated at thirty killed, and one hundred wounded.

The Finances.—The government has decided that it will not accept any more contributions of money from States; and hereafter will obtain all the funds necessary for the support of the government through the regular channels. The revenue from duties on imports has become very small.

Virginia.—The reports from the western part of the State continue favourable. Volunteers were being raised for the government throughout the north-western section of Virginia, and the people were friendly to the Ohio and Indiana troops, of whom there were about 7000 in and near Barbour county. Many desertions of Union men had taken place in the secession army at Harper's Ferry. Some of the companies, it is said, had lost half their number. Many Virginians have fled to Maryland, to escape being pressed into the Southern army. The transfer of the Montgomery government to Richmond indicates that the chief contest in the present campaign will be in this unhappy State. The Richmond Whig of the 5th announced that after that date no passports would be issued to persons leaving the State, and that no one would be admitted into it, except for reasons of peculiar force.

Maryland.—Although the majority of the people are supposed to be loyal, there is reason to believe the secessionists are still secretly plotting and affording all the aid in their power to the Southern cause. The three citizens of Harford county, who were arrested by the military, and taken into Pennsylvania, were released after a confinement of a few days, they first taking the oath of allegiance to the United States. A gun factory in Baltimore has been seized and closed by the U. S. marshal, on suspicion that it was making arms for the South. Gen. Cadwalader, in command of the federal troops near Baltimore has been transferred to a command in the expedition to Harper's Ferry. Gen. Cooper, formerly a senator from Pennsylvania, succeeds him. On the 10th inst., the town of Cumberland, in the western part of the State, was taken possession of by a regiment of Indiana troops. A brigade of Pennsylvania volunteers has been ordered to Frederick to keep the secessionists in check.

New York.—Mortality last week, 395.

Philadelphia.—Mortality last week, 266.

Tennessee.—At the election on the 8th inst., the people confirmed the ordinance of secession by a very large majority.

Missouri.—Gen. Harney has been superseded by Gen. Lyon. The alleged reason is, that the War department had ordered the arming of the home guard of the Missouri towns as U. S. reserves, but Gen. Harney took ground against it, and had done nothing to protect the Union men in those places. Since the superseding of Gen. Harney as commander of the federal forces, Gen. Price has published a letter at Jefferson City, which shows that he himself deceived Harney when he made the treaty, and that he was really plotting treason.

Kentucky.—A convention of delegates from Missouri and Kentucky was recently in session at Louisville. It adopted addresses to the people of Kentucky and of the United States, expressing strong desires that the Union should be maintained, but deprecating war and bloodshed for that purpose. Immense quantities of provisions have of late gone south by the Kentucky railroads. Their transit is now prohibited.

The Grain Markets.—The following were the quotations on the 10th inst. *New York*—Sales of 200,000 bushels of wheat, at \$1.00 a \$1.06 for Chicago spring; \$1.29 a \$1.32 for red Western, and \$1.53 a \$1.62 for white Michigan; rye, 67 cts. a 68 cts.; oats, 31 cts. a 33 cts. *Philadelphia*—Red wheat, \$1.23 a \$1.36; white, \$1.40 a \$1.48; rye, 65 cts.; Southern yellow corn, 54 cts.; Western, 48 cts. a 50 cts.; oats, 30 cts. a 31 cts. *Cincinnati*—Markets very dull; superfine flour, \$4.40 a \$4.50.

The Southern Confederacy.—Soon after the arrival of President Davis at Richmond, he issued a proclamation ordering the federal troops to leave the soil of Virginia within ten days. The much talked of loan of \$15,000,000 at eight per cent. for the Confederacy, has, it appears, not actually been taken to any great extent. Parties in

New Orleans, who had taken fifty thousand dollars of the loan, were subsequently forced to sell it, and could obtain only five thousand dollars for what cost them ten times that sum. The New Orleans Bulletin says that one of the most extensive and complete foundries in the country has been established in that city, for casting heavy ordnance. A large number of American vessels have been taken into New Orleans as prizes by the rebel privateers. There are several mouths or channels to the Mississippi, and only the principal one has so far been blockaded. It will require a much larger naval force than the United States now has to spare, to make the blockade effective at all points. The Montgomery Mail says, that there is a number of privateers in the service of the Confederate government, cruising of the Gulf and Atlantic coast, all well armed and manned. The sugar crop of Louisiana is said to be unusually promising. In other parts of the Confederacy, the grain and other crops gave prospects, it is said, of an abundant harvest. A bank convention held at Atlanta, Ga. on the 5th inst., recommended that all the Southern banks, railroad and tax collectors receive the treasury notes of the Confederacy as currency, and the States cities and corporations, having coupons payable at New York, to appoint the place of payment south.

FOREIGN.—Liverpool dates to the 1st inst. In the House of Commons, on the 30th, Lord John Russell made a speech on American affairs. He deprecated the exultation with which a member had alluded to "the bursting of the bubble of democracy in America." It is common with the great bulk of his countrymen, he (Russell) was deeply pained at the civil war, which has broken out in the United States, and which arose from the accursed poison of slavery left them by England, and which had clung around them like a poisonous garment from the first hour of their independence.

The House of Lords was debating the expediency of encouraging the cultivation of cotton in India.

Count Cavour had been dangerously ill, but at the latest dates he was better.

Prince Gortschakoff, the Governor of Poland, a distinguished military commander, is dead.

The Liverpool cotton market was well supplied, and moderately active; sales of the week, 67,000 bales. Prices favoured the buyers, except for good staples. Orleans fair, 8½d.; Mobile fair, 8½d. Stock in port 1,150,000 bales, including 900,000 American. The market for broadstuffs was generally unchanged. American flour, 27s. a 30s.; red wheat, 11s. a 12s. 9d. per 100 pounds; white wheat, 12s. a 14s.

Consols, 91½ a 92. The bullion in the Bank of England had increased £172,000. The money market was unchanged, as regards rates.

The following were the quotations of some of the American securities in the London market: United States, six per cents. 80; five per cents. 70; Massachusetts, five, 92; Ohio, six per cents. 75; Maryland, 60 Virginia, 45.

WEST-TOWN BOARDING-SCHOOL.

A Stated Meeting of the Committee to superintend the Boarding-School at West-Town, will be held there on Fourth-day, the 19th of the Sixth month, at ten o'clock, A. M.

The Committee on Admissions will meet at eight o'clock the same morning, and the Committee on Instruction, at half past seven o'clock on the preceding evening.

The Visiting Committee attend at the School on Seventh-day, the 15th of the month.

Sixth month 4th, 1861. JOEL EVANS, Clerk.

For the accommodation of the Visiting Committee, conveyance will be at the Street Road Station on Seventh-day afternoon, the 15th inst., on the arrival of the 2 o'clock train, and on Third-day afternoon, the 18th inst., on the arrival of the 2 o'clock and 4½ o'clock trains.

FRIENDS' INDIAN INSTITUTE, TUNESSASSAH.

A man and a woman Friend are wanted to aid in conducting this Institution. A man and his wife would be preferred, one of whom should be qualified to teach in the school. Apply to

EBENEZER WORTH,
Marshallton, Chester Co., Pa.
THOS. WISTAR,
Fox Chase, Philadelphia Co., Pa.
JOEL EVANS,
Oakdale P. O., Delaware Co., Pa.

Philad., Second mo. 5th, 1861.

PILE & MELROY, PRINTERS,
Lodge street, opposite the Pennsylvania Bank.

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For "The Friend."

The Appalachian Mountain System.

(Concluded from page 322.)

The interesting map of the Appalachian system which accompanies Prof. Guyot's article, was first published in Germany, in the summer of 1860. It was drawn in Gotha, by E. Sandoz, from data furnished chiefly by Guyot. Besides, a general map of the system, from Maine to Georgia, there is a chart on a larger scale of the White mountains and vicinity, also, one of the Black mountain region.

The table of altitudes appended to the article, exhibits the elevation above the sea in English feet of 347 points, in various parts of the system, embracing mountains, peaks, gaps, river-beds, lakes, villages, &c. Of these 347 altitudes, 278 were computed by Guyot from barometrical observations, all, we believe, made by himself, except in four instances; 33, (mostly in New Hampshire,) were obtained by measurements with a levelling instrument, and are chiefly taken from railroad surveys. One altitude is from the U. S. Coast Survey Reports, and was probably obtained by trigonometrical means; of one altitude the method of obtaining it is not stated, and the remaining thirty-two were measured by Guyot, by means of a pocket level in the following manner, as described by himself. "Wishing to measure a mountain in height, at a moderate distance, and not exceeding the elevation the one on which I stand, I seek, with the instrument in hand, a point on a level with the summit of the mountain to be measured. Taking then at that point a barometrical observation, I consider the result, corrected for the curvature of the earth, and for refraction, as the height of the mountain. With an accurate level, a signal upon the mountain, and the knowledge of the exact distance measurement thus taken would stand the same chance of accuracy as the former; but with a pocket level, without a telescope, the results must be considered as approximations which may be very nearly correct, but which also may, according to the distance from which the observation was taken, vary by the height of a tree, that is to say from fifty to fifty feet. They are, therefore, only preliminary measurements which, while the country remains comparatively unknown, have their proper value in physical geography."

The 374 altitudes are distributed as follows:

White mountains and vicinity	116
Green " "	16
Adirondack mountains	32
Black mountains and vicinity	183
Total	347

We have already quoted from this table some of the more important altitudes in the southern section; we will now select a few among the White, the Green and the Adirondack mountains, confining ourselves mostly to those points that are familiar to tourists in these interesting regions.

WHITE MOUNTAINS AND VICINITY.

Western Slope.—Valley of the Amonoosuc.

	Height.
Connecticut river, at the mouth of Wells river	407
Bath village	521
Lisbon village	577
Littleton, at the railroad station	817
Whitefield village	957
Summit between Littleton and Lancaster	1057
Lancaster village	867
Bethlehem village	1450
Carroll House	1428
Brabrook's hotel	1551
Fabyan's hotel (old house, now burnt)	1583
Mount Deception, near Fabyan's	2449
Cherry Mount	3670

Franconia Group and Valley of the Pemigewassett.

Eagle Cliff, facing the Profile house	3446
Eagle Head, near the pond	4216
Eagle Pond, foot of last peak	4170
Lafayette or Great Haystack	5290
" South peak	5101
Kinsman Mount (approximately)	4200
Franconia village, iron foundry	921
Gilmanton Hill, summit between Franconia and Littleton	1329
Franconia Notch, Profile house	1974
Franconia Notch, height of land towards Franconia	2014
Echo Lake	1926
Flume house, road in front of the hotel	1431
Thornton village, road opposite the post-office	1223
Plymouth village, railroad station	473

Mount Washington chain, or the chain of the Presidents.

Mount Clinton	4320
" Pleasant	4764
" Franklin	4904
" Monroe	5384
" Washington, culminating point of northern section	6288
" Clay	5553
" Jefferson	5714
" Adams	5794
" Madison	5365
Lake of the Clouds, head of Amonoosuc river	5009
Gap between Madison and Adams	4912
" Adams and Jefferson	4939
" Jefferson and Clay	4979
" Clay and Washington	5417
" Washington and Monroe	5100
" Franklin and Pleasant	4400
" Pleasant and Clinton	4050
Little Monroe, W.S.W. of Monroe	5204
Limit of trees on Washington, N. side, and on Madison	4150
Half-way house on new road below the Steep slope	3840
Limit of trees on Clinton	4250

Northern Slope.—Valley of the Androscoggin.

	Height.
Gorham, N. Hampshire, railroad station, St. Lawrence and Atlantic railroad	802
Glenhouse hotel	1632
Railroad summit between Moose and Israel rivers	1473
Peabody river, crossing of path near Glenhouse	1543
Great Androscoggin river at Bethel station	632
Wildcat Mount	4350
Mount Carter, south peak	4830
" " north peak	4702
" Moriah	4653

Eastern Slope.—Valley of the Saco.

Notch of White mountains, Crawford house	1920
" " Gate of the Notch	1904
Willey house, road opposite the hotel	1335
The Willey or Notch chain, the lowest or third N. W. peak	4070
Middle or highest peak	4330
Willey Mount, proper first or East peak	4300
Twin Mount, the highest peak	4920
Old Crawford's or Davis's hotel	986
Mount Crawford	3134
Giant's Stairs	3500
Jackson village, hotel foot of the Falls	771
Upper Bartlett post-office	644
Mount Kearsarge	3400
South Conway post-office	450
Pleasant Mount, east of Freyeburg, Maine	2021

South and West of the White Mountains.

Carrigan Mount	4678
Pemigewassett Peak	4426
Mad river Peak, head of Mad river	4397
Whiteface, N.E. peak (the highest)	4030
Tripyramid, N.W. of Whiteface	4086
Chicorua, highest peak south	3540
Moose hillock, highest peak north	4790
Highest farm, foot of Moose hillock S.	1681
Warren village	726
East Haverhill	773
Lake Winnepesaukee, mean level	501
Senter house at Centre Harbor	553
Red Hill, eastern summit	1769
" " western summit	2025
Meredith village	542
Concord, N. Hampshire, railroad station	237

GREEN MOUNTAINS.

Manchester, railroad station	713
" village court-house	864
Equinox Mount, highest peak	3872
Killington peak	4221
Stowe village, foot of Mansfield Mount	700
Mansfield Mount, the Nose	4094
" " Chin, highest	4430
Camel Hump	4088

ADIRONDACK MOUNTAINS.

Lake Champlain, mean level	93
Hammond's furnace	1132
Johnson's pond	964
Mudpond creek	1206
Summit of road, near French's	2013
French's farm, road before it	1962
Grand Boreas river bridge	1736
Lake Sanford at Millpond	1731
Adirondack village, or M'Intyre's iron works	1785
Lake Colden	2786
Hudson river, Great Bend	3264
Limit of trees on Mount Marcy and Whiteface	4851
Mount Tahawus or Mount Marcy	5379
Lake Henderson	1829
Surface of Opalescent river (Hudson)	2744

True humility, is not apt to either give, or take offence.

For "The Friend."

Danger of Departing from the Truth.

The many proofs among us, of sliding from the firm standing in the Truth, which Friends were brought into by the illumination and guidance of the Holy Spirit, are causes of deep mourning to the humble, steadfast traveller at the present day. The divisions and want of unity, among some who profess to love, and stand for the ancient testimonies, are signs of great weakness, and must be serious stumbling blocks in the way of many visited young people, who are, in measure, brought to love the Lord Jesus, and to desire to be made conformable to his blessed will. It is indeed our duty to contend for the faith delivered to us, but this if rightly done, will be under the putting forth, as well as the restraints of the divine hand, in order to convince and restore those who may have erred from the right path; and we shall feel the need of being continually clothed with fervent charity and christian love. If we dwell under the precious influence of the Holy Spirit, and are subject to its guidance, we shall be enabled to act in the meekness of divine wisdom, being preserved from a resentful spirit towards those who may differ from us, and carefully guarding against the disposition to promote alienation and division, or to form sects and parties,—and without this godly care we cannot be living testimony bearers for the Truth as it is in Jesus. The very essence of true religion is love, and if we are engrafted into Christ the Vine, we must love and feel tender interest for each other. Let us then be increasingly engaged to labour after the meekness, humility and tenderness of spirit which the dear Redeemer imparts to his simple hearted, obedient, dedicated children, that the blessed unity of the gospel of peace, may, in the Lord's mercy and goodness, be known more and more richly to abound for our strength and comfort in our heavenward journey.

There are other sorrowful evidences of a gradual apostacy from the spirit and fruits of quakerism, which is showing itself within different Yearly Meetings. Silent worship, it is to be feared, has become irksome to many unsubdued professors, who warmed by a fire of their own kindling, would be preaching and praying in their own will. It is hard for them to comply with the divine command "Be still, and know that I am God." "They that worship Him, must worship Him in spirit and in truth; for the Father seeketh such to worship Him." We have heard of meetings in several places held by Friends, in which the forward will of man was, there is too much ground to believe, not only unrestrained by the solemnity of the Divine presence, but the company were openly urged to engage in public ministry and prayer. If men set themselves up for heads of the church, to appoint others as ministers, into what confusion and degeneracy may they not fall, and finally land others. Such preaching and praying may be adduced by its promoters, as instances of religious revivals, but if the spirit and practice spread over the Society, and those who hold important posts are caught therewith, the spirituality which has characterized Friends will be lost, the light they have been enabled to hold up to the world become dim, and finally set in complete obscurity.

The First day schools of Friends, which of late have become so common in various places, have we fear, contributed in no small degree to these alarming innovations. If it be true that in these schools the critical study of the Holy Scriptures is pursued, and teachers and pupils undertake to expound their inspired contents, without due reliance upon Him who has the key of David, who can shut and none can open, their influence upon the rising

generation, and through them, upon the society at large, can scarcely fail to be highly prejudicial. When young people pass through such a course of professed religious instruction under persons whose religion is mainly that of sentiment and opinion—for the true spiritual disciple whose delight it is to sit patiently at the dear Redeemer's feet, waiting in humility to be taught by his grace and good spirit,—would hardly attempt such teaching, we need not wonder they should be disposed to show their proficiency in meetings for worship, and be very easily encouraged and urged to speak in them, by those who not being rightly grounded in the Truth, love an appearance of zeal and activity. In a little time such may pass through a formal trial in their select meetings, and be acknowledged as ministers of the gospel, but Friends who are really alive, and endued with right discernment, find their discourses to be mere words, and like the gourd shred into the pottage producing death, rather than life and nourishment. Meetings for worship held in silence, are considered as mere blanks, and as doing nothing, by some modernized Quakers, and those who cannot forsake the patient waiting for Christ are condemned for their adherence to original convictions according to the doctrine of our Saviour and his apostles. We regard it as a peculiar favour, to be liberated from the need of periodical ministry and prayer, dependent upon a stated preacher, and to be able without the fear of reproach to assemble in solemn silence to wait upon the Lord for the renewal of spiritual strength, to receive the teaching of the Minister of the Sanctuary in our own hearts, and to witness every one for himself, the bubbling up of the water of life, knowing it to be in us a well of water, as Christ told the woman at Jacob's well, springing up unto everlasting life. Those who are thus instructed, will not require the aid of learned commentators to give them the right interpretation of the Holy Scriptures, but will know Him, who hides the mysteries of his kingdom from the wise and prudent, but reveals them unto babes, to open and apply them to their condition, as He sees needful and best for them.

One of large experience gives the following sentiments on the subject of divine worship, which we trust will ever be maintained by our religious society, as they are still held by a large portion of the members. "The nature, intent and benefit of silent meetings is a great mystery, hid from the eye of man, who is run from the inward life into outward observations. He cannot see either that this is required by the Lord of his people, or any edification or benefit thereby. But to the mind that is drawn inward the duty is plain, and the building up hereby in the life of God, and fellowship one with another therein, is sweetly felt; and precious refreshment from the presence of the Lord received by them, who singly wait upon Him, according to the leadings and requirements of the Holy Spirit. To know flesh silenced, the reasoning thoughts and discourses of the fleshly mind stilled, and the wisdom, light and guidance of God's spirit waited for, is a great thing. Man is to come into poverty of self, into abasement, nothingness and the silence of his spirit before the Lord; putting off all his knowledge, wisdom, understanding, abilities, all that he is, hath done or can do, out of this measure of life, into which he is to travel, that he may be clothed and filled with the nature, spirit, and power of the Lord. Now in this measure of life which is of Christ, and in which Christ is, and appears to the soul, there is the power of life and death; power to kill to the flesh, and to quicken to God; power to cause the soul to cease from its own workings, and power to work in and

for the soul what God requires, and what is acceptable in his sight. In this, God is to be waited upon and worshipped continually, both in private and in public, according as his spirit draws and teaches.

In the breaking forth of that power, they may pray, exhort, rebuke, sing or mourn, as the Spirit teaches, requires and gives utterance. But if the Spirit do not require to speak, and give to utter, then every one is to sit still in his heavenly place, feeding upon his own measure, receiving into his own spirit what the Lord gives. His soul who thus waits is hereby particularly edified by the Spirit of the Lord; there is also the life of the whole felt in every vessel that is turned to its measure, as the warmth of life in each vessel doth not only warm the particular, but they are like a heap of fresh and living coals, warming one another, as a great strength, freshness and vigour of life flow into all. If any be burthened, tempted, buffeted by Satan, bowed down, languishing or distressed, the state of such is felt in spirit, and secret cries or open, as the Lord pleases, ascend up to the Lord for them, and they many times find ease or relief in a few words spoken, or without words, if it be the season of their help and relief with the Lord.

Absolutely silent meetings, wherein there is resolution not to speak, we know not; but we wait on the Lord, either to feel him in words, or in silence of spirit without words, as he pleaseth. God is to be worshipped in spirit, in his own power and life, and this is at his own disposal. His church is a gathering in the Spirit. If any man speak there, he must speak as the oracle of God, as the vessel out of which God speaks, as the trumpet out of which he gives the sound. Therefore there is to be a waiting in silence, till the Spirit of the Lord moves to speak and also gives words to speak. For a man is not to speak his own words, or in his own wisdom or time; but the Spirit's words in the Spirit's wisdom and time, in which he moves and gives to speak. Seeing the Spirit inwardly nourishes, when he giveth not to speak words, the inward sense and nourishment is to be waited for, and received as it was given, when there are no words. Yea, the ministry of the Spirit and life is more close and immediate when without words than when with words, as has been often felt, and is faithfully testified by many witnesses. Eye hath not seen nor ear heard, neither hath entered into the heart of man, how and what things God reveals to his children by his Spirit, when they wait upon him in his pure faith and worship and converse with Him in Spirit, for the fountain of the great deep is unsealed, and the everlasting springs surely give up the pure and living water."

It behooves Friends every where to be on their guard and watch diligently against the approach of the enemy, who under various specious devices adapted to our peculiar circumstances and situation is busily at work seeking utterly to lay waste our Religious Society. May our dear friends, especially among whom the symptoms of sad declension which have been adverted to, has appeared, be timely awakened to a sense of their danger, and through the Lord's help, be enabled to come into a practical experience of the excellence of the pure and simple way of divine worship held forth by the society in the days of original brightness and purity, and faithfully adhere to it under the anointing of the Holy Spirit.

Measure of Specific Gravities.—A peculiar method of ascertaining and verifying specific gravities was a short time since laid before the Academy of Sciences of Paris, by M. Meyer, and which has attracted considerable attention. The present methods employed for ascertaining specific gravities

are very exact, but complicated. In fact, the whole consists in facilitating the means of measuring exactly the volume of water displaced by any given body, of which the specific gravity is to be ascertained. The problem, according to M. Meyer, may be solved in the following manner:—After having filled a vessel with water, place therein the long leg of a syphon. When the water is quite at rest, plunge the body of which the specific gravity is to be measured into the vessel. The water displaced will escape by the syphon, and being caught in a receiver, will represent exactly the volume of the body immersed. The arrangement here described is found to be peculiarly applicable to the measuring of minerals, and other substances which cannot be got into the hydrostatic balance.

From the Leisure Hour.

Highest Railway in the World.

Though man has not yet stood on the top of the mountains, so as to surmount the highest points of his present home, yet an advance considerably more than half way has been made to them. He may be said, in fact, to have risen above the level of the sea, by sheer pedestrianism, quite as far as it is worth rising, even if it were possible by trudging to go up higher; for nothing would be encountered but snow, ice, sleet-storms, and rarefied air, with the most extreme bodily exhaustion. It is not certain that we yet know the greatest elevation of the terrestrial surface. This was long supposed to be Dhawalagiri, one of the Himalayas, 28,073 feet. Then the distinction was transferred to the neighbouring Kunchinga, which slightly exceeds that height. But about two years ago, it was satisfactorily ascertained that Mount Everest, in the same range, nearly due north of Calcutta, towers to 29,000 feet—very nearly equal to five miles and a half; and perhaps still loftier peaks of that vast protuberance may be determined. The butterfly has rambled up from the world below to 15,750 feet, having been found fluttering over the bare head of Mount Blanc. Human footsteps have ascended 19,700 feet. To that height M. Boussingault and Colonel Hall clambered on the side of Chimborazo in the Andes—the greatest elevation yet attained by man, without leaving the surface in a balloon.

Many of our countrymen annually climb to the top of Helvellyn, stand on the brow of Snowdon, and scale the summits of Ben Lomond and Ben Nevis. Yet, as to permanent or frequent altitude above the sea-level, we are a very humble race in comparison with some of our continental neighbours. The highest village in the kingdom, Leadhills in Lanarkshire, is at the elevation of 1500 feet; and the highest house is 1700, Carour, a hunting-lodge in the Highlands. But at Madrid, upwards of 200,000 people dwell at the elevation of 2200 feet, on a naked desert plain, chilled by a biting breeze for nine months of the year, while baked by the sun during the remaining three. This is the highest of the capitals of Europe. The highest of its palaces, La Granja, the summer residence of the Spanish sovereigns, is elevated 3940 feet, exceeding that of the summit of Vesuvius. The highest village, Soglio, in the Swiss canton of the Grisons, is 6714 feet; the highest fortress, that of the Fort de l'Infernel, comprised within the line of the fortifications of Briançon, in France, is 7859; the highest hospice, that of the Great St. Bernard, is 7963; and the highest permanent habitation, in the pass of Santa Maria, is 9272 feet. In the Andes of South America, where a tropical temperature prevails, mankind dwell much more aloft than in Europe. Potosi, the highest city of the globe, on the celebrated metalliferous mountain,

is 13,350 feet above the sea; a farm at Ancochal-lani, in Peru, is, 14,683; and a post house at Rumihuasi 15,540—but very little below the altitude of Mount Blanc, on whose head none have ever stayed except for an hour or two, and have generally quitted it in less time.

But our special business is with roads, and, in the literal sense of the phrase, with high-roads and railways.

In the last century, Pontoppidan, the good Bishop of Bergen, published an account of Norway, in which, speaking of the deficiency of the country in roads, he suggested laying them out on the tops of the mountains, though it would be a work of difficulty, he admitted, owing to the snow. To readers unacquainted with the region, this seemed a most preposterous idea. But the Scandinavian mountains have a contour which goes far to vindicate the bishop from having entertained an extravagant conception. They present no succession of pointed peaks, sharp-backed ridges, steep declivities, deep ravines, and narrow valleys; but, after having risen precipitously on the side of the ocean, their upper surface extends for miles and leagues nearly on a level. Roads might be carried for great distances upon them, without encountering greater difficulties in their level than in the plains of England, the patches of snow over which they would have to pass, even in summer, being the only hindrances. But ordinary highland countries, where the mountains are serrated ridges, presenting yawning gulfs and frowning precipices, have by engineering skill been intersected with highways admitting of convenient transit across their Alpine barriers. The loftiest carriage-road in Europe, 9174 feet, crosses the ridge of Monte Stelvio, one of the Rætian Alps, a little way down the valley of the Adige, and is a great thoroughfare between the Tyrol and Lombardy.

Railways, at first thought to be only practicable on level lowlands, when their practicability there was admitted, are now rapidly taking possession of the highlands; and the locomotive already snorts, screams and whistles, at an elevation about equal to that of the highest point of the British Isles. In England, the summit level of the Cromford and High Peak railway is 1290 feet; but that of the line between Vienna and Trieste, in the Scemmering Pass, is 3000. This is exceeded in Spain by the line from Santander to Reynosa, across the Austrian mountains, partly opened for traffic in 1857, which has two of its stations 3031 and 3053 feet above the mean tide of the Bay of Biscay. In the United States, the locomotive has not been carried up above 2700 feet, the summit level of the Baltimore and Ohio Railway, in the pass of the Blue Mountains; but in South America, on the Copiapo extension line, it travels at the height of 4075 feet, which will be increased to 4479, when two miles further are completed. This is, we believe, at present the highest railway in the world; and deserves notice not merely on that account, but as traversing one of the most extraordinary regions of the globe—a waterless desert teeming with wealth.

Glancing at a good map, the port of Caldera will be perceived on the coast of Chili, one of the stopping places for the Pacific Company's steamers. Ten years ago it was a most miserable spot, consisting of a few fishermen's huts upon the beach. But in the brief interval it has become a rapidly rising town, with a good landing wharf and mole, a custom-house, shops, hotels, machine-establishments, and a convenient railway station, which would do honour to the provincial town of any state. From hence, a railway extends to the city of Copiapo, fifty miles inland, where an excellent

station greets the traveller. The engineers arrived from England in April, 1850; the first sleepers were laid in the following December, and the line was opened for traffic towards the close of 1851. It traverses a most hopeless waste, where there is no vegetation, not a stream, rill, or spring; and the whole of the water required by the engines is carried along with them in tanks, every drop of which is distilled from the sea at Caldera. The entire country is bleached with saltpetre and other salts, lying some depth upon the surface, and forms the southern boundary of the terrible desert of Atacama, which stretches for hundreds of miles to Peru, between the coast and the snow-capped Andes. Formerly, the journey occupied a long day, one of great suffering from the intense heat and suffocating clouds of dust, far surpassing the similar discomforts of the transit between Cairo and Suéz. It is now accomplished daily in less than three hours.

The railway was constructed in order to bring the two great mining districts of Chili into easy communication with the coast, facilitate the transport of provisions and water to the establishments, where the price was enormous, with the conveyance of the ores to port. The mines were originally opened for copper, under the superintendence of hardy Cornish miners; and the ores had to be conveyed to the nearest shore by mules, with great difficulty, privation, and cost, to be sent from thence round Cape Horn to the smelting-works at Swansea, in Wales. But now silver is the capital product. No localities can well be conceived more arid, verdureless, and repelling in appearance, than those which are the richest in subterranean wealth—sandy wastes, intersected by the most bare, rugged, and forbidding-looking mountains. Apart from the rising villages, and a few wretched wanderers hunting after treasure, who frequently perish in the wilderness, there is scarcely a living creature, animal, bird, or insect, except the far-sighted vulture, soaring in mid-air to desecrate the prey, which so surely and so often sinks with fatigue and thirst in the plains below, or is perched moodily on some adjoining crag, digesting its horrid repast. In unfrequented places, human remains are sometimes found, those of the "cateadores," or mine-hunters, in a wonderful state of preservation, looking like fresh mummies, owing to the dryness of the climate. The bodies of mules are more frequent, some in the most striking positions, having died in the very act of leaning against a rock for support, or while attempting to nibble a last atom from here and there, a miserable and stunted thorn bush. Five years have sometimes passed without a single shower. Hence the cost of water, brought on the backs of donkeys from many leagues distance, has formed a very considerable item in the accounts of the mines, amounting in one instance to not less than £2000 annually. A nine-gallon cask of brackish water has cost £1 12s.; the baiting of a horse or mule £3; and the sum of £400 has been paid for a well of indifferent water eleven feet deep. Yet in these inhospitable regions there are stored incalculable riches, concealed beneath the surface, but in many instances cropping out. Besides copper, lead, iron, bismuth, cobalt, antimony, arsenic, and quicksilver, veins of the purest silver-ore intersect the sterile wilds.

From Copiapo, at the height of 1200 feet, an extension railway, recently opened, proceeds to Chanareillo—"stunted bush"—distant about fifty miles to the south, where it attains the elevation of more than 4000 feet. This place, now a town, with rich silver mines, chiefly confined to a spur of one of the mountain ranges, was thirty years ago almost a perfect solitude. It happened on the

18th of May, 1832, that a muleteer, Juan Godsi, reached the spot while hunting a guanaco. Having wounded his game, he pursued it till he was so utterly overcome with fatigue and thirst, that he could advance no further, and sank down on a rock, trusting that on the return of his dogs, their mouths would show that they had come up with their victim. In a very short time he found that he was sitting on a rugged block of pure silver, which had crested out from a vein immediately beneath. From that moment, the fame of Chanareillo dates as a rich mining country. Immediately afterwards, a poor peon slept beneath a projecting crag, and in the morning found that his frugal fire had brightened the wall of his resting place. That wall was the outside of an isolated mass of silver, which, when cut out, yielded 2800 mares to the fortunate owner; but there were no indications whatever of a vein underneath. But others were discovered, and successfully worked, till the miners came down upon a mass of hard rock, known in the language of the country as a *mesa de piedra*, or "stone table." Here the veins were lost, and it seemed to be the limits of their course. But, encouraged by a beautiful old Spanish proverb, "Toda flor tiene su raíz"—"Every flower hath its root," Don José Gallo resolved to attempt the passage of the barrier. Shafts were sunk; fathom after fathom was pierced; but the "table" appeared to be of interminable thickness. His means became so utterly exhausted, that his wife had to keep a small school, and his sons to take to manual labour in order to provide for their support. At last, at the great depth of 266 feet, the barrier was cut through, when vein after vein, band after band, of rich native silver rewarded the adventurer. Other proprietors then imitated his example, with the like success. A second extension railway from Copiapo is contemplated, leading northward to Los Tres Puntos, three pointed heights in the centre of an equally remarkable mining district, as well as a grand trunk line across the Andes, connecting the shores of the Pacific at Valparaiso with those of the Atlantic at Buenos Ayres.

Selected for "The Friend."

Extracts from the Letters and Memorandums of our Late Friend, H. Williams.

"Tenth Mo. 31st.—I received thy letter, its contents interested me. There must be good stirring with you thereaway or disowned members would 'not care' to be reunited to society: I for one feel great deficiency, but if we only do nothing against the Truth where we can do nothing for it, it will be something in our favour. In seeing the children of those who have separated from us, my heart is open towards them, and I do surely believe the day will come, when there will be one fold and one shepherd; this doubtless is the case now, where the sheep hear his voice and obey it: but I think there will be a coming to the one true standard."

"Eleventh Mo. 5th.—I attended this week Monthly Meeting, it is considered a weak Monthly Meeting on the men's side, yet a little life seemed to be stirring; toward the close of the last meeting R. S. requested the shutters opened, and I thought he was helped in the opening of Solomon's petition; the simplicity of it; seemed to think our petitions were not answered on account of their being so much in the mixture; his discourse was of an encouraging nature."

"20th.—Oh that there were more nursing fathers and mothers in the church: I do verily believe our young friends would not scatter so, and appear as sheep without a shepherd: but, the world, the world and its attractions, have an influence even on the aged in too many cases. * *

I wish to be found doing the little given me to do, honestly."

"Twelfth Mo. 11th.—I dined yesterday with —'s family; poor S., he is under great depression and trial, yet he is (it seemed to me) in a child-like state and innocent: I had for some time a few hints for him, and though hardly expecting the way to open, yet, as it did, I left them with him and he received them and said he was obliged. We are all very poor creatures, yet though weak, a helping hand may assist a little."

"15th. * * * it is not hard to see there is great need that we be not stumbling blocks to the honest enquirers after Truth: On First-day week, too, there was a young woman from Norristown, the family she came with went to the 'other meeting' and she came to ours; strangers, one here and one there, may be compelled to come in and fill up the vacant places of those to whom the invitation has been extended, and they too much engaged and seek to be excused. I consider this a very interesting 'day' to us as a people; there will be a dividing line, not by man, man looks on the outward appearance, but there is one who looks on the heart. I think I may say, our meetings latterly to me have been marked with an unusual degree of solemn feeling."

"26th.—This is the second time that I have had paper before me to write unto you, but somehow way did not open; I looked narrowly for the cause, nothing but silence and sadness seemed to reign; I looked at the quarter from which love springs, and in that there was no diminution, so this being the case first and last, shows it to be a low time with us all, (I believe.) I am not without a desire, and an earnest desire, according to my measure, that patience may be maintained, and so try to track on in our varied tribulated way, for the matter that tries one, may not try another; and being acquainted with each other let us yield our minds in sympathy, bearing and forbearing and so fulfil the law of kindness; I know every word I say, and should I fail in coming up in my place and lot, this will witness against me. So let us try to vanquish the sudden attacks of our adversary, by cleaving to that grain of faith which is in mercy now and then furnished. I do believe our case, taking it altogether, is under the notice and control of Him whose ways are not as our ways, nor his thoughts concerning us as our thoughts, so let us demean ourselves as humble servants, having faith and patience. Lately I have had a fresh threatening of the stitch in my side, it lasted several days and considerably reduced my strength; so that feeling low in body and mind, have been exercised on my own account and felt sometimes it reached to my own friends, among whom I esteem you."

"31st.—It seems too long not to hear from you; I miss thy letters more than thou thinks for, it cannot be that very many years more will be allowed us here, and it grieves me that the cumbering cares, the daily occurrences incident to time and which often much affect us, should so interfere with our comfort and rob us of that scrap of social enjoyment, that we cannot even say 'how do?' these two words mean much! to ask and feel the weight of the enquiry, might mutually set us to thinking, how we do? as for myself, and I expect thou can say the same, it has not been a time of joying and rejoicing, yet mostly to feel strength enough to keep quietly along with straight faces, the sackcloth being underneath, having yet some faith and some hope that when the winter is over there will be a revival, the sap being in the root; out of sight."

"We had a Monthly Meeting yesterday at G.,

the heads of our families were generally present, and some of the children; I could but think of the missing: E. C. laboured with feeling and energy in the line of the ministry; he has lately had another serious attack of indisposition. We have buried our aged friend —; many things in the remembrance of him give joy, while some give sorrow: may we all be mercifully dealt with and made mete for the Kingdom of rest when this life closes."

Statistics of Population and Religion.—The Director of the Statistical Bureau of Berlin furnishes the following curious statement:—"The population of the whole earth is estimated to be 1,288,000,000, viz.—Europe, 272,000,000; Asia, 755,000,000; Africa, 200,000,000; America, 59,000,000; and Australia, 2,000,000. The population of Europe is thus subdivided:—Russia contains 62,000,000; the Austrian States, 36,398,620; France, 36,039,364; Great Britain and Ireland, 27,488,853; Prussia, 17,089,407; Turkey, 18,740,000; Spain, 15,518,000; the Two Sicilies, 8,616,922; Sweden and Norway, 5,072,820; Sardinia, 4,976,034; Belgium, 4,607,066; Bavaria, 4,547,239; the Netherlands, 3,487,617; Portugal, 3,471,199; the Papal States, 3,100,000; Switzerland, 2,494,500; Denmark, 2,468,648. In Asia, the Chinese Empire contains 400,000,000; the East Indies, 171,000,000; the Indian Archipelago, 80,000,000; Japan, 35,000,000; Hindostan and Asiatic Turkey, each 15,000,000. In America, the United States are computed to contain 23,191,876; Brazil, 7,677,800; Mexico, 7,661,520. In the several nations of the earth there are 335,000,000 of Christians (of whom 170,000,000 are Papists, 89,000,000, Protestants, and 76,000,000 followers of the Greek Church.) The number of Jews amounts to 5,000,000; of these 2,890,750 are in Europe, viz.:—1,250,000 in European Russia, 853,304 in Austria, 234,248 in Prussia; 192,176 in other parts of Germany, 62,470 in the Netherlands, 33,953 in Italy, 73,995 in France, 36,000 in Great Britain, and 70,000 in Turkey. The followers of various Asiatic religions are estimated at 600,000,000, Mahomedans at 160,000,000, and "Heathens" (the Gentiles proper) at 200,000,000.—*Bulletin.*

Zeal of the early Friends in keeping up their Meetings.—The behaviour of the Quakers was very extraordinary, and had something in it that looked like the spirit of martyrdom. They met at the same place and hour as in times of liberty; and when the officers came to seize them, not one of them would stir; they went all together to prison; they staid there till they were dismissed, for they would not petition to be set at liberty, nor pay the fines set upon them, nor so much as the prison fees. When they were discharged, they went to their meeting-house again as before; and when the doors were shut by order, they assembled in great numbers in the street before the doors; saying, they would not be ashamed, nor afraid to own their meeting together in a peaceable manner to worship God; but in imitation of the prophet Daniel, they would do it the more publicly, because they were forbid. Some called this obstinacy, others firmness; but by it they carried their point, the government being weary of contending against so much resolution.—*Neale's History of the Puritans.*

Outward comforts are like the rotten twigs of a tree; they may be touched, but if they are trusted to, or rested upon, they will certainly deceive and fail us.

For "The Friend."

Musings and Memories.

HUMAN LIFE SOON OVER.

How soon will the hour of death come, even to those who have the longest term of existence granted them in these mortal bodies. A merchant who had passed his life in the possession of all the comforts which wealth and a loving household could bestow, a few years since sank, by a not very painful disease, to the grave, before reaching a period much beyond what is called middle age. He was not resigned to death; and a few minutes before his close, turning to his beloved wife, he ejaculated, "Is life so soon over,—*is it so soon over?*" He would willingly have given every thing he possessed in the world, if, as his young children testified, "he could only get well." But death may not be bribed to depart from us, and neither will medicine protect us from his dart. Life seems brief to all! Jacob could say, "the days of the years of my pilgrimage are a hundred and thirty years; few and evil have the days of the years of my life been." How happy will it be for those, who through the mercies of God in Christ Jesus, are permitted, as this brief period of existence terminates, to feel the assurance, that a life of glory and happiness, which shall never be over, is opening before them.

HOW LITTLE WE UNDERSTAND.

We drop a hard peachstone in the ground, and covering it with earth, leave it. We know that if we crack it open we shall find nothing within but a kernel, with a reddish skin; yet, we confidently expect to see the following spring, a green shoot piercing the ground where we have deposited the stone, which will, if left unmolested, soon grow into a tree. We cannot understand the process, yet we have an undoubted faith that it will be so, and nature does not disappoint us. The stone and the kernel were red; the soil whose juices furnish much of the nourishment to the young growth, is a dingy brown, or it may be dull yellow, yet the young stem comes forth, of a bright lively green. The most acute chemist cannot understand the operations of nature by which these changes are effected; like the ignorant and the simple, he sees and believes without comprehending. The plant grows on. A fresh crop of leaves are thrown forth from the stem every year, and in the third and fourth spring, beside the green leaves, there shoot out crimson blossoms, rich and sweet. The naturalist knows that this varied growth of leaves and flowers is fed by the same sap; and whilst watching the beauty and variety, he feels that the subtle chemistry producing it, is beyond his comprehension. Before him are the scentless green leaves, and the fragrant rose-tinted blossoms, from whose cups the bees draw forth the clear honey, to store their comb with sweetness. No one can tell the reason why, though experience daily proves the truth of it, that buds from many different peach trees, inoculated into one, will always bear fruit of the kind borne by the tree from which the bud was taken. I have seen and tasted many varieties, some sweet, some more lively, some even tart, all growing from one trunk, all fed from one fountain of sap. How much is there to admire in nature? How much which we must believe but cannot comprehend.

A little child can tell that the peaches grew on the tree,—he can eat them and be satisfied,—and a philosopher can do no more. So in a religious sense, we often find that very children, can feel and feed on spiritual truths, when the wisest father and mother in the church can do no more. Saving faith does not require great intellect in its possessor. A man of wisdom is often compelled to

believe in spiritual operations which he cannot understand, and well may it be so with the babes in Christ.

When the blind beggar, as narrated in the New Testament, called upon the Saviour to have mercy on him, he was healed. His faith saved him; yet he knew not even after the cure had been effected, how the all-healing word and will had reached his malady; yet he could say, "one thing I know, that whereas I was blind, now I see!" Would that we all, wise men and children, old and young, might come to the same blessed experience.

HUMILITY SAFE.

The little flower in cleft of rock
Unconscious of the storm may stay,—
Whilst the fierce tempest with its shock,
Tears the deep-rooted oak away.

Thus humble ones, to Christ who eling,
Shall find the tempestings of woe,
Destruction to the mighty bring,
Whilst they securely bloom below.

BE KIND TO CHILDREN.

Many individuals who are capable of doing actions, which require considerable personal sacrifice as respects pecuniary matters, to benefit others, do not understand how so to enter into sympathy with them as to do nothing to wound their feelings. Particularly is this the case with some, as respects their intercourse with children. I remember to have read of a case in which a poor child was taken by a kind-intentioned thrifty woman, from a home of destitution and poverty, to bring up in her family. The woman was very willing to take the expense and trouble of giving her a good education, both as respects school learning and household economy. The child was well clothed, well fed, well cared for every way, but she had no one who could enter into her childish feelings, and was often rendered very sorrowful. One of her school-mates had given her a broken doll, and one evening, when endeavouring to arrange its dress, she said to the woman who had done so much for her, "See, is not this pretty." The reply was, "Put away that nonsense, and mind thy lesson, child." Shortly after, she threw the poor child's doll into the fire. The little one, heart chilled, said nothing, for she did not dare to complain, but when laid that night on her bed, she wept bitterly.

To be really kind to children, one must be capable of entering into sympathy with them. If we cannot feel as they feel, we shall be continually in danger of causing them sadness of heart, even when we are doing them substantial kindness. Ah! if we would minister to their comforts, let us endeavour to look back to the days of our own childhood, and remember how our feelings often suffered from the harshness of those who surrounded us, and let us look on them with tenderness and love, endeavouring to feel something of the spirit which dictated the words, "Suffer little children to come unto me, for of such is the kingdom of Heaven."

Migration of the Krim Tartars.—The Moscow correspondent of the *Nord* refers as follows to the emigration from the Crimea, on the authority of M. Pogodine, whom he describes as "being too competent for me to hesitate to call attention to his remarks:"—"You know that the emigration of the Tartars from the Crimea is still going forward. M. Pogodine has just visited the Crimea, has studied the movement, and writes thus to the *St. Petersburg Journal*:—"The causes of the emigration are not in the Turkish government, which is too incapable, even in its internal affairs, of conceiving a plan so vast. A new religious doctrine must have sprung up among Mohammedans; a

new Abd-el-Kader, Schamyl, or Kazy-Moulla, must have appeared. A society or sect has probably been formed that has aroused the popular fanaticism. The blood in the veins of this indomitable race has been brought to the boiling point, and they have thrown themselves blindly forward, headed by their clergy. 'The massacres in Syria are but the prelude. A vast plot against the Christians was discovered at Constantinople last summer. In my opinion there is ground for looking out for a grand slaughter. All Christians, whether English or Greek, Russian or French, would do well to be on their guard.'"

WEeping MARY.

Selected.

Mary to her Saviour's tomb
Hasted at the early dawn;
Spice she brought, and rich perfume—
But the Lord she loved was gone.
For a while she weeping stood,
Struck with sorrow and surprise,
Shedding tears, a plenteous flood—
For her heart supplied her eyes.

Jesus, who is always near,
Though too often unperceived,
Comes His drooping child to cheer,
Kindly asking why she grieved.
Though at first she knew Him not—
When He called her by her name,
Then her griefs were all forgot,
For she found He was the same.

Grief and sighing quickly fled
When she heard His welcome voice;
Just before she thought Him dead,
Now He bids her heart rejoice.
What a change His word can make,
Turning darkness into day!
You who weep for Jesus' sake,
He will wipe your tears away.

He who came to comfort her
When she thought her all was lost,
Will for your relief appear,
Though you now are tempest-tossed.
On His word your burden eases,
On His love your thoughts employ;
Weeping for a while may last,
But the morning brings the joy.

John Newton.

GOD IN HIS WORKS.

Selected.

There is a book, who runs may read,
Which heavenly truth imparts,
And all the lore its scholars need—
Pure eyes and loving hearts.

The works of God, above, below,
Within us, and around,
Are pages in that book, to show
How God himself is found.

The glorious sky, embracing all,
Is like the Father's love;
Wherewith encompasped, great and small
In peace and order move.

The dew of heaven is like His grace:
It steals in silence down;
But where it lights, the favoured place
By richest fruits is known.

Two worlds are ours: 'tis only sin
Forbids us to desery
The mystic heaven and earth within
Plain as the earth and sky.

Thou who hast given me eyes to see
And love this sight so fair,
Give me a heart to find out Thee
And read thee everywhere.

John Keble.

Suspicion is a shoal on which charity often strikes, and is sometimes wrecked.

Unwarranted censure, and severe criticisms, often deter the timid from the exercise of their public duties.

For "The Friend."

Extract from P. H. Gosse's "Romance of Natural History."

What is more interesting than an examination, by means of a first rate microscope, of a tiny atom, that inhabits almost every clear ditch,—the *melicerta*? The smallest point that you could make with the finest steel-pen would be too coarse and large to represent its natural dimensions, yet it inhabits a snug little house of its own construction, which it has built up stone by stone, cementing each with perfect symmetry, and with all the skill of an accomplished mason as it proceeded. It collects the material for its mortar, and mingles it; collects the materials for its bricks, and moulds them; and this with a precision only equalled by the skill with which it lays them when they are made. As might be supposed, with such duties to perform, the little animal is furnished with an apparatus quite unique, a set of machinery, to which, if we searched through the whole range of beasts, birds, reptiles, and fishes, and then, by way of supplement, examined the five hundred thousand species of insects to boot, we should find no parallel.

The whole apparatus is exquisitely beautiful. The head of the pellucid and colourless animal unfolds into a broad transparent disk, the edge of which is moulded into four rounded segments, not unlike the flower of the hearts-ease, supposing the fifth petal to be obsolete. The entire margin of this flower-like disk is set with fine vibratile cilia, the current produced by which runs uniformly in one direction. Thus there is a strong and rapid set of water around the edge of the disk, following all its irregularities of outline, and carrying with it the floating particles of matter, which are drawn into the stream. At every circumvolution of this current, however, as its particles arrive in succession at one particular point, viz., the great depression between the two uppermost petals, a portion of these escape from the revolving direction, and pass off in a line along the summit of the face towards the front, till they merge in a curious cup-shaped cavity, seated on what we call the chin.

The tiny cup is the mould in which the bricks are made, one by one, as they are wanted for use. The hemispherical interior is ciliated, and hence the contents are maintained in rapid rotation. These contents are the atoms of sedimentary and similar matter, which have been gradually accumulated in the progress of the ciliary current; and these, by the rotation within the cup becoming consolidated, probably also with the aid of a viscid secretion elaborated for the purpose, form a globular pellet, which, as soon as made, is deposited, by a sudden inflexion of the animal, on the edge of a tube or case, at the exact spot where it is wanted. The entire process of making and depositing a pellet occupies about three minutes.

I say nothing about the other systems of organs contained in this living atom: the arrangements destined to subserve the purposes of digestion, circulation, respiration, reproduction, locomotion, sensation, &c., though these are all more or less clearly distinguishable in the tissues of the animal, which is as translucent as glass. For the moment I ask attention only to the elaborate conformation of organs, which I have briefly described, for the special purpose of building a dwelling. No description that I could draw up, however, could convey any idea approaching to that which would be evoked by one good sight of the little creature actually at work;—a most charming spectacle, and one which, from the commonness of the animal, and the ready performance of its func-

tions under the microscope, is very easy to be attained.

It is impossible to witness the constructive operations of the *melicerta*, without being convinced that it possesses mental faculties, at least if we allow these to any animal below man. If, when the chimpanzee weaves together the branches of a tree to make himself a bed; when the beaver in concert with his fellows, gnaws down the birch sapling, and collects clay to form a dam; when the martin brings together pellets of mud, and arranges them under our eaves into a hollow receptacle for her eggs and young, we do not hesitate to recognize *mind*—call it instinct, or reason, or a combination of both—how can we fail to see that in the operations of the invisible animalcule there are the workings of an immaterial principle? There must be a power to judge of the condition of its case, of the height to which it must be carried, of the time when this must be done, a will to commence and go on, a will to leave off, (for the ciliary current is entirely under control;) a consciousness of the readiness of the pellet; an accurate estimate of the spot where it needs to be deposited; (may I not say also, a memory where the previous ones had been laid, since the deposition does not go on in regular succession, but now and then, yet so as to keep the edge tolerably uniform in height?) and a will to determine that there it shall be put. But surely these are mental powers. Yet mind animating an atom so small that your eyes strained to the utmost can only just discern the speck in the most favourable circumstances, as when you hold the glass which contains it between your eye and the light, so that the ray shall illumine the tiny form, while the back-ground is dark behind it!

Address, &c.

At a Special Representative Meeting held in New York 23d of Fourth month, 1861:—The present state of our beloved country, involved in strife and civil warfare, claimed the serious attention of the Meeting; and in view of the trials to which our members may be subjected, and the temptations to unite with practices or to comply with requisitions not in accordance with the principles of the Gospel, it was concluded to issue the following "Address," with the desire to encourage Friends on every occasion, and in every emergency, to conduct themselves as followers of the Prince of Peace.

Dear Friends:—It is under a solemn sense of the awfulness of the times in which we live, and the momentous importance of correct action on our part, that we feel constrained in the love of Christ to address you.

We love our Country, and acknowledge with gratitude to our heavenly Father the many blessings we have been favoured with under its government, and can feel no sympathy with any who seek its overthrow; but in endeavouring to uphold and maintain it, as followers of the Prince of Peace, we must not transgress the precepts and injunctions of the Gospel.

The breaking out of civil war in our beloved country has filled our minds with sorrow; and it needs that we carefully guard against the prevailing excitement, lest we be led to participate in practices which our consciences entirely condemn.

Under the most severe trials we must ever remember that we are brethren by a more sacred bond than that which makes us citizens; and our relationship as children of one Almighty Father, and alike objects of the same Saviour's love, are much more obligatory upon us, than as inhabitants of one common country. If we would help and bless our country, it must be by seeking to bring

down the divine blessing upon it; and we know not how successful our united and persevering prayers, offered in the name of Jesus, would be, to avert those terrible calamities that are now impending over it.

The foundation of our well-known testimony against all war, rests upon the plain and undeniable injunctions and precepts of our Saviour, as well as the entire spirit of the Gospel. It was the saying of them of old time, "thou shalt love thy neighbour, and hate thine enemy:" but the injunction of Christ to his followers is, "love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father who is in heaven," presenting the divine example for our imitation—"for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." And again, our approach to our heavenly Father for the pardon of our sins, is on the condition that we forgive. Our plea in that simple, yet most sublime prayer, is this, "forgive us our debts as we forgive our debtors;" and this is accepted by Him who is the hearer and answerer of prayer, "for," He says, "if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses:" and the nature of this forgiveness must be such as we desire for ourselves when presented before the eternal Judge: how then can any one thus reading Scripture, meditate the destruction of his fellow man!

The injunctions and precepts of our blessed Saviour against both the spirit and practices of war, were understood literally by those to whom they were personally addressed; and they became the governing principle of their lives. It is recorded of Marcellus, a Roman Centurion, that on becoming a Christian, he promptly resigned his commission, declaring, "that it is not lawful to bear arms for any earthly consideration."

Not one Christian was to be found in the Roman armies when our Holy religion was extensively spread in the world. On a convert being called to be enrolled as a soldier, his reply was, "I am a Christian, and cannot fight."

Ecclesiastical history records the fact that for the first two or three centuries of the Christian era, this course was faithfully maintained.

Our religious society has always maintained, on the principles of the Gospel, a faithful testimony against all war; either by being concerned in any warlike preparations, in any manner openly or privately aiding its promotion, or seeking or receiving any profit or advantage under it; and the faithfulness of our heavenly father in protecting those who put their trust in Him, may be instructively seen in the History of Friends during the rebellion in Ireland, in our own country during the revolutionary war, and in that of William Penn's government of Pennsylvania, as well as in many other instances in which we are taught by example as well as precept, that it is "better to trust in the Lord, than to put confidence in man."

Therefore we exhort you all, dear friends, as you love your country, as you love your children and desire their present and future happiness, as you value the pure and holy precepts of the Gospel we profess, guard most watchfully against every temptation in any manner or degree to foster or encourage the spirit of war and strife. And we earnestly and affectionately entreat all our dear brethren and sisters, of every age, to be very careful in conversation upon passing events, both among themselves and with others—that nothing be allowed to escape their lips that may promote or counte-

ance an appeal to arms or reliance upon them. Let us demean ourselves in a Christian and peaceable manner, manifesting that we are the followers of the Prince of Peace, desiring the increase of His kingdom. No good can result from a breach of Divine commandment, but if we build upon Christ and His teachings, and walk in His spirit, we build upon a rock against which nothing can prevail.

Signed by direction and on behalf of the Meeting.

WILLIAM WOOD, Clerk.

Reminiscences of John Randolph.—The following note is said to have been appended by John Randolph to the famous fifteenth chapter of his copy of Gibbon's "Decline and fall of the Roman Empire," and to have been found only after the death of the orator of Roanoke:

"When the pencilled notes to this and the succeeding chapter were written (and, indeed, all the notes, one excepted on volume X., page —), the writer was an unhappy young man, deluded by the sophisms of infidelity. Gibbon seemed to rivet what Hume, and Hobbes, and Bolingbroke, and Voltaire and others had made fast, and Satan *i. e.*, the evil principle in our (fallen) nature, had clinched; but, praised be his holy name! God sent the seed of his sin, the arrow of the angel of death, unless ye repent,' straight to his heart, and with it came the desire of belief; but the hard heart of unbelief withstood a long time, and fear came upon him and waxed great, and brought first resignation to his will, and after much refractoriness, (God be praised, but never sufficiently, that he bore with the frowardness of the child of sin, whose wages is death!) after a longer course of years than the servitude of Jacob for Rachel, God in his good time sent the pardon and the peace which passeth all love, which struck out fear. Allelujah!

"N. B.—I have erased more of the notes on this and the next chapter. The rest I let stand as a merited shame for myself."

Migrations of the Buffalo.—There is a feature in the migratory character of the buffalo, not generally known, except to hunters, and that is, that the vast body of the herd is never found in the same district of country two seasons in succession. The buffaloes of North America form an immense army, marching in one continuous circuit, but perhaps three-fourths of the entire number of which are found within a range of from two to three hundred miles. Thus, where buffaloes are abundant one year they are fewer the next, and fewer still the next, until the great body having completed its circuit, again makes its appearance. This circuit is completed in about four years. Its western limit is the eastern base of the Rocky Mountains, and its eastern is bounded by a marginal outline of civilization, extending from the British settlements on the north, to northern Texas on the south. The range of latitude traversed has for many years been about twenty-three degrees, extending from the Cross Timbers of Texas to the tributaries of Lake Winnipeg on the north. The band travel southward on the eastern line, and northward on the western, never crossing the Rocky Mountains. The comparative proximity of these lines, being at some points not over five hundred miles, accounts for the presence of buffaloes, in relatively small numbers throughout the entire area embraced within the line of travel.—*San Francisco Alta Californian.*

God's mercies are as cords to draw us to him; but our sins are as sharp swords that cut those cords.

For "The Friend."

The Cause and the Remedy.

"The original cause of the cloud which covers our once highly favoured but now afflicted society, is disobedience and forgetfulness of God. We live at a period when earthly prosperity furnishes the comforts, and to a large number the luxuries of life, in great abundance. With comparatively little labour, the means are obtained to gratify the appetite for sensual indulgence, and in the enjoyment of the bountiful provision of a gracious Creator, all classes are prone to forget the great Giver, and the solemn duty of constant reverent walking before Him. Self-gratification is more the object of men, than the daily inquiry, 'Lord, what wouldest thou have me to do? What shall I render unto thee for all thy benefits?' In proportion as self-love prevails, the love of God is forsaken, until it is rarely felt in the heart; for if any man love the world, to which pertain the lust of the flesh, of the eye, and the pride of life, the love of the Father is not in him. What then can we expect, but that we shall be left to our own choice, and that emptiness and confusion in principle and practice, will come over us. Our perceptions and principles will become perverted, blindness will prevent us from seeing our conditions, and the plausible baits of Satan. We shall come to false conclusions as to the cause of our difficulties, attributing them to any thing but our own departure from the living God, and to the pride and haughtiness, and corruption of our own hearts. Could we be brought to see our fallen and degenerate condition, in that light which never deceives, and thereby be humbled under the hand of the Lord, so as from the depth of sincerity to cry mightily unto Him individually, to remove the plague of our own heart, the way would soon be open for the restoration of that humility, self-denial and circumspect walking which adorned us at the beginning. True love—the love of God shed abroad in our hearts—true unity—the oneness produced by the baptisms and birth of the Spirit, would spring up in all the children of the Heavenly Father, born of the same incorruptible seed. This would bind us together as the heart of one man, in serving and worshipping God, and his dear son, our Lord and Saviour Jesus Christ, in the way of the cross, and in steadfastly upholding the same doctrines and testimonies of the Gospel, without modification, which our worthy forefathers proclaimed in his authority to the nations of the earth. Then again should we be a people whom the Lord had formed for himself, to show forth his praise, and to draw others to the teachings of Christ in their own hearts; and such a people he will have, though many may despise their birthright, and be rejected. Others will be brought in to preach the religion of the gospel in all its perfectness, for the Spirit that actuated the faithful in Edward Burrough's day will, as he says, break forth and prevail in thousands."

The preceding just and forcible remarks are taken from a communication which appeared in the "Friend" sixteen years ago. They are revived in the belief that the truths set forth in them, are as deserving now of the close and serious attention of our readers, as they were at that time. Very different views prevail, in regard to the proximate causes of the difficulties and trials through which the Society is passing; nor have all the arguments and discussions which have taken place, enabled Friends to see alike, or even make a sensible approach towards harmonizing their conflicting opinions. There are, however, certain great truths, which are generally admitted, and if those who subscribe to them would only go one step further and make them likewise matters of living, heartfelt

experience, a brighter day would assuredly soon dawn on our religious society. Its early members were not more distinguished for pure simple views of christian doctrine, than for their lives of self-denying dedication. The precious truth that the Lord teaches his people Himself, by the immediate manifestation of his saving grace in the heart, being accepted and most surely believed by them, it became their primary concern to keep a single eye to Him, to wait patiently for the Holy Anointing, and yield cheerful obedience to every divine requisition. Having found acceptance and peace with God through the sanctifying operation of the Spirit, and obtained that faith which overcomes the world, great was their care and travail of soul that they might not lose this inestimable treasure. The journals and other records of many of these devoted worthies show that they lived above the world, and that while passing through it, their affections were set on things above, in the heavenly riches that endure forever, and in the appointed time they passed away in joyful hope to the better inheritance, leaving an example which succeeding generations may wisely and safely follow.

Now, we too profess to believe in the same glorious and all important truth, but do we (let all inquire,) show the *reality* of our faith by a daily, earnest, patient endeavour to draw near and wait in solemn stillness of soul for the quickenings and illuminations of the Holy Spirit? Do we under a sense of our poverty, weakness and destitution of all good without His gracious help, watch unto prayer, and seek to be continually clothed by the precious covering of humility and holy fear, which the blessed Redeemer imparts to his children, and do we, like them, not only hear but obey his voice? If such were our engagement, the same fruits of the spirit which dignified the lives and actions of these servants of the Most High, would be brought forth in us, all the doctrines and testimonies of the gospel which they unflinchingly maintained, would be precious to us also, and the true unity which becomes brethren of the same household of faith, would increase and abound. The growing prevalence of fervent christian charity and love, would then surely follow, enabling the honest in heart to see, eye to eye, and no small part of the troubles and difficulties which now rest as a dark cloud upon the church, would, it may be hoped, in the divine compassion and mercy, be dispelled like mists before the morning sun.

Sagacity of Rats.—Incredible as the story may appear of their removing hens eggs, by one fellow lying on his back and grasping tightly his ovoid burden with his fore paws, whilst his comrades drag him away by the tail, we have no reason to disbelieve it, knowing, as we do, that they will carry eggs from the bottom to the top of the house, lifting them from stair to stair, the first pushing them up on its hind, and the second lifting them with its fore legs. They will extract the contents from a flask of Florence oil, dipping in their long tails, and repeating the manœuvre until they have consumed every drop. We have found lumps of sugar in deep drawers at a distance of thirty feet from the place where the petty larceny was committed; and a friend saw a rat mount a table on which a drum of figs was placed, and straightway tip it over, scattering its contents on the floor beneath, where a score of his expectant brethren sat watching for the windfall.—*Quarterly Review.*

Christian charity is a compound of active benevolence and tender compassion, flowing from a supreme love of Jesus Christ.

Preservation of Fresh Flowers.—A scientific writer states, that "We may preserve flowers for a long time in a fresh state by enclosing them in sealed tubes. At the end of some days, all the oxygen of the air confined in the tube will have disappeared and become replaced by carbonic acid. If we introduce into the tubes a little quicklime, it removes from the flowers some of their humidity, which facilitates their preservation. Lime also takes up the carbonic acid, and the plant becomes placed in pure nitrogen. All flowers are not alike preserved by this process; yellow flowers are those which are altered the least. It would be very easy for botanists to forward thus fresh flowers upon which they could verify characters difficult to observe upon a dried specimen."

The purchase money.—How do a multiplicity of things, pertaining to the present life, prevent a full dedication of all to the Most High, that He may work both to will and to do, of His own good pleasure. No doubt the disposition is felt with more than a few, which led one to enquire, "What shall I do, that I may inherit eternal life;" but when it is found that the purchase-money is their all, then comes hesitation and sorrow.—*Sarah [Lynes] Grubb.*

THE FRIEND.

SIXTH MONTH 22, 1861.

The week before last we inserted some remarks taken from the Ledger, on kerosene or coal oil. The intention of the writer appears to have been to draw the attention of housekeepers to the dangerous inflammability of some specimens of the oil sold, and the proposed test recommended by him, is a good one. We have since been informed by one interested therein, that the dangerous quality does not arise from an attempt to over-refine or whiten the oil, but from the benzine, which is the first thing which passes over in distilling the crude oil, being allowed to mix with the subsequent distillations. Benzine, which is always present in the crude oil, is also largely present in many of the dark-coloured refined oils as well as in whiter ones, and renders them unsafe to use. Another reason for testing the oil sold is, that many dealers adulterate it, by mixing a portion of spirits of turpentine or burning fluid with it. The oil thus served is of a milky, mottled appearance, and should always be rejected.

SUMMARY OF EVENTS.

Progress of Hostilities.—The movements of the U. S. forces towards Harper's Ferry, which were in progress last week, rendered probable a contest at that point. This was avoided by the retreat of the rebel army, on the near approach of the federal troops. On the 14th inst., the Confederate forces were hastily withdrawn, and, it is believed, divided into two bodies, one of which proceeded to Winchester, and the other, comprising the main body of the army went southward, east of the mountains, it was supposed to join the already formidable army at Manassas Junction. Previous to evacuating Harper's Ferry, the rebels burned the railroad bridge across the Potomac, and seriously injured the property of the Chesapeake and Ohio Canal Company, by the wanton destruction of their dams. The total loss to the two companies is estimated at about a million of dollars. The government buildings were also destroyed as far as practicable. A considerable quantity of provisions, which the rebels were unable to take with them, was destroyed, and great numbers of small arms and military accoutrements were thrown into the river. Some of the large guns were removed six miles up the Shenandoah, and there abandoned. On the 15th, Martinsburg, nineteen miles west of Harper's Ferry, was occupied by a large force of U. S. troops. On the same day, the advance guard of Gen. Patterson's army, consisting of ten thousand men, was at Hagerstown, Md. A regi-

ment of Indiana volunteers proceeded from Cumberland, to Romney, in Hampshire county, Va., and there surprised and routed a camp of 500 secession troops, some of whom were taken prisoners. The large army, under Gen. Butler, at fortress Monroe, has been inactive during the past week. The secession forces appear to be so placed as to confine Gen. Butler's command within narrow limits. Northern troops have continued to go south, to fortress Monroe, and other quarters. General Cadwalader's division of the Pennsylvania troops has crossed the Potomac at Williamsport, and entered Virginia. A detachment of Ohio volunteers, which was sent out on the Alexandria and Loudon railroad, on the 17th inst., for the purpose of protecting the bridges on the line of railroad, was attacked from a masked battery at a place called Vienna, about twelve miles from Washington. The volunteers sustained a loss of eight men killed, beside a number of wounded and missing.

Virginia.—Ex-Governor Henry A. Wise has been appointed Brigadier General in the Southern army, and assigned the command of the department of Western Virginia. On the 11th inst., the Union convention assembled at Wheeling. About 40 counties were represented on the basis of their representation in the legislature. A resolution was adopted, declaring that Western Virginia would never submit to the ordinance of secession. On the 17th, a protest and solemn declaration, which had been under consideration for several days, was adopted and signed by all the members. All acts of the convention, legislature or others assuming to act for the State, which tend to separate it from the United States, or to make war against them, are declared to be without authority and void, and the offices of all who adhere to the said convention and executive, to be vacated.

Tennessee.—At the recent election, East Tennessee gave about ten thousand majority against secession, but the vote of the entire State was overwhelmingly in favour of going with the South. The Memphis Appeal of the 14th says, a warrant is out for the arrest of Senator Andrew Johnson, for treason against the State of Tennessee.

Kentucky.—The secession party in this State, though restless and dissatisfied, have not ventured on an open outbreak. Notwithstanding the prohibition, considerable quantities of provisions go south from Kentucky, via the Nashville railroad. A great exodus of Southerners northward is taking place by the same conveyance. These are doubtless persons who do not sympathize with the secessionists.

Missouri.—Affairs in this State again appear ominous. A large portion, if not a majority, of the inhabitants are loyal to the Union, but the secessionists are active and aggressive, and may precipitate civil war. Home guards, for the protection of the Union men, having been organized in various places by authority of the federal government, Gov. Jackson sought an interview with Gen. Lyon, and demanded that they should be disarmed, and that the federal government should pledge itself not to occupy with its troops any localities in the State not already held by them. He promised if this were done that he would disarm all the companies which had been armed by the State, and that he would maintain a strict neutrality during the contest. Gen. Lyon not acceding to this proposition, the Governor issued his proclamation calling fifty thousand of the militia of the State into active service for the purpose of driving out the U. S. troops. Gen. Lyon lost no time in taking active measures to thwart the Governor's movement. He had thirteen regiments in Missouri, and there were other troops in Illinois and Iowa, whose aid could be had if needed. Attempts have been made at St. Louis for several weeks past to enlist men for the Southern army, and the U. S. authorities there were aware of the fact. In consequence they have made a number of arrests for treason.

Maryland.—At an election for members of Congress held in this State last week, the candidates of the Union party were nearly all elected by large majorities. The only doubtful member will, it is stated, support the U. S. government in whatever measures may be deemed necessary for its defence.

Pennsylvania.—The bids for the State loan of three millions of dollars were opened on the 13th, and more than a sufficient amount was found to have been offered at par. The loan was all taken by citizens or corporations of the State.

Southern Items.—The expectation of capturing Fort Pickens having been abandoned for the present, a part of the besieging force (about 2800 men) have been sent to Virginia. More U. S. troops have been landed on Santa Rosa Island.—The blockade of New Orleans was still incomplete, vessels going to sea occasionally without hindrance.—It is reported that several steam tow-

boats were being prepared at New Orleans for privateers, and a large floating battery was getting ready to go down with a flotilla, and attack the U. S. ship Brooklyn.—The privateer Savannah, which was fitted out at Charleston, S. C., captured the brig Joseph of Portland, Me., from Havana for Philadelphia, with a cargo of sugar valued at \$30,000, and sent her prize into Georgetown, S. C. On the same day, the U. S. brig Perry fell in with the privateer, and captured her. The vessel was sent to New York, and the officers and crew were put in irons, and confined on board the U. S. ship Minnesota.—The Savannah papers of the 12th announce the landing of a large force of federal troops on Hilton Head, an island near the southern end of South Carolina, and a short distance from Savannah. The object of the movement was unknown, but it had occasioned much alarm at Savannah.—Intelligence from New Orleans represents its society in a sadly demoralized condition, and the city in a state of bankruptcy and anarchy. The N. O. Delta of last week says, "Personal security is fast becoming a matter of doubtful assurance. Men of high and low estate are met upon the street, assaulted, and in many cases murderously used, with an insolent disregard for law, which argues an expectation of escape from punishment."

Philadelphia.—Mortality last week, 233.

Wreck of an Ocean Steamer.—The steamship Canadian, from Quebec for Liverpool, struck on the 4th a field of sunken ice, near Belle Isle, and went down in thirty-five minutes. There were about 200 persons on board, thirty-six of whom were drowned.

Emigration to Utah.—More than a thousand Mormons recently passed through Chicago, Illinois, on their way to Great Salt Lake City. These recruits for the Mormon settlements were gathered in this country exclusively, and chiefly in the cities of Boston, New York, and Philadelphia. A large proportion of them were young girls and small children.

Capture of a Slave.—The ship Nightingale which sailed from Kahenda, Africa, with a cargo of nine hundred and fifty negroes, was captured off the coast on the 23d of Fourth month, by the U. S. sloop of war Saratoga, and taken into Monrovia, where the negroes were landed. One hundred and sixty of the wretched creatures died on the passage from Kahenda to Monrovia. The slaver has arrived at New York, in charge of a prize crew.

FOREIGN.—Liverpool dates to the 6th. The British government having decided to maintain the strictest neutrality in the war between the United States and the so-called Confederate States, has issued an order interdicting the armed ships, and also the privateers of both parties from carrying prizes made by them into the ports, harbours, or waters of the United Kingdom, or of any of the British possessions abroad.

Count Cavour, the eminent Sardinian statesman, is dead.

The integrity of the Papal territory will, it is said, be guaranteed by the Great Powers.

It is proposed to establish in Lebanon a christian government, the chief of which shall be of the religion of the majority of the inhabitants, and directly dependent on the Porte.

The Liverpool cotton market was moderately active. Broadstuffs generally dull and declining.

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A man and a woman Friend are wanted to aid in conducting this Institution. A man and his wife would be preferred, one of whom should be qualified to teach in the school. Apply to

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Philad., Second mo. 5th, 1861.

DIED, at the residence of her son, Benjamin J. Crew in Philadelphia, on the 30th of Fifth month, 1861 ELIZABETH M. PARSONS, relict of Samuel P. Parsons late of Richmond, Va., in the seventy-fourth year of her age; a member of the Northern District Monthly Meeting of Friends. During a long confinement to the house, under much bodily infirmity, she evinced by her resigned, patient spirit where her trust and confidence were placed, though unable to give much expression to her feelings owing to the peculiar nature of the disease.—paralysis.

PILE & MELROY, PRINTERS,
Lodge street, opposite the Pennsylvania Bank.

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From the British Quarterly Review.

Iceland.

(Continued from page 324.)

Having thus taken a hasty glance at the capital, let us start for those glorious steam-fountains which, were they transferred to British ground, would be sufficient to turn the head of the best English county. In Iceland you cannot hire a cab, coach, cart, or other vehicle, for the simple reason that there are none to be had. Nor can you travel on foot, for that would be considered almost as foolish as to proceed on all fours. Your plan is to purchase horses—some for yourself, some for the guides, and others for the baggage. There being no Golden Lions or Royal Hotels in the country, it is advisable to carry a tent, and to look after the commissariat as narrowly as if you were about to traverse the Great Desert. Milk may be procured; but as you may have to proceed fifteen or twenty miles without seeing a cottage, the best policy is to victual the expedition at the outset, though it involves you in the expense of a complete caravan. The difficulties of travel, indeed, are great. The country is such, that neither General Wade nor Mr. Macadam could have tamed its rugged paths into easy turnpikes. In some places the road is like the bed of a Highland watercourse, in others your route might as well run through a stone quarry. Too frequently, the traveller picks his way over a sheet of lava, stretching for miles, unrelieved by trees or vegetables, except a few sickly bushes, which have found a nest in some hollow where the wind has deposited a handful of soil. He finds that this lava is broken up into sharp blocks, or gashed with fissures which are so steep that constant attention is required to prevent accidents. Or he may have to cross swamps and marshes, where the yielding nature of the ground is scarcely less trying to the temper; and if encumbered with much baggage, the beasts of burden need constant supervision as well as their apathetic guides.

Approaching Thingvalla, on his way to the Geysers, the visitor is startled by arriving at the edge of a precipice. A deep but narrow chasm, extending to a distance of more than a mile, suddenly yawns before him, as if the ground had been torn open by an earthquake. No warning is given him of its vicinity until he finds himself standing and

shuddering upon the verge of the abyss. This is the famous ravine of Almannagja, which is justly considered to be one of the most remarkable spots in Iceland. Its depth is about one hundred and eighty feet, its width may be the same in some parts, but in others it diminishes to a few fathoms. How to cross it is the question for the traveller. Told he must descend to the bottom, and, somehow or other, contrive to reach the opposing bank, he shakes his head, and thinks it a feat for a goat but not for a man. There is no help for it, however. Dismount, and you will find a sort of natural staircase, which conducts you giddily to the bed of the rift.

"Colossal blocks of stone, threatening the unhappy wanderer with death and destruction, hang loosely, in the form of pyramids and of broken columns, from the lofty walls of lava which encircle the whole long ravine in the form of a gallery. Speechless, and in anxious suspense, we descend a part of this chasm, hardly daring to look up, much less to give utterance to a single sound, lest the vibration should bring down one of these avalanches of stone, to the terrific force of which the rocky fragments scattered around bear ample testimony. The distinctness with which echo repeats the softest sound and the slightest footfall, is truly wonderful. The appearance presented by the horses, which are allowed to come down the ravine after their masters have descended, is most peculiar. One could fancy they were clinging to the wall of rock."

Not far from the village of Thingvalla, the vale of which is unrivalled in Iceland for its beauty, lies the most sacred spot in the whole country. This is the plain where the Althing, or General Parliament, held its annual sittings for nearly nine centuries. Here national affairs were discussed, public justice was administered, strangers met from all parts of the island, friendships were formed, marriages were contracted, quarrels were settled or originated, females convicted of child-murder were drowned in a neighbouring pool, and culprits sentenced to be decapitated lost their heads on a little isle in the midst of the river. But in 1800 the Althing was abolished, or rather transferred to Reykjavik, and now this venerated seat of law consists of "a mere farm, and contains two huts and a very small church."

Two or three days are occupied in your jaunt to the Geysers. The scenery is singularly diversified, for there are charming meadows, and pleasant shrubberies, and beautiful lakes on the route, as well as frightful fissures and rugged tracts of lava.

At last turning the flank of a mountain, you observe big clouds of steam curling into the air at a distance of about three miles; and if your pulse breaks into a transient gallop, how can you help it when told that you are now within sight of one of the greatest wonders of the world? Scampering across bog and stream, you arrive at the foot of a hill about three hundred feet in height, and find yourself amongst a colony of boiling springs and vapour fountains. Upwards of one hundred of these are collected within a space of little more than fifty acres. There is no difficulty in recog-

nizing the chieftain of the group. Upon a mound seven feet in height there rests a basin which at first appears to be tolerably circular, its diameter being fifty-six feet in one direction and forty-six in another. The interior, from three to four feet in depth, is smooth and polished, and at the moment of your approach may be partially filled with water in a highly heated condition. Through the clear crystalline fluid a funnel in the centre of this gigantic saucer may be perceived. Its breadth at the top has been variously estimated at from eight to sixteen feet, but as it descends it narrows its bore, and when sounded—your time for this ticklish operation being just after an explosion—the pipe may be traced to a depth of sixty-three feet.

It may be necessary, however, to wait some time before the Gusher or Rager—that is the meaning of the word Geyser—will do you the honor to play. His movements are very fitful, and twenty or thirty hours frequently pass, nay as many as three days have been known to expire, without any hearty and emphatic eruption. Upon the curious traveller this interval of suspense has quite an exciting effect. When Sir George Mackenzie lay down for the night he could not sleep for more than a minute or two at a time, his anxiety compelling him to raise his head repeatedly to listen, and when the joyful notice was given up he started with a shout, and ^{leaped} ~~jumped~~ across the space which separated him from the Geyser. And what a spectacle it is when the explosion does commence! With a roar and a rush which are deafening—the earth trembling beneath you as if it were about to open and give birth to some strange monster—the boiling water is driven aloft in a huge column, which breaks into different ramifications, and then drooping as its impetus is lost, each separate jet falls back in graceful curves to the ground. At the lower part the ascending stream may appear to some eyes to be blue or green, but at the summit it is torn into the finest, snowiest, spray. Volumes of steam accompany the discharge, and roll away in great clouds, which add to the sombreness and majesty of the scene. After thus raging grandly for a few minutes, the Geyser relaxes its fury, and then ceases to eject either water or vapour. The fluid in the basin rushes down the well in the centre, and slowly but surely this magnificent hydraulic machine begins to prepare for another eruption. Very different heights have been assigned to the jets. Olafson and Paulson, for example, estimated them at three hundred and sixty feet. Lieutenant Ohlsen took the measure of one by the quadrant, and found it two hundred and twelve feet; whilst Henderson saw some which he computed at one hundred and fifty feet; but other travellers have cut them down to one hundred feet at the utmost, and Forbes averages them at seventy or eighty.

So much for the Great Geyser. About one hundred and thirty or one hundred and forty yards to the south you will meet with, and might very possibly walk into, another of the principal fountains. This is the famous Strokr, or Churn, as that native name implies. Unlike the former, it has neither mound nor basin, and might easily be mistaken for an ordinary well, were it not for

the furious bubbling of the water in its shaft. This shaft is about six feet in diameter, according to Forbes, with a depth of about forty-eight feet; but it is very irregular in its bore, and contracts considerably: it is also bent in its course, and therefore, as Mr. Miles suggests, resembles the Irishman's gun, which had the faculty of "shoot- ing around a corner." The ejections of the Churn are more numerous than those of the Rager, occur- ring at least one or twice a day, and though its jets are less voluminous, they last for a longer period, and radiate in a still more tasteful manner.

Now Strokr possesses one interesting property. He may be made to discharge almost at pleasure; and not only so, but you may force him to extra activity, and extort an eruption of a much fiercer character than is his natural practice. The way to accomplish this is very simple. Collect a quan- tity of stones or sods, and shovel them into the pipe of the Geyser. Down they go, splashing into the fluid, which instantly ceases to boil, as if Strokr were astounded at your impudence. And well he may, for stones and sods are things he abominates to such a degree that, collecting all his strength, he soon vomits them forth, and hurries them aloft in a pillar of water, which sometimes appears to reach to twice the ordinary elevation. Henderson who stumbled upon this discovery, states that some of the jets rose to a height of two hundred feet, and that fragments of stone were propelled to a still greater altitude, the column of water being suc- ceeded by a column of steam, which lasted for nearly an hour. This experimentalist narrowly es- caped punishment for his temerity; for, whilst ex- amining the pipe, the insulted spouter, boiling with rage, shot up into the air a hissing torrent, which swept within an inch or two of his tormentor's face. Need we be surprised if prankish visitors can hardly resist the temptation to tease the Gey- ser? Spite of the grandeur of the spectacle, you feel a strong propensity to laugh at the idea of roving Strokr, and throwing him into a profound passion. — Miles literally "made game" of the spring, and when the exasperated phenomenon sought to relieve himself, was quite delighted to see his waters—stained and blackened with the elods— rising wrathfully to a height of one hundred and thirty feet. Commander Forbes subjected poor Strokr to a still greater indignity, for he compelled the Geyser to cook his dinner. Having invited the neighbouring curé and farmer to a meal, he packed up a piece of mutton in the body of a flannel shirt, and a ptarmigan in each sleeve, and then flung the garment into the Churn, which was previously primed with a quantity of turf. For some time Strokr took the transaction in such high dudgeon that he refused to eject; but finding that preparations were making for another dose of sods, he launched his waters into the air with unwonted fury, and the traveller soon beheld his shirt flying upwards, "with the arms extended like a head and tailless trunk," on its descent to the ground it proved to be in such a scalding state that it was necessary to wait a quarter of an hour before din- ner could be served, and then it appeared that though the mutton was done to a nicety, the birds were torn to shreds. The Churn, in fact, was a sort of Papin's digester, where the very twigs of turf received such a soaking of caloric that they came out in a sodden condition. A drunken man once fell into the spring—so the legend runs—and after settling for a short time was thrown up in a spray of human fragments.

(To be continued.)

Caution in the use of *positive* expressions, is a great preservation against rudeness of manners.

John Barclay.

Selected.

I can look back upon many a favoured season, many an availing prayer,—sometimes a single sigh after what was good,—sometimes the mental eye turned inward during a few spare minutes of intermission or leisure from the hurry of business, when in my father's banking-house; sometimes as I went and returned to and from town, but espe- cially before dinner. At that particular time, I was in the regular habit of secluding myself for a short season in private, and either devoting that opportunity to reading the Scriptures, or more commonly to silently seeking the Lord, and wait- ing upon him for support, strength, and sustenance, and whatever he saw needful for me. After this period, the efficacy of the same spirit of depen- dence and reliance, which the Lord had begotten and kept alive in me was striking; and it has been memorable to me since, when I was engaged in the business of an attorney's office, and lived at lodg- ings. There the same power, as I was concerned to keep close to it, preserved me through all the difficulties and trials that were strewed in my path. Oh! what sweet First-days have I spent at a dis- agreeable dull lodging; what meetings have I had, what sweet meetings in the middle of the week, when I gave up everything that stood in the way, and thus procured liberty to attend them. What sighs, what cries unto the Lord in secret corners, when a few minutes could be spared in the midst of the bustle of worldly engagements; when walk- ing through the noisy crowded streets, what songs unto the Lord of all tender mercies, who over- shadowed me;—and when occasionally an after- noon was allowed me, wherein to be absent from business, what sweet contemplative walks in the meadows and country, a few miles out of town! But how shall I stop, or where shall I end, in speaking of Him, who regards the prayer of the humble, under many circumstances which I have not mentioned. How has the Lord ever had his eye upon and over me, to turn all to good, as long as I have regarded, trusted in, resigned myself unto his preserving power; when I have been enabled to say, "I am thine, do with me what thou wilt." So that surely we may never doubt but that "who- soever calls upon the name of the Lord shall be saved."

Twelfth Mo. 10th, 1817.

Dress of the Japanese women.—The dress of the Japanese women is simple, but graceful. The robe which crosses the breast, close up to the neck, or a little lower, according to the taste of the wearer, reaches nearly to the ground, and has loose sleeves leaving the wrist free. This robe is confined round the body by a shawl, which is tied behind in a bow, the ends flowing. Every thing in Japan, even in dress, is regulated by law; and the sumptuary laws have been very strict until lately, when contact with Europeans appears to be bringing about a slight relaxation. The colour worn by all classes of men in their usual dress is black, or dark blue, of varied patterns; but the women are allowed, and of course avail them- selves of the privilege, to wear brighter dresses; yet their taste is so good that gaudy colours are generally eschewed. Their robes are generally striped silks, of gray blue, or black, the shawl some beautiful bright colour, crimson, for instance, and their fine jet-black hair is tastefully set off by having crimson crape, of a very beautiful tex- ture, thrown in among it. Of course we speak of the out-door dress of the women; their full dress within doors is, we believe, far more gay.—*Cruise in Japanese Waters.*

Selected.

On Speaking in Meetings for Discipline.

As I was deeply exercised in my mind about the things of the living God, and the holy order of the blessed Gospel of the Lord Jesus, it was opened to me that all concerned Friends that speak in men's meetings ought to wait for a due inward feeling of the heavenly gift, and as that gave an understanding, then speak and minister in the order of Jesus, which is holy, and all that they speak will be for promoting the way of Truth, and keeping all the professors thereof in faithfulness and true obedience to the Lord. I being thus in travail of spirit, the state of men's meet- ings, as they now are, was set before me, and I saw three sorts of men speaking, and they were in three paths: one sort was on the right hand, where they ran on in their own wills, and were very fierce for order, but not in a right spirit; they were the cause of long discourses, and greatly displeased the Lord and his faithful people. I saw another path to the left hand, and there was a great dark- ness, and a stiff-necked people, that were for *break- ing down* the order and good rules that the Lord has established in His Church; then my soul was filled with sorrow and cries to the Lord, seeing the danger both these were in. Then the Lord was pleased to show me a middle path, and the Lord's people were in it, and had the strong line of justice and true judgment; the Lord's Holy Spirit and power is their guide. I am moved to warn you all that are stiff and steady in your own wills, to stand still, and turn in your own minds to this Heavenly gift; in it is the true wisdom and blessed knowledge, and you will learn to know what the good and acceptable will of the Lord is; and if you speak in the meeting, it will be to please God, and for *His* honour, not *your own*; for you strive for honour in a carnal mind, and seek not the honour of the Lord, but are in great presumption.—*From a M. S. by Thomas Wilson, an eminent Minister among early Friends, found among his papers.*

Bookworms.—In paper, leather, and parchement are found various animals, popularly known as "bookworms." The larvæ of *Crambus pingui- nalis* will establish themselves upon the binding of a book, and spinning a robe, will do it little injury. A mite (*Acarus cruditus*) eats the paste that fastens the paper over the edges of the binding, and so loosens it. The caterpillar of another little moth takes its station in damp old books, between the leaves, and there commits great ravages. The little boring wood-beetle also attacks books, and will even bore through several volumes. An in- stance is mentioned of twenty-seven folio volumes being perforated in a straight line, by the same insect, in such a manner that, by passing a cord through the perfect round hole made by it, the twenty-seven volumes could be raised at once. The wood-beetle also destroys prints and drawings, whether framed or kept in a portfolio. The "death watch" is likewise accused of being a depredator of books. These details were collected by the experienced keeper of the Ashmolean Museum at Oxford, in 1841.

The exercise of charity and forbearance neces- sary to conviction.—"I have known instances wherein meekness and forbearance, and charity, and brotherly love, have reclaimed a wanderer from his way of error; but no instance has yet reached me of fierceness, and intolerance, and un- charitableness, and apparent hatred, ever having convinced the judgment, or won over the affections of an offending brother."

From "The Leisure Hour."

Lloyd's.

Everybody has heard of "Lloyd's." Everybody has seen the word a thousand times in the newspapers, and of all familiar names known to us in connection with commerce, whether at home or abroad, none is more familiar than this. Yet few people, comparatively, have any definite idea of what is comprised under this significant monosyllable, or of the real nature of the establishment to which it gives a name, and which is almost as well known among the merchants of every commercial country in the world as it is in London.

Near the eastern gate of the Royal Exchange, there is a rather confined area, from which a spacious winding flight of steps leads up to a sort of ante-chamber of no great dimensions. Up and down these stairs, between the hours of eleven or so in the forenoon, to five in the afternoon, there is a constant ebb and flow of business faces—not particularly jolly or merry faces at any time, but faces with a responsible expression about them, and of the reflective and calculating character. They are always going up and down, one current meeting the other, and passing, with few words of greeting and no delays. Arrived at the top of the stairs, we are in the presence of Gibson's grand marble statue of Huskisson, the effect of which is more than half lost, from the disadvantageous position it occupies. Then there is a statue of the Prince Consort, by Lough, much better seen, but, as a work of art, not so well worth seeing; besides which, there is Lyddekker's memorial, and that handsome tablet in the wall, placed there as a testimonial to the "Times" newspaper, in commemoration of the exposure by that journal of a gigantic commercial conspiracy, which threatened the ruin of the whole of the trade of London.

From this ante-chamber are the entrances guarded by liveried functionaries, to the subscription-rooms—for the chambers of Lloyd's are only open to the subscribers, or to those who have business with them. We are suffered to pass on, however, and the next minute are in the underwriters' room. This is a lofty apartment, about a hundred feet in length, and some fifty wide. There is nothing particularly striking in its appearance. A number of large tables and seats, ranged down each side and along the centre, with books, papers, and writing materials, present nothing extraordinary; and yet if you reflect for a moment, that here millions of money are literally at stake every hour—that not a breeze can blow in any latitude, not a storm can burst, not a fog can rise, in any part of the wide ocean that girdles the world, without recording its history here, in such characters as tell of loss, discredit, perhaps utter ruin—you may well hold your breath, and acknowledge that, commonplace and matter-of-fact as are the details of the spot, it is yet a centre of veritable and profound interest. For it is here that the business of marine insurance is transacted—a business the ramifications of which reach all round the world, and whose operations are so essential to the maintenance of the world's commerce, that were it to come suddenly to a stand-still, one half of the existing traffic of the nations would be paralyzed. Insurance is continually the basis of credit, even on shore. If you could not insure your life, you would hardly raise a loan on your personal security; and if you could not insure your house, the mortgagee would not lend you nearly the amount upon it which he now does. But at sea the risks are beyond all comparison greater, and the necessity of insuring against them, of course, correspondingly so. Every prudent man, therefore, who has capital thus endangered (unless it be such an amount as he can

afford to lose, and he is inclined to speculate) insures it against loss: if the vessel which is, or which contains, his venture be lost, he recovers his capital because he has insured it; if it escape the perils of the sea and make a prosperous voyage, he can easily spare to pay the premium out of the profit. The insurers, or underwriters, must of course be men, or firms, who have large capital at command, and they ought to be men with sufficient prudence and integrity to restrain them from incurring liabilities which they are unable to meet. We need not say that the underwriters of Lloyd's stand pre-eminent throughout the world for these indispensable qualifications.

Those huge books on the tables near the bar contain daily entries regarding vessels at sea. The one on the right is filled with safe arrivals at the destined port—while that on the left records every species of accident, disaster, and loss, as soon as these casualties are known. There was a rather spiteful gale in the Channel for several entire days last week; and in consequence you see gloomy, prophetic faces bending over the "casualty book," looks ominous of disaster, and unfortunately not a few faces which tell that the omen has been fulfilled.

Cast your eye round the room, and you may see transactions of marine insurance actually negotiating in your presence. You see a sexagenarian, for example, sitting at the corner of that table, his chin resting on his clenched hand, and his eyebrows somewhat studiously knit, is listening to the under-toned but emphatic talk of the slim, wiry figure standing by his side. The latter is a shipbroker, who has come to effect an insurance for a few thousands on the "Betsy Jane," which sailed for California, round Cape Horn, four months back. She was spoken in latitude 35° south, and longitude 40° west, all well, seven weeks out. The broker offers a certain per-centage for the risk; but the underwriter does not seem fascinated with the premium proposed, and keeps a rather stolid countenance while the other talks on. He knows the "Betsy Jane" to be A 1 on the list, and he knows too that she was spoken with, as the broker says, for that fact is duly recorded in the "books;" but it is a long while since that news came, and the last accounts from Valparaiso said nothing about her. The good ship, in all probability, is perfectly safe, and may be even now entering the harbour; but also, she *may* have gone to pieces on the South American coast, or on some coral reef in the South Seas, or she may have met with ice in beating round the Horn and foundered. Who knows? Such are the elements which an underwriter has to take into consideration in calculating the probabilities which guide his transactions. The "Betsy Jane" will be insured, notwithstanding, for the averages and the chances are all in her favour; but the broker will have to come down with a higher premium than he has offered.

To assist such calculations as have reference chiefly to the risks on our own and neighbouring coasts, there is at the end of the room a curious piece of mechanism, called an anemometer, or wind-gauge. This instrument is so contrived as to register, by means of pencilled records of its own writing, the force of the wind as it is exerted against a large fan on the roof of the Exchange, during both day and night, from one year's end to another. We know not what may be the actual utility of this instrument as yet. When the courses and revolutions of storm-circles are better known—when the phenomena of air-currents can be delineated on the chart with something like certainty—when that science of which Lieutenant Maury is head and chief shall have been thoroughly thought

out, and its results fairly mastered—it may be that then every fitful mark of the anemometer may be fraught with sound knowledge, and form a key to the law of storms all the world over. In that case, and whenever that time shall arrive, we may feel assured that the risks of navigation will be less, and the costs of insurance in proportion.

(To be concluded.)

Selected.

A Warning to the People called Quakers.

"Yet once more saith the Lord, I shake not the earth only, but also heaven. And this word once more, signifieth the removing of those things that are (or may be) shaken, as of things that are made, that those things which cannot be shaken may remain." This testimony has been upon my mind for some time to deliver, and as I sat waiting and considering, the most proper method seemed to me to commit it to writing for divers reasons, some of which follow. First, I take it to concern the Church in general. Secondly, It is more apt to be forgot, if delivered by way of Testimony. For these reasons and some others not mentioned, I commit it to writing, and leave it as a warning to the people called Quakers, both young and old, for it is my firm belief, the Lord will try the foundation of men of all sorts and professions: Yea, He will fulfil his word—yet once more I shake not the earth only but heaven also—there will be great tribulations and trials upon the inhabitants of the world, and all the foundations will be proved, for the Lord is grieved with the wickedness of the people; with the pride, covetousness and hypocrisy of those who profess his name and truth; and he will shake all their false trusts and confidence in which they have been securing themselves, both in temporals and spirituals, and none will be able to stand, but such who are on the rock Christ: all people will be proved, even the very elect; and they will suffer loss who are not upon the true foundation.

I therefore warn you all, Friends, unto whom these may come, to take heed to yourselves, and see what foundation you are upon, for it will not serve you turn, to make a profession of the Holy Truth; if you are not established upon it, you will certainly suffer loss: therefore I entreat you to examine your own hearts, and see to your standing. See what you are settling upon, what you are making your chiefest delight, and as it were, your Heaven, your joy and confidence in which you are trusting, for you will be shaken out of it, if it be a false rest—whether it be in temporals or spirituals—former experiences, self-righteousness or whatever else is not on the right foundation, how fair and plausible soever it may appear, will be removed, and you will be stripped of all, and left empty, poor and miserable. Wherefore look to it, and take warning and do not slight this exhortation, because it comes by a poor instrument, for I assure you, it has been a burden upon my mind for several months past. I have weighed it, and as Gideon did, entreated that I might be permitted to prove whether it was really from the spirit of Truth, or only an imagination. And I have been favoured with a sight and sense in such a manner that I now no longer dare to doubt, it is now so fixed and sealed upon my spirit, that I can no longer forbear acquainting you, lest the blood of any should be required at my hand.

The Lord Almighty if it be his blessed will, make this warning and exhortation effectual to the bringing many of his people near unto himself, is the fervent desire of his humble and afflicted servant, and a true well wisher to his church.

BENJAMIN PADLY.

Third month, 1738.

For "The Friend."

Musings and Memories.

POOR PREACHING AND POOR HEARING.

I have somewhere read an essay in which the author, probably a preacher himself, after stating that he had heard much about poor preaching, gives it as his opinion, that there is also a great deal of poor *hearing*. He enumerates first *drowsy hearing*, the hearers being evidently dull and sleepy, if not soundly asleep. The second is *inattentive hearing*, when the mind is wandering, and taking little or no heed to what the preacher is saying. The third is *captious hearing*, when the listener keeps his attention alive only that he may find fault. He is a fisherman always on the alert to catch bad fish, and in this business being very expert, he is seldom without success. The fourth specimen of poor hearing of which he speaks, is *hearing for other people*. The hearer is apt to say to himself, whilst dissecting the sermon he is listening to, Ah, this fits John, that is well adapted to Stephen's case, and thus whilst looking round the assembly, is distributing all the advice and the reproof to others, being far too generous to keep aught so unpalatable for himself. This the author referred to deems a certain way of "offering the sacrifice of fools."

Poor preaching there will ever be, as long as the professed ministers of the gospel trust to their own wisdom, and the knowledge obtained from study as the fountain from which to draw their sermons. Poor hearing will always be found, unless those assembled are really craving spiritual food, and desiring to be fed by the Lord Jesus Christ himself. If they are seeking instruction from him, without placing their trust and confidence in man, their hearts will be open to receive the instruction the Lord may give to his anointed servants to distribute, and they will prove good hearers, thankfully taking whatever of reproof or consolation the Holy Spirit may show them is fitted to their state.

If the ministers of the gospel do indeed dwell in their services under the influence of the Spirit of the Lord Jesus, and draw their supplies of doctrine and of power from Him, they will at times experience through his assisting grace, ability given them to arouse the drowsy, to draw the attention of those of wandering minds, to cause the captious to forget his criticisms, and even so to turn the attention of the hearer for others to himself, as that he may forget that there are others present to whom the words of the preacher may be applied.

Reader, be not thou one of the hearers who are drowsy in spirit, or inattentive, or captious, or one who listens merely for others. If the ministry under which thou art sitting at any time, has evident tokens of Divine authority, do thou, with a lively spirit and an attentive mind, give it kindly entrance, and be sure in the first place let it have a self application.

BE YE NOT CONFORMED TO THIS WORLD.

Ko-san-lone, a convert to christianity from amongst the Chinese, some years since, visited America. He was much surprised, at observing the fashionable style in which many professing christians lived, and the little difference to be observed between them and the people of the world, in manners, customs and mode of life. He was distressed and perplexed at it, and one day alluding to it, he made a wide sweep with his arms, to give greater emphasis to his language, and said, "When the disciples in my country come out from the world, they come clear out."

How is it with thee, Reader? Hast thou come

clear out of the world, its ways, its fashions, its honours, its compliments? Dost thou seek for the approbation of thy divine Master in thy walk amongst men, not esteeming in comparison therewith, the condemnation or praise of the worldly-minded as of any moment? The inquiry is worthy of thy most serious consideration.

THE WAY HEDGED UP.

Reader, is thy way hedged up? Are the inward trials and afflictions dispensed to thee of so trying and peculiar a character that thou canst not see how thou art to hold on thy way in patience and resignation any longer? Or, is thy pecuniary condition, owing to thy own heedlessness, the improvidence or dishonesty of others, with the peculiar financial difficulties of the present time, so involved, that it appears to thee that the way is completely hedged up? Whatever thy situation, whatever the peculiar trials which beset thee, and appear to hedge thy way, remember if thou art a believer in, and a true-hearted lover and follower of the Lord Jesus Christ, all thy trials, all thy difficulties, nay, all thy bereavements, are in mercy, according to the declaration, "all things work together for good to them that love God."

A christian narrates that on a certain occasion, when his trials and afflictions were so great that he thought it almost in vain to endeavour to bear up under them, he was returning towards his house in the evening, and found a mass of thorns laid in his way. As in the dark he could not see to penetrate them, he tried to walk round them, but found thorns had been placed all across the road. He concluded some enemy had placed them there; but as he found it impracticable to pass, he turned backward, and, trying another way, was soon safely in his own house. In the morning, he went to the place that he might understand why the path had been hedged against him. Great was his thankfulness when he reached the spot to those whose kindness had induced them to place so thick a fence of briars as to baffle his attempt at passing. From a quarry by the road-side, a passage had been made, and stone taken from under the road, and the top had recently fallen in, so that had he passed on, broken limbs, or even loss of life might have ensued. His heart being filled with gratitude, he could lift up an offering of praise to his heavenly Father, whilst he acknowledged it had been a friend and not an enemy who had hedged up his way.

This occurrence led him to a consideration of the manifold trials which then beset his path through life, and he felt an inward assurance, that in these, also, the hand of a Friend had been at work. He was led closely to inquire, Am I in my proper path? Does my heavenly Father, by hedging my way with thorns, seek to turn my feet from certain danger, from probable or positive destruction? This is a question which may profitably engage all of us, when our way is hedged up. Is my being here in my heavenly Father's direction? Has my steppings which have brought me here been taken in his fear?

Instinct of Pigeons.—I have been led to these remarks on the instincts of birds, by the communications of two kind friends, John Richardson and Alfred Newton, on the same subject, and I give here, by permission, that of John Richardson in his own words: "With respect to Sir John Ross's pigeons, as far as I can recollect, he despatched a young pair on the 6th or 7th of October, 1850, from Assistance Bay, a little to the west of Wellington Sound, and on the 13th of October a pigeon made its appearance at the dovecote in Ayrshire, from

whence Sir John had the two pairs of pigeons which he took out. The distance direct between the two places is about 2000 miles. The dovecote was under repair at this time, and the pigeons belonging to it had been removed; but the servants of the house were struck with the appearance and motions of this stranger. After a short stay it went to the pigeon-house of a neighbouring proprietor where it was caught and sent back to the lady who originally owned it. She at once recognised it as one of those she had given to Sir John Ross; but to put the matter to the test, it was carried into the pigeon-house, when out of the many niches it directly went into the one in which it had been hatched. No doubt remained in the mind of the lady of the identity of the bird." By what extraordinary power did this interesting bird find its way, and by what route did it come?"—*Yarrel's "History of British Birds."*

MORNING DISCIPLINE.

Selected.

When first thine eyes unveil, give thy soul leave
To do the like; our bodies but forerun
The spirit's duty; true hearts spread and heave
Unto their God, as flowers do to the sun;
Give him thy first thoughts then, so shalt thou keep
Him company all day, and in him sleep.

Yet never sleep the sun up: prayer should
Dawn with the day; there are set awful hours
'Twixt heaven and us; the manna was not good
After sun-rising; far day sullies flowers:
Rise to prevent the sun; sleep doth sins glut,
And heaven's gate opens when the world's is shut.

Walk with thy fellow creatures; note the hush
And whisperings amongst them. Not a spring
Or leaf but hath his morning hymn; each bush
And oak doth know I AM.—Canst thou not sing?
Oh leave thy cares and follies! go this way,
And thou art sure to prosper all the day.

Serve God before the world: let him not go
Until thou hast a blessing; then resign
The whole unto him, and remember who
Prevail'd by wrestling ere the sun did shine:
Pour oil upon the stones, weep for thy sin,
Then journey on, and have an eye to heaven.

When the world's up, and every swarm abroad,
Keep well thy temper, mix not with each day;
Despatch necessities, life hath a load
Which must be carried on, and safely may;
Yet keep those cares without thee; let the heart
Be God's alone, and choose the better part.

Imported Rabbits.—Since the passing of the amended tariff of the late R. Peel, the rabbit trade of Belgium has been gradually increasing from year to year. The "Journal de Bruges" has the following paragraph on the subject;—"There can be no doubt whatever of the increasing importance of trade in Belgian rabbits. Flanders, where this industry is most flourishing, exports to England on an average 50,000 rabbits per week, or 2,600,000 in the year. Those quadrupeds are principally reared in the districts of Ghent, Eecloo, Thiel, Ruysselede, etc. Twice every week, namely, on Tuesday and Friday, wagons filled with rabbits discharge their loads at the station d'Aeltre, to be forwarded to London. The city of Eecloo contributes to the total amount of the exportations a contingent of about 78,000 rabbits."—*Eng. paper*

As the sun ripens and sweetens fruits by shining upon them, without which they would be sour and unsavoury; so it is the sunshine of God's love and favour that sweetens all earthly blessings, without which they would be but crosses and curses to them that possess them.

As Noah's dove found no footing but in the ark, so a Christian finds no contentment but in Christ.

From the Leisure Hour.

Sappers and Miners of the Insect World.

The singular habits of the termites have given rise to many fabulous accounts concerning them; but it is certain that the actual facts which investigation has brought to our knowledge, are not less marvellous than the errors devised by the imagination of travellers. The best account of these insects is contained in a paper of the Philosophical Transactions, for 1781, given by Mr. Smeathman, an English naturalist.

They have generally been called "ants," probably on account of the similarity of their manner of living, and their skilful and diligent labour; but they are by no means the same kind of insects. They certainly not only equal but excel ants, bees, wasps, and beavers, in the art of building; and if we take into account the comparative size of the architects, we find, on comparing the hillocks constructed by these insects, with the most colossal works of man, that the result is calculated to awaken in us sentiments of humility. The great pyramid of Cheops, in its original state, before the base became covered by the accumulation of sand, was about 480 feet in height. It was, therefore, about ninety-six times the height of a man, assuming the average stature of Africans to be five feet. The hillocks which the termites raise are about a thousand times higher than the insects which construct them; so that these edifices of the white ants are, relatively, many times higher than the loftiest of our monuments.

These artificial mounds are surprisingly strong; they are but of small circumference, compared with their height, and when finished are pointed at the top, so that you might imagine, to look at them, they could be blown down by a violent wind; but in reality, they are proof against most assaults. While they are still in the course of construction, and when their domes are accessible to the wind and sun, these animals may often be seen standing on their summits, as sentinels to the rest of the herd; and — Smeathman assures us that he and his companions were in the habit of climbing up them in order to survey the surrounding country. In some regions, their magnitude, regularity, and numbers make them resemble an assemblage of negro huts. "They rise from eight to ten feet high, with a smooth surface of rich clay, excessively hard and well built." Situated in the centre of the ground worked by each colony, these edifices may be said to constitute the capital of the community; and, like our own large cities, they have their public streets and squares, through which a numerous population is constantly passing to and fro; their magazines always well filled with provisions; their nurseries, in which new generations are reared by the care of the community; and, lastly, the palace of their sovereigns, who are, in truth, the actual father and mother of their subjects.

This description applies to the nests of the *Termes bellicosus*, which is the largest of the species observed by — Smeathman. It would appear, from the memoirs of various authors, that there exist at least twenty-four different species of these insects, nine of which belong to Africa, nine to America, two to Asia, and two to Europe. All the various species are miners, and most of them, moreover, are architects. Some among them build their nests on trees, around a large branch, which they carefully preserve, when it suits their purpose. These nests are often as large as a sugar-barrel, and though exposed to the storms of the tropics, and composed entirely of small pieces of wood, glued together by means of the gums of the district and the juices yielded by the workers themselves, they are never torn away.

Almost all the various species work out of sight, constructing, above their subterranean galleries, buildings which contain their nurseries and store houses. Two kinds are found to erect column-shaped nests, surmounted by a roof or dome, which projects on all sides; they are generally about three-quarters of a yard high, and a quarter of a yard wide. They are formed entirely of clay, tempered to surprising hardness, so that it is easier to tear one of the columns up from the base than to break it off in the centre. Nest after nest rises, as the colony increases, till at length the whole resembles a bed of gigantic toadstools.

Like the majority of insects, the termites proceed from an egg, and pass through various stages before attaining perfection. In every nest there are found larvas, nymphs, and perfect insects, accompanied by an immense number of neuters. The latter fill the functions of soldiers, and are exclusively occupied in watching over the common safety, as well as in maintaining good order. The larvas and nymphs are by no means idle during their transition states, but perform all the labours required in the community. In fact, they build the dwellings, dig the excavations, amass the provisions, and attend upon the common mother, whose eggs they receive and take care of. Though so much work devolves upon them, they are of very small size. The workers of the *Termes bellicosus* are not larger than our common ants, which they so much resemble that the Creoles and most travellers still call them by that name. Their whole body is of such extreme delicacy that the slightest touch crushes them; but their head is provided with sawlike mandibles, of so strong and horny a substance as to enable them to attack the hardest bodies, excepting only stones and metals.

The soldiers are about twice their length, and weigh as much as fifteen of the workers. This weight is owing to their enormous horny heads, which are much larger than their bodies, and armed with sharp pincers, true weapons of offence, quite unfitted for the purposes of ordinary labour. These preserve, through the whole of their lives, the characters and attributes which have obtained for them the name of soldiers. Although they hardly number one hundredth part of the whole insect population, they constitute a distinct class, which may be compared to the nobility of a monarchy, while the larvas may be looked upon as the plebeians of the community. At ordinary times, they live in idleness, merely keeping guard, or watching the labours of the workers, over whom they evidently exercise authority. In times of war, they show the utmost valour, attacking the enemy, and ready to sacrifice themselves if needful, for the common safety. No sooner is the first blow struck against one of their edifices, than the nearest sentinel is seen to hurry forward. The alarm is given, and in an instant a crowd of combatants hasten to the point of attack, moving their heads in all directions, and opening and shutting their forceps with a loud noise. When once they have fixed these formidable weapons into any substance, nothing can make them loose their hold. They will be torn piecemeal without unlocking their jaws; and woe betide the unfortunate hands and legs which are unprotected from their gripe. They at once draw blood; so that the negroes, who are without shoes and only half-clothed, are soon put to flight, and even Europeans, who venture to assail their strongholds do not come off without formidable wounds.

While they are thus engaged in fighting, the soldiers, with their forceps, strike the ground from time to time, and this well-known sound is immediately answered by the laborers, who reply to it

with a sort of whistling or hissing noise. As soon as the attack ceases, the fighting men retire, and the masons come out in crowds, each bringing in his mouth a piece of clay, ready prepared. Each in turn applies his portion of mortar to the place that needs repair, and then makes way for another, who does the same; and thus the breach is repaired in a surprisingly short time. While this is going on, the soldiers remain in the interior, excepting one or two to every thousand labourers. One of them appears to be charged with the superintendence of the works, for during the building of a wall he stands at his post, slowly turning his head in all directions, and striking the dome rapidly every few minutes with his forceps, which produces a sound somewhat louder than the ticking of a watch. This is responded to by a hissing noise, which seems to resound from all sides of the building, and is invariably accompanied by signs of increased activity among the labourers.

If the attack be renewed, instantly the workmen disappear, and the soldiers replace them in a twinkling, contesting their ground with the utmost tenacity, and defending it inch by inch. Nor are the labourers meanwhile unoccupied; they block up all the passages and galleries which lead to the various apartments, especially the royal chamber, which they do so artfully that Smeathman, on reaching the centre of one of these edifices, was unable to distinguish it from a shapeless mass of clay. The vicinity of the palace is betrayed, however, by the great crowds of faithful lieges who collect around it, and who allow themselves to be crushed rather than abandon their charge. They even permitted themselves to be taken captives with the royal pair, and when placed in a large glass bowl, were seen incessantly engaged about the person of the queen, giving her food, and removing her eggs, which they carefully piled up in some corner, or retired part of the vessel in which they were imprisoned.

(To be concluded.)

The light of Christ within.—Friends are witnesses, and many could seal it with their lives, that there is no other way nor means appointed by God, to come to sit down in the kingdom of heaven, and to attain everlasting salvation, but by believing in the power of God, in the light of Christ *within*, to which our minds have been directed. Indeed, among the many sects in christendom, there are divers other means and ways invented and set up; but we know them all to be vanity. We have tried and proved them, and know there is nothing of worth in them. We are now come to the true and living way, the ancient path in which the righteous in all ages have walked. Now this remains that we always feel our hearts engaged to walk in this way, and to keep sensible of that power which saveth from evil, that we may adorn our profession, for if those that profess this everlasting way enter into temptation, or commit evil, they do not adorn their profession, but are a scandal to it, and lay a stumbling-block in the way of others who are where we were when wandering in desert places. The day of such will be turned into darkness, and the curse due to him that lays a stumbling-block in the way of the blind, and that leadeth him out of the way, will fall upon them.—*W. Shewen.*

The beginning of Wisdom.—Oh that the youth may be so thoroughly experienced in an humble walking before the Lord, that they may be his children; and know Him to be their safe unfailing refuge, through the various dangers of this uncertain state of being!—*John Woolman.*

For "The Friend."

To the Members of this Meeting, who reside at a distance, and remote from any meeting of Friends.

Dear Friends,—In the course of our attention to the concerns of the church, our minds have been turned, with affectionate interest and solicitude, toward those members of our Monthly Meeting who reside at a distance from us; and in the flowing of christian love, we feel engaged to address you, desiring that you may witness grace, mercy and peace to be with you, from God our Father, and the Lord Jesus Christ.

Many of you have probably removed from among us to the place where you now reside, under an expectation of more readily obtaining the means for a comfortable subsistence; and separated from the friends and the associations amid which you may have grown to maturity, are exposed to trials and perhaps to temptations, which you could hardly have anticipated when leaving the paternal roof. Though it is long, since we have had the opportunity of counselling with you personally, your absence has not lessened our interest in your welfare; and under the promptings of a measure of christian love, we earnestly request you to give due place to the following important considerations.

The religious Society of Friends, of which you are members, was raised up by Divine power to bear testimony, in a peculiar manner, to the spirituality of the christian religion, and to the necessity of a thorough change of heart by the inward operation of the Holy Spirit; in contradistinction to a system of outward forms and observances, and mere moral rectitude of conduct. While holding in all their fulness, the great fundamental doctrines of the Deity and manhood of our Lord and Saviour Jesus Christ, his propitiatory sacrifice on the cross for the sins of all mankind, his mediation and intercession with the Father on behalf of lost man; and that salvation is only to be obtained in and through Him; they were engaged earnestly to recommend to all, the indispensable necessity of submitting to the heart-changing power of the Spirit of Truth, and obeying it, as the daily guide and governor of their lives; this being the only means whereby we can be brought from under the power and dominion of sin, and realize in ourselves the unspeakable benefits of the coming, sufferings and death of the dear Son of God, even the salvation of our souls.

Dear Friends, we would tenderly entreat you as fellow pilgrims towards an endless eternity of happiness or woe, seriously to examine how far this great work of redemption from sin is accomplished in you; and should you find that it is behind-hand, turn, we beseech you, to Him who died for you, who is striving with you by his Spirit, and who will help and strengthen you in your weakness, to resist and overcome the temptations which may beset you.

Faithfulness in little things is the way to grow in that which is good; and, as we seek for strength to take up the daily cross to our own wills, and to every improper desire, watching unto prayer, we shall know Christ's yoke gradually to be made easy to us, and his burden light, and be permitted to partake of the precious rest and peace which He only can give.

Our religious Society has always held that the Scriptures of Truth were written by holy men as they were moved by the Holy Ghost; and that they are of Divine authority and obligation to all. We desire to commend them to your special attention, as "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the

man of God may be perfect, thoroughly furnished unto all good works." Be diligent in the daily, serious perusal of them; and those of you that have families, frequently collect them around you, and read a portion of their precious contents with minds turned toward the Lord for his help and instruction; and we believe, as you do so in simplicity and sincerity, you will find comfort and strength in it, and a blessing will rest on the endeavour.

Separated from the society, as most of you are, with no opportunity to enjoy the privilege of meeting with Friends for Divine worship, we feel sympathy with you under so great a privation, which, without great watchfulness and care on your part, will be productive of serious loss in best things. We tenderly entreat you, to spend the first day of the week in a manner suitable to its importance. Gather your families, where you have them, and where you have not, retire alone, and wait upon the Lord for ability to worship Him in spirit and in truth. As this is done in sincerity, though it may be in great weakness, He who regardeth his lonely and solitary children, will, we believe, openly reward the secret exercise of your spirits. Avoid all improper associations, rambling about, or seeking pleasure or amusement, and pass the day in retirement and suitable religious reading.

Experience largely confirms the maxim, that evil communications corrupt good manners, as well as good principles. Many, through association with persons of corrupt views, or wrong habits, have gradually been led away from the good they once knew, and been drawn into evil practices, until they have at last been brought to ruin. Be vigilantly cautious in forming acquaintances, and rather be contented with few or no associates, than to be familiar with those whose influence and example may lead from the paths of virtue and religion.

Strive to become acquainted with the Lord Jesus as your friend; and in quiet, inward retirement of spirit, as at His feet, to hold communion with Him. You will find this to be precious and consolatory, in whatever situation you may be placed; and it will remove the desire for much company, and give you a relish for the society of the righteous, and for that only. He teaches as never man taught; and though you may be far from your tenderly concerned friends, and without the help of their example and counsel, yet He is a teacher and a comforter that cannot be removed from you, but by your own neglect and unfaithfulness.

In the ordering of Divine wisdom, several precious christian testimonies have been committed to our religious Society to uphold before the world. We would earnestly exhort you, in love, to strive to maintain them with honest faithfulness, and you will find a reward in so doing. Our testimonies against wars and fightings, oaths, slavery, hireling ministry, and the vain fashions and customs of the world, in dress, language and living, have lost none of their value or importance; and we commend them to your serious attention and careful observance.

Another important testimony, which Friends have scrupulously borne, is that in favour of truthfulness and strict integrity in all our transactions among men; in accordance with the great moral precept of our blessed Saviour, which is of universal obligation: "Whatsoever ye would that men should do to you, do ye even so to them." The care of religiously concerned Friends, in the fulfilment of this command, gained them a high reputation for honesty and truth; and we desire it may be diligently and scrupulously practised by all.

We crave your encouragement in the work of true religion; that as our days are swiftly passing away, and hastening us to the final reckoning, both you and we may, through the Lord's assistance, experience a daily increase in meekness for the heavenly kingdom; that, being washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God, we may remain with Him in glory, when time to us shall be no more.

Finally, dear friends, we commend you to the grace of God, which bringeth salvation, and which hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

With the salutation of love, we bid you farewell, and are your friends.

Signed on behalf and by direction of the Monthly Meeting of Friends of Philadelphia, held Eleventh month 29th, 1860.

WM. L. EDWARDS, } Clerks
REBECCA M'COLLIN, }

Scarcity of Books.—The statutes of St. Mary College, Oxford, in the reign of Henry VI, show how great must have been the inconveniences and impediments to study in those days, from the scarcity of books: "Let no scholar occupy a book in the library above one hour, or two hours at most so that others shall be hindered from the use of the same." Still there was a great number of books at an early period of the church, when or book was given out by the librarian to each of a religious fraternity at the beginning of Lent, to be read uninterruptedly during the year, and to be read during the following Lent. Books were first kept in chest and next chained to the desks, lest their rarity and value might tempt those who used them; and was a very common thing to write in the first leaf of a book, "Cursed be he who shall steal or tear out the leaves, or in any way injure this book; an anathema which, in a modified form, we have seen written in books of the present day.—*From Timbs's "School Days of Eminent Men."*

The Learned Selden.—Selden, some days before his death, sent for Archbishop Ussher and Dr. Langbaine. Amongst other matters, he told them that he had surveyed most of the learning that was among the sons of men; yet he could not at that time recollect any passage, out of all his books and papers, whereon he could rest his soul save one from the sacred scriptures, which lay most on his spirit; it was this: "The grace of God that bringeth salvation hath appeared to a man, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."

Not in word, but in power.—Vast is the difference between fine speaking and that humble, lowly self-denying life, shown forth in the silent persevering example of a meek, consistent walk, as in the presence of the Holy One.—*Mary Cupper.*

To endeavour to make our fellow creatures happy is the way to render ourselves happy.

Blind to the Glories of Sunset.—At the recent anniversary of the St. Martin's School of Art, Cowper, M. P., the chairman, remarked how very persons there were who looked much at those gorgeous sights which were constantly to be seen in the skies; even when the most glorious sunset was taking place, persons for the most part passed listlessly along the crowded thoroughfare; and number of those were but few who raised their heads from the level of the pavement to notice what was going on above their heads. Rogers, the poet, was remarkable for always indulging his sentiments of the beautiful in this respect, was in the habit of walking up and down in the Green park evening when the sunset was taking place; and enjoyed the sight so much himself, that he used to stop persons, and invite them to look up into the sky, and share with him the magnificence of the spectacle. But he used to say that he could not find a person in twenty who took the slightest interest in what he was pointing out, and that they only looked on him as a troublesome, strange old gentleman, who was trying to point out something which was not in the least worth seeing. Num-berless are the beauties which persons lose by never having trained their powers of observation.

Our peculiar work.—That which God hath given us the experience of (after our great loss in the literal knowledge of things), and that which he hath given us to testify of, is the mystery, the hidden life, the inward and spiritual appearance of the Lord and Saviour Jesus Christ, revealing his power inwardly, destroying enemies inwardly, and marking his work inwardly in the heart. Oh! this is the joyful sound to our souls, even the tidings of the arising of that inward life and power which he did do this. Now this spiritual appearance of Christ was after his appearance in the flesh, and is the standing and lasting dispensation of the gospel, in the appearance of Christ in his spirit and power inwardly in the hearts of his. So that in understanding this, and being faithful in this respect, we do our peculiar work, and are faithful in that which God hath peculiarly called us to and required of us.—Isaac Penington.

Prevention of Damp in Ground-floors.—A very few years back, no provision was made to guard against the absorption of moisture in the foundation walls of a house; latterly, every working bricklayer knows that by the use of a single layer of slate, (fixed in cement,) ever so little above the ground range of a foundation, the rise of damp walls is repressed. What a catalogue of evils avoided by this simple provision! The servants of an establishment are saved from all the penalties which damp walls are sure to entail upon the occupant of a basement story; all the aches to which the human constitution is subject are at once avoided; and apartments which, built on the surface, were formerly damp some two or three feet upward, or if sunken only four feet below the level, are damp to the ceiling, are now perfectly dry, and fit for sleeping-rooms.—The Builder.

When once poisoned with prejudice, we can find faults in the best characters.

THE FRIEND.

SIXTH MONTH 29, 1861.

LONDON YEARLY MEETING.

The accounts of the proceedings of this body, given in the British and London Friend, are very

voluminous, and our readers will probably be satisfied with extracts from those accounts setting forth the most important transactions, especially such as relate to the changes made in the discipline, and a brief outline of the rest.

"Fifth month 22nd, Fourth-day.—The Meeting assembled at 10 A. M., this day. After about three-quarters of an hour, in which time seven Friends were heard in ministry, and three others in prayer, the clerk read the opening minute." Certificates for some individuals in attendance were read, and then the epistles from the American Yearly Meetings. Josiah Forster then spoke of the trying condition that Friends in America were now placed in, and a committee was appointed to prepare an epistle to them of sympathy. They then admitted to sit in the Yearly Meeting, a man named Mariano D'Ortes, his wife Cecilia being also admitted to sit in the women's meeting, neither of them being members of the religious society of Friends. It appears that in Calcutta, a number of individuals meet together who have embraced some of the views of Friends.* The London Friend says "ten of them have pretty fully adopted our profession, and from ten to twenty others have, as we understand, partially done so. The couple now in this country were deputed to come over in order to gain further information respecting Friends, and finding our Yearly Meeting about to commence its sittings, they had expressed a great desire to attend them." Much interest was expressed in the ease on all hands, but not a few seemed to fear that a precedent might be created for infringing a wholesome rule, and a still larger number that the effect of introducing the parties to our deliberations might tend to unsettle rather than to edify them." The objections, however, were overruled. In a note to the account in the London Friend, we are informed that during the discussion, allusion was made to a letter from this little body in Calcutta, expressing "their earnest desire that they may be favoured with a visit from a missionary of our society, who, 'after consulting him, the Lover of Souls,' might undertake the service. Such a visit they believed would be of great benefit to their little community, in settling their faith and practice on a sound and scriptural basis. About thirty persons frequently attend their meetings."

Afternoon sitting.—The British Friend says, "agreeably to recommendation of last year, the clerk was allowed to read the opening minute before any one addressed the meeting. The epistle from Dublin was then read, after which the answer to the queries from some of the Quarterly Meetings, and testimonies on behalf of Sarah Squire and Alexander Dirkin. The last was objected to on account of its great length and some expressions concerning other religious societies, but it was admitted to be instructive, and one Friend thought it particularly valuable, because of what it contained in regard to plainness of speech, behaviour and apparel."

On Fifth day morning the answers to the queries from the remaining Quarterly Meetings were read, and a discussion of some length ensued as to whether the expression of a member, that "the best way to preserve peace was to be prepared for war," was a sufficient ground for a Quarterly Meeting to make an exception in respect to the maintenance of the testimony against war. The conclusion arrived at justified the meeting in sending up the exception. A number of testimonies for deceased ministers were then read, and the British Friend says, "more or less

comment was made upon each of these documents, several Friends expressing their belief that the time had come for a change of practice regarding them, on account of their tendency to perpetuate an undesirable distinction of a sort of clergy and laity, which was at direct variance with the society's principles."

Report was then made that 58 persons had been received into membership amongst Friends the past year in England, and 8 in Ireland.

Fifth day afternoon, the state of society was considered. The London Friend says, "in the deliberation which followed, and on which from thirty to forty Friends expressed themselves more or less fully, some variety of feeling was manifested, but with the exception of perhaps half a dozen speakers, who appear but rarely able to see with their brethren, the views expressed harmonized well with one another. The tendency, on the whole, was to take an encouraging view of the state of our society in this country." "Cautions were given by several valued Friends, in regard to what they considered the prominent dangers of the present time—as intellectual pride, the too eager pursuit of wealth, and the want of a due appreciation of the spiritual and non-hierarchical character of our principles." It was then concluded that a general epistle should be prepared, embodying the concern which had been manifested.

Sixth day afternoon.—The clerk having, when the state of society was under consideration, in speaking of recent endeavours used to undermine the authority of the scriptures, quoted the passage "If the foundation be destroyed what can the righteous do?" now rose to explain, that "he did not intend the word 'foundation,' should be considered as applying exclusively to the scriptures, though it had been used in connection with his speaking of them," he believed that Christ was the alone sure foundation of the christians' hope. One Friend in commenting on the increasing deficiency manifested, respecting bearing a faithful testimony against ecclesiastical demands, expressed his belief "that the acknowledgment of priestly authority was incompatible with Quakerism."

The reports of the several boarding schools were then read. Respecting that concerning Aekworth the British Friend says, "it appeared that one death had taken place there, that of a girl after a short illness, arising from an inflammatory disease. With the view of ascertaining if the standard of education came up to the average in other institutions, the committee had engaged William Davies, B. A., an inspector of the British and Foreign School Society, to ascertain this point; and his report was stated to be very satisfactory. He had also given a variety of suggestions, of which the committee had availed themselves, and found them useful." In all the schools the expenditures had exceeded the income.

On Seventh day morning, a Friend spoke largely against a publication entitled *Essays and Reviews*, because of the infidel sentiments contained therein. Some persons thought that the writers of this publication advocate similar views to those which Friends held on the doctrine of the inward light, but it was "enlightened reason," to which they referred. He thought the time had come for Friends to give up the term inward light, which was not a scripture term. "The great doctrine intended to be asserted by the term was clearly set forth by the early Friends, they stated that by it, they meant nothing more than the light of the spirit of Christ." The introduction of this subject to the attention of the Yearly Meeting, was disapproved by some, but many others expressed their unity with his remarks. The committee appointed last year on the subject

* Their knowledge of Friends' principles, it is stated, was derived from books, principally Barclay's Apology, Clarkson's Portraiture, the life of J. J. Gurney, and Gurney's Essays.

of missions, made a report, and "produced a minute for the adoption of the Yearly Meeting, if approved of, in reference to that branch of the question which relates to the ignorant and depraved of our own land; together with an address to Friends, which they submitted for the Yearly Meeting's approval, in regard to evangelizing of the heathen." The London Friend says, "the address on foreign efforts of a missionary character, is a sound and judicious document, embracing the grounds on which the obligation to such exertions rest, and showing how fully this obligation is recognized in the scriptures and in the epistles of George Fox. In contemplating enlarged and varied action by Friends in this direction, it was observed that some external arrangements might be found desirable, and that it might be well that funds should be raised with the view of aiding the operations, both of our own members, and, so far as we could unite with them, those of others also; but in no case was any course of action recommended that would in any way infringe on acknowledged principles. It was not proposed to interfere at all with the present functions of Monthly meetings, in liberating ministers to preach the gospel, but in case any Friend should feel called to other service partaking of a missionary character, he was invited, for the present, to communicate with the meeting for sufferings. Two or three words in the address were objected to by a few Friends, but only one of them, that of "pastoral" applied to some of the epistles of George Fox, was expunged, and the address was finally adopted with considerable unanimity, thankfulness being expressed that the society had seen it to be its duty, not only to recognize, but also to stir up the gifts of its members. Subsequently James Backhouse reported that a fund with which he had been entrusted for the purpose some years since, had been expended in printing 5000 copies of the "Scripture Lessons" in the Bechuana language, which had been distributed among the various missionary stations in South Africa and had proved very acceptable."

(To be continued.)

SUMMARY OF EVENTS.

Progress of Hostilities.—According to a statement furnished by the Secretary of War to the President of the United States, about two hundred and twenty-five thousand volunteers are now mustered into the United States service. About 100,000 of these are, it is supposed, in Virginia, or on the confines of that State. The movements on both sides are marked by great caution. In the vicinity of Washington, the pickets of the rebels, and those of the regular army have, at times, been almost within hailing distance, but no hostilities beyond unimportant skirmishing had occurred during the week. The Pennsylvania troops, under Gen. Cadwalader, which crossed the Potomac into Virginia, had been ordered back into Maryland. At the latest accounts he was stationed at Williamsport, with 6000 men. A large part of the rebel force which retreated from Harper's Ferry, was encamped near Winchester, Va. Harper's Ferry had not been occupied by the federal forces, though large bodies of them were in the vicinity.

Southern Items.—The report at Savannah, Ga., that U. S. troops had been landed at Hildreth Head, near that city, proved to be unfounded. The wooden dry-dock at Pensacola, which the rebels attempted to sink near the entrance of the harbour, was recently observed to be afloat. It was secured by Col. Brown, the commander of Fort Pickens, and made safe under the guns of the fort. Letters from army officers now holding commissions in the rebel army, to their late comrades, state, it is said, that Jefferson Davis' opposition alone has prevented the secession forces in Virginia from assuming the offensive, and marching upon Washington. The accounts respecting the growing cotton crop, are generally favourable, but the yield of that staple and of tobacco would be smaller than usual, while larger crops of grain were being raised. A body of 1500 free negroes in New Orleans have been armed and subjected

to a daily drill. They were enlisted for general service. Slaves, too, were being armed in many cases. The financial resources of the "Confederate States" being inadequate to meet the demands of the war, an agent has been appointed to receive subscriptions of cotton, rice and other produce "for the defence of the country." The rebel government will accept all produce so tendered, and give in exchange its bonds promising to pay eight per cent. interest. It is stated that a number of wealthy planters have offered to subscribe one half of their incoming cotton crop, and a few have even offered to contribute three-fourths of their crops.

The Doubtful States.—Missouri has been a point of special interest for the last two months. The Governor of the State having finally thrown off the mask, and attempted to assemble the State troops at Booneville, for hostile purposes. Gen. Lyon, the U. S. commander, made a rapid movement upon that place, and routed the rebel army. The secessionists were, however, still active and determined, and were gathering their forces in various places. They expected aid from Tennessee and Arkansas. A number of lives had been lost in petty conflicts between the rebels and Union troops. The federal forces, under Gen. Lyon's orders, consisted of about 12,000 men, which could be increased from the neighbouring camp, in Illinois. St. Louis and all the most important points in the State, were held by them.—The Legislature of Maryland, in session at Frederick, has passed a resolution declaring that the acts of the general government are unconstitutional and tyrannical, and in favour of the immediate recognition of the Southern Confederacy. Another resolution of the Maryland Legislature declares the debt now being incurred by the general government in prosecuting the war, is unconstitutional and of no binding force upon the States, which do not consent thereto, and that Maryland will not hold itself bound for any portion of its payment.—At the recent election of members of Congress in Kentucky, the Union candidates were elected in nine out of the ten districts. An agreement is reported to have been made between Gen. McClellan, and the Kentucky authorities by which the latter engage to protect the United States property in the State, enforce the laws of the United States according to the interpretation of the United States courts, and enforce all obligations of neutrality as against the Southern States. Gen. McClellan agrees to respect the territory of Kentucky, even though Southern armies occupy it. In such case he will call upon the Kentucky authorities to remove the Southern forces. Should Kentucky fail to do this, he claims the same right of occupation as given to the South; and also if Kentucky is unable to remove the Southern forces, she will call for the aid of the government troops, and if successful in removing them, Gen. McClellan agrees to withdraw. If the administration adopts a different policy, Kentucky is to have timely notice, and if Kentucky changes, the same notice is to be given by this agreement.

Virginia.—On the 23d, Gen. McClellan was at Grafton, in the western part of the State, with a considerable body of U. S. troops. The secession forces have been reinforced in Western Virginia. There was a camp of 3500 men at Romney, and numbers in other places. They were resorting to a guerilla warfare, to the great annoyance and injury of the loyal inhabitants. It was presumed Harper's Ferry would be occupied by the federal troops, but the government has possession of the telegraph, and allows nothing relative to the movements in that vicinity to be transmitted by it. A State convention is in session at Richmond. An ordinance has been passed by it, adopting the Constitution of the Confederate States. The New Virginia convention which has been in session at Wheeling, has taken measures for the organization of the State militia, for the disbursement of the public revenues, providing for the appointment of various State officers, fixing their salaries, &c. Every officer of the State, as re-organized, is to be obliged to swear allegiance anew to the United States, and to repudiate the Richmond convention. On the 20th, Frank H. Pierpont, of Marion county, was elected Provisional Governor, by an unanimous vote of the convention. When inaugurated, he delivered an address urging a vigorous prosecution of the work of redeeming the State from the hands of the rebels.

Philadelphia.—Mortality last week, 266; scarlet fever, 28; small-pox, 24.

Foreign Immigrants Returning.—Large numbers of Irish and Germans who have failed to obtain employment here, are now returning to Europe. The New York packets take them for \$25 and \$30 each.

Icebergs.—Vessels from Europe report immense quantities of ice on the banks of Newfoundland. Some ships have been obliged to go hundreds of miles out of their

way to avoid them. The icebergs are said to be seen this season in a much lower latitude than usual.

Great Influx of Mormons.—The civil war has probably appeared to the Mormon rulers a favourable opportunity for strengthening themselves in Utah. Large numbers of these deluded people have recently arrived at New York. One ship from Liverpool landed no fewer than nine hundred and forty-nine, all, it is said, in perfect health. Another ship which arrived, Fifth mo. 23d brought 628 Mormons, and one, on the 14th, 379, making altogether about 2000 in three vessels.

Aerial Reconnaissance.—A balloon, under the management of Professor Lowe, is employed near Washington for the purpose of making an examination of the hostile camps in the vicinity. By means of a telegraphic apparatus and wire, the result of his observations is communicated to the commander in chief.

FOREIGN.—Liverpool dates to the 13th inst. The British government has determined to send three regiments of soldiers and sufficient artillery and munitions of war to reinforce the British North American garrisons. The troops were to be sent in the steamship, Great Eastern, which was expected to sail for Quebec on the 24th inst.

The Paris *Moniteur* publishes the declaration that the Emperor Napoleon intends to maintain the strictest neutrality in the American war, enjoining all Frenchmen not to violate that neutrality, by engaging in privateering, or enrolling in the army on either side, at the risk of forfeiting all claim on the French government.

Turkey has consented to complete the union of Moldavia and Wallachia. The International Conference will meet at Paris for a satisfactory settlement of the question. The International Conference of Constantinople resolved that the Governor of Lebanon should be appointed for three years, and could not be dismissed without a previous understanding between the Porte and the great Powers. The Governor may be chosen from the Christian subjects of the Sultan, in any province of the empire. The Beys of the provinces refused to recognize the concessions made to the Christians by Omar Pasha's proclamations, as being opposed to the Koran.

The English and French embassies have been established at Peking. The Chinese government has resolved to establish an English school at Peking.

Japan was quiet.

The war in New Zealand terminated by the unconditional surrender of the natives.

The Liverpool cotton market unchanged. Breadstuffs dull, and prices falling.

RECEIPTS.

Received from N. K., for Aaron Sharpless, Pa., \$ vol. 34, for Lydia C. Hughes, \$2, vol. 33; from Isaac Huestis, agt., O., for Jesse Hyatt, \$2, vol. 34.

ADELPHI SCHOOL ASSOCIATION.

A Stated Meeting of the Philadelphia Association Friends for the Instruction of Poor Children, will be held on Second-day evening, Seventh mo. 1st, at eight o'clock.

EDWARD RICHIE, Clerk.

FRIENDS' INDIAN INSTITUTE, TUNESSA SHAH.

A man and a woman Friend are wanted to aid in conducting this Institution. A man and his wife would be preferred, one of whom should be qualified to teach the school. Apply to

EBENEZER WORTH,

Marshallton, Chester Co., Pa.

THOS. WISTAR,

Fox Chase, Philadelphia Co., Pa.

JOEL EVANS,

Oakdale P. O., Delaware Co., Pa.

Philad., Second mo. 5th, 1861.

MARRIED, on Fifth-day, the 20th inst., at Friends Meeting-house, Stroudsburg, Monroe county, Penn., Dr. N. NEWLIN STOKES, of Moorestown, New Jersey, MANTHA E., daughter of Stogdell and Eliza E. Stokes of the former place.

DIED, on the 17th inst., after a short but severe illness, HANNAH M. GIBBONS, aged fifty-nine years; a member of the Southern District Monthly Meeting, Philadelphia.

PILE & MELROY, PRINTERS,

Lodge street, opposite the Pennsylvania Bank.

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From the British Quarterly Review.

Iceland.

(Continued from page 338.)

Still further to the south—about one hundred and six yards from the Strokr—you arrive at the little Geyser. It has a shallow basin like its brother, but its pipe, thirty-eight feet in depth, is any thing but uniform in its shape. In the days of Mackenzie this fountain was not accustomed to cast up its contents to a greater altitude than four or five feet, but it made amends for its poverty of flight by spouting for an hour without intermission. When visited by Henderson the little fellow had raised his leaps to ten or twenty feet, and went through his gymnastics about twelve times in the course of the day. Pliny Miles (in 1852) found that he had shortened the intervals between his performances, and was then in the habit of exhibiting every half-hour, though the spectacle was limited to five minutes at a time, and the column did not exceed eight or ten feet in height.

These are the principal springs at Haukadal, but the ground is pierced in all directions, and puffs of steam, jets of water, and pools of seething fluid tell the visitor that he is standing on a great caldron, the crust of which might be torn to fragments in a moment, were the riotous vapours denied the means of escape. He feels that hundreds of safety-valves are at work around him, and naturally wonders whether Iceland would not burst like a boiler should these be clogged or destroyed.

The larger fountains generally give notice of their intention to play. This is only reasonable, for otherwise a curious traveller, venturing too near the basin, might be drenched with scalding water by a sudden eruption; or, worse still, whilst peering down a tube might receive the jet in his face, and recoil parboiled at a blow. The New Geyser, however, declines to give any intimation of his movements, and therefore, as Sir George Mackenzie remarks, it is necessary to deal cautiously with him, unless assured from a recent outbreak that his hour is not yet come. The notice served upon the public, in cases where due warning is given, consists of a series of detonations, which break on the ear like the report of distant artillery. The Head Geyser makes the ground quiver under your feet, as if an infant earthquake were gambolling below. Gun after gun is thus fired at varying intervals, as much

as to say that a grand performance is just about to commence, and then the water begins to bubble in the pipe or to heave in the basin. Very frequently however, the visitor, who rushes up, panting and agitated, on hearing the subterranean signals, is doomed to disappointment, for, after rising a few feet, in a column, the liquid retires into the well, and leaves the spectator to ascertain (if the point is not already settled) whether patience is one of the virtues he really enjoys.

In other respects, too, as well as in the hours of display, these thermal fountains are somewhat capricious in their proceedings. The quantity of water ejected, the height to which it is propelled, the mode of evacuation adopted, differ according to circumstances which cannot be accurately explained. The Geysers, in fact, are rather whimsy phenomena. Gradual changes must necessarily ensue from the violent wear and tear to which they are exposed, as well as from the deposit of siliceous matter, and since earthquakes are incidents of common occurrence in Iceland, it is natural to suppose that their under-ground mechanism will frequently be disordered. Prior to 1789, there existed a lively rattling fountain, known as the Roaring Geyser, which flung out its contents every four or five minutes with unspeakable fury; but several shocks being experienced in that year, the Roarer was disabled, and in course of time subsided into a mild, tranquil pool, from which no noisy jet ever presumes to ascend. Sometimes, too, a concussion will open out new vents, as was the case in 1785, when thirty-five fresh springs were established at Haukadal, and the three leading performers began to play with augmented energy.

But how shall we account for the action of these intermittent fountains? Formerly it was supposed that steam was produced in certain subterranean cavities, and that it accumulated there until it became sufficiently powerful to expel all the liquid in the tube, and in the reservoir with which it was connected. But this theory, which might have suited a Geyser of regular habits, and with a certain amount of suavity in its manners, would not account for the spasmodic proceedings so frequently observed in the tribe. The underground boilers were therefore abandoned. Professor Bunsen in Germany, and Professor Tyndall in England, have advocated a more probable solution. Under ordinary circumstances, water flies off in steam at 212° F., because its elastic force is then sufficient to overcome the weight of the atmosphere. But let the pressure upon it be increased, and its passage into the gaseous state is proportionately resisted—in fact if a quantity of liquid were enclosed in a vessel of adequate strength, it might be heated, under compulsion of its own steam, until it became red-hot. The moment, however, that the fluid is freed from this pressure, it will burst into vapour, and as steam occupies seventeen hundred times the space required by water, it will explode with a degree of violence exactly corresponding to the unnatural constraint it has endured—the same law prevailing in mechanics or pneumatics which obtains in morals and politics. Now, remembering that a Geyser is furnished with a long shaft which

gradually fills with water, and that the pressure on the fluid at the bottom of this tube must therefore become very considerable, we have only to suppose that a large amount of heat is brought to bear upon the lower portion of the pipe, when the following consequences may be expected to ensue. A quantity of liquid will receive a much higher charge of caloric than it ought to carry. Some of this liquid, rising in the shaft, must flash into steam when it reaches a point where the pressure is sufficiently relaxed, and hence the excitement in the basin, and the abortive eruptions which so frequently tantalize the traveller. But when, in consequence of the increase of the temperature—the tube being now full—the fluid below can no longer restrain its gaseous propensities, it explodes violently, and drives the superincumbent water before it with resistless impetuosity. And as the declining pressure releases more liquid from its bondage, jet after jet is produced until the apparatus is emptied for the time, or until the falling floods are so cooled in their rush through the air that they check the further development of vapour for the time. The Geyser, in fact, is a species of steam-cannon, which fires round after round of liquid missiles, just as Mr. Perkins' steam-gun did leaden pellets. Professor Müller of Freiburg, contrived a little instrument which may serve as an artificial "Rager." Procure a metallic tube at least six feet in height, and surround it at the foot, and again at some little distance up the shaft, with wire cages capable of holding burning charcoal. The lowest cage should be the largest. Then fill the tube with water, light your fires, and in due time you will have a pretty little eruption from your miniature "Gusher." A basin attached to the top of the instrument to receive the liquid and return it to the pipe, will ensure a succession of discharges, and save you the trouble of a voyage to Iceland. So a cork lightly fastened into the mouth of the tube, and afterwards blown out by the steam, will qualify you to talk of Strokr as if you had dosed him with sods and stones in person.

All modern accounts seem to agree that the reputation of these fountains has not been overrated. Travellers of every temperament are astonished at the giant gambols of the Geysers, and some resign themselves at once to literary despair, as if conscious that no language, however vivid, could adequately represent the magnificence of the scene. Even Pliny Miles declares that the first view of the Great Gusher excited him so much, although then in a quiescent state, that he shall never forget its appearance "whilst memory holds her seat," and that when in action, the spectacle was such that no words can describe, adding, that it even surpassed the Falls of Niagara in grandeur. But, alas! speedily relapsing into the dollar-state of mind which is so characteristic of some Americans, he begins to speculate upon the uses to which all this native steam-power might be put, and wishes that Barnum "could collect the Mammoth Cave of Kentucky, the Niagara Falls, the Natural Bridge of Virginia, Fingal's Cave, and the "Icelandic fountains within one fence," and "fury! what a show-shop he would open!"

Upon one race of people, however, the Geysers seem to make little impression. These are the natives themselves. Few of the inhabitants ever visit the spot, and those who live in the vicinity treat them with a *nonchalance* which is quite disgusting. Reversing the well known Millerism, the miserable creatures refuse to exhibit any feeling because they *do* belong to the parish of the phenomenon. The Great Geyser is no hero to his Icelanders. He has not even a staff of showmen, a troop of parasites, to fatten upon his glories. It is singular, too, that all the early annalists of the island are silent on the subject, though the first historian of the north, Ari Frodi, was educated almost within reach of their spray (1075.) The most ancient notice of them is supposed to be that of Saxo-Grammaticus in his *History of Denmark*; but this a mere curt recognition of their existence, such as an English topographer might vouchsafe to the hot springs at Bath, or the dropping well at Knarborough. Great alterations will, of course, have occurred in the course of centuries; but as in Iceland the "pot" is always "kept boiling," spouting springs in different localities must have long been amongst the prominent marvels of the region.

In other parts of the island as well as Hauka-dal, boiling springs abound. In the valley of Reykum, or Reykir, about forty or fifty miles from the metropolis of the Geyser system,—*vallis fontibus fervidis abundans*—upwards of a hundred may easily be counted within a circumference of a mile and a half. Some of these are, of course, mere Lilliputian pools, but many are caldrons of considerable bulk, from which the traveller may at any moment receive a scalding shower-bath, the water being occasionally spirted up without the least notice of coming hostilities. One of the head fountains in this region the Little Geyser, was accustomed to erupt nearly every minute in Sir John Staunley's time; but having grown weary of this feverish work, it now contents itself with a blow-up every three hours, or, according to Madame Pfeiffer, only twice or thrice in a day. Another, the Badstofa, plays every five or six minutes, the jets lasting for about a minute; but as they issue from beneath a shelving rock, they assume an oblique direction, like an arched fan, and produce a magnificent effect.

(To be continued.)

For "The Friend."

Musings and Memories.

PROVIDENTIAL PRESERVATION.

A young Cornish miner, who had been savingly reached by Divine grace, was on his knees in prayer, in the mine in which he worked, when three large stones fell out of the roof above, striking the floor around him, without touching him. Immediately after, before he had time to rise, a large mass of the rock settled down on the stones which had previously fallen, and which alone prevented his immediate death. The large mass was only about four inches above his head as he knelt, and had he been standing up, he must inevitably have been crushed. He was so closely hemmed in as to be unable to rise from his kneeling position until the mass of rock which rested above him, had been removed. This young miner was afterwards, for many years one of the most effectual labourers among John Wesley's coadjutors, throughout Cornwall, Wales, and Oxfordshire, working through the blessing which attended his labours, a great moral reformation throughout a very benighted region. Labour for the good of others was in store for him, and the Providence which had assigned him further work in his cause, cradled him in his hand of safety as effectually and easily,

amidst the falling of mountains, as it would have done, had he been threatened by nothing more ponderous than flakes of fleecy snow, or the settling of dew upon him.

Providence has preserved every one of us, who have reached maturity through perils, seen and unseen. How many times have we been where the pestilence which walketh in darkness, and the destruction which wasteth at noon-day, have seized on others, our companions and acquaintance, whilst we yet have been spared. Do we inquire for what service? Are we, through obedience to the Lord's good Spirit, prepared to take up the cross, and do the work of our day, as he makes it manifest to us? Our late Friend, S. B., during the prevalence of yellow fever in this city, in 1793, was taken down with the prevailing disease. He was severely held, and at last to all appearance, he sunk to his last repose. His nurses considered him dead, his physician also, and the coffin was prepared for his burial. During a few hours in which he lay in apparent death, although incapable of voluntary motion, and though all perceptible respiration had ceased, and all circulation also, he was yet perfectly conscious. At last he found ability to speak, which he exercised to the great fright of his attendants, and soon after strength began to return, and convalescence set in. The coffin which had been brought to the house for him, was needed to contain the body of his father, who soon deceased. About twenty years after this event, S. B. was called to the ministry, in which he was exercised about forty-seven years. He told the writer of this, that many years after the strange event above related, in passing through a crowded market, a hand was laid on his shoulder, and a voice whispered, "I once made your coffin. I thought you were preserved for some good purpose."

Through many dangers we all, dear readers, have been preserved to this day. Not of such a striking nature, perhaps, yet we must all, if we are possessed of sound minds and thankful hearts, feel that a preserving hand of Providence has been about us. Well, then, let us inquire and consider, For what have I been preserved? For what *good purpose* have I lived in safety to this day? Have I fulfilled the end of my being, the work of love, whether it has been more active, or passive, for which the merciful protection of the God and Father of all goodness has been powerfully and efficiently around me? The query is an important one, and deserves serious and frequent consideration.

POLITENESS.

On an occasion in which many children were gathered together, amongst them was one, a bashful, timid little girl. She was rendered awkward by her bashfulness, and her embarrassment was not diminished to hear herself called silly by some who had never suffered from timidity, or had forgotten how they had felt, when enduring the pains of bashfulness. In the company, there was one kind-hearted, really polite boy. He felt for her in her distress, and without appearing to notice her fright, he took a book to her, showed her the pictures, talked to her very pleasantly, and took care not to ask questions which would render it necessary for her to answer. Her fear soon passed away, and the intelligence of her mind was soon manifest on her countenance, showing that the term silly did not rightfully belong to her. When fruit was handed round, he selected a fine apple, and whilst the others were busy in ministering to their own selfish appetites, he carried it to the little girl, called her by an endearing appellation, and told her he had selected it for her. A smile of gratitude spread over her face, and in a low voice she

found courage to thank him for his kindness whilst she gladly accepted the fruit.

Some one has said that politeness is "kindness kindly expressed." The boy, though he could not probably have given a good definition of it, had an instinctive perception of what it was, and practised it. A recent writer says, "some people think politeness can only wear fine clothes, and live in grand houses. Never was there a bigger mistake. The best teacher is kindness, and she is a teacher who keeps a free school. All may come and learn."

The same writer, in speaking of christian politeness, after quoting the saying of our blessed Saviour, "Whosoever shall give to drink unto one of these little ones a cup of cold water in the name of a disciple, verily I say unto you he shall in no wise lose his reward," adds these remarks—"christian politeness? Yes. Politeness is showing kindness for kindness' sake. Christian politeness is showing kindness for Christ's sake, doing kind acts from the love you bear your Saviour and a desire to honour Him, whose whole life on earth was a life of love. Such a value does he set upon 'little deeds of kindness,' that the giving of a cup of cold water is not overlooked or forgotten by him."

FULFILLED DUTIES—DIMINISHED SORROWS.

On, trembling christian, struggle on,
And win the goal before thee,
Who bears the cross, shall wear the crown,
The humble take the glory.

Sit not in sorrow down to sigh,
Oh, weak one, bowed with trouble!
To him, who counts his misery,
It ever measures double;

Whilst still to him who in the path
Of duty, strives to press on,
The store of sorrow which he hath,
Will daily seem to lessen.

Hard Butter without Ice.—To have delightful hard butter in summer, without ice, the plan recommended by that excellent and useful publication the *Scientific American*, is a good one:—Put a trivet, or any open flat thing with legs, in a saucer put on this trivet the plate of butter; fill the saucer with water; turn a common flower-pot upside down over the butter, so that its edge shall be within the saucer and under the water; plug the flower-pot with a cork, then drench the flower-pot with water set in a cool place until morning, or if done at breakfast, the butter will be very hard by supper time. How many of our town boarding school girls, who have been learning philosophy, astronomy, syntax and prosody, can write an explanation of this within a month?

The true bond in religious society.—Our society will no longer remain in a safe state, whilst the members are concerned to adhere to the principle of divine grace which is manifest for instruction and support. If we go from this, we shall be in danger of falling into wrong practice and thus the bond of society being lost, a declension will follow, even as to numbers, and coldness and slackness in our religious duties. As we came a society on a religious foundation, which the love and fear of God, how can we be supported in any other way? or how can it be otherwise than that the society must decline if it goes from the point from whence it took its rise.—*John Kendall.*

The great, the only effectual antidote to selfish love, is to get the love of God and our neighbor firmly rooted in the heart.

From "The Leisure Hour."

Lloyd's.

(Concluded from page 322.)

The reading-room, which is next to the underwriters' room, is supplied with the commercial journals of all nations; and here may be seen from time to time the merchants of foreign lands, as well as our home capitalists, gleaning from unnumbered documents, written and printed, the information they want. An orderly, almost perfect silence, waiters, and waiters, who only whisper, are ever the alert to supply the lists as they are called for, and the very last intelligence from any and every port on the seas, at an instant's notice. For this spot is concentrated all that is positively known concerning every civilized venture afloat, in whatever port it may have sailed and to whatever region it may be bound. Sail from whence will, a vessel may be insured at Lloyd's, and in practice there is hardly ever a barque sailing from Christian country that is not so insured in whole or in part. This is managed by the medium of a vast system of agency, which is ever active among maritime peoples—the agents of the United Kingdom amounting to a hundred and fifty, and foreign agents nearly doubling that number. It is from these agents, who write by every mail telegraph every serious casualty, that that vast mass of intelligence is received which renders Lloyd's the never-failing source of information on all marine matters.

The merchants' room, which is frequented by a different class of subscribers, not insurers, is under the management of a master speaking several languages; is supplied with duplicates of the books, and with the English and foreign newspapers, and is the centre of various mercantile transactions other than insurance. The captains' room, to which the readiest access is by the captains' entrance on the north side of the Exchange, for the transaction of captains' business by appointment with their owners, and for sales and transfers of ships and ships' stores. It is, further, a commodious coffee and refreshment room, where viands are supplied at moderate price. On the floor above the subscription rooms are the chart-room, the committee-rooms, and the various domestic offices.

The above is about as much as can be learned by a casual visit to this unique establishment, which certainly never had its like in any other age or country. It may be regarded as a colossal institution for rendering the destructive forces of nature harmless against the enterprise of commerce. In this respect it does this, for it prevents the diminution of what is literally "floating capital," and keeps the keels of commerce for ever gliding in their ocean path. But there is another and a grim side to this bold picture. Yon moneyed arbiter may underwrite the "Betsy Jane," and if he is crunched to atoms by the grinding ice-drift, or founders like lead in the bosom of the tempest, he may set her duplicate afloat with timbers as sound and a cargo as rich. But what of the thirty men and seven or eight boys, who started so merrily on their voyage four months ago—now perished or ever in those dismal gulfs? Can he underwrite them? Can he set them afloat once more, and quench the mothers' sobs, and dry the widows' tears? It is a ghastly thought that the increase of our commercial marine is marked by concurrent increase of death by drowning and the horrors of shipwreck. The proof of this is afforded by the books of Lloyd's, whose evidence is not to be gainsaid. We speak within the mark when we affirm that the loss of life by casualties at sea, reported at Lloyd's, averages not less than twelve

hundred men and boys per year. Of these as many, probably, as four to five hundred form the crews of vessels sailing from our island ports every year, which are *never heard of again*; for it is a fact that fifty vessels on an average annually leave our harbors, which never arrive anywhere, and the cause of whose total destruction remains for ever unknown. The next most fatal class are those which founder at sea, leaving survivors to tell the sad history of loss and suffering—and these amount annually to about two hundred and twenty. Almost as large a number are every year abandoned by their crews, who take to their boats to save their lives if possible. Those totally wrecked in the same space of time are about five hundred and seventy; while those driven ashore and partially wrecked are over twelve hundred. Serious damage by collision, in which vessels only save themselves from sinking, by running into the nearest port, occurs six hundred times, while various other casualties of less frequent occurrence, including casualties by fire, by ice, by pirates, etc., etc., raise the whole list to no less than three thousand in a single year, in sailing vessels alone. Among steamers the loss and damage, proportionably to tonnage, is not nearly so great, but still the array of accidents is a gloomy one.

The question naturally arises, on contemplating such a portentous list of calamities, what class of vessels is most liable to them? Out of the three thousand casualties recorded in Lloyd's books in a year, not more than sixteen are set down against vessels of seven hundred tons burden and upwards. The rule would appear to be, that the larger the vessel, or the more valuable the venture, the less liable it is to suffer wreck or accident. Not that there is any protective property in the mere element of size, but because in large vessels there will be found a well qualified commander and an efficient crew, while smaller vessels are often kept weak-handed from false notions of economy, and thus in the hour of storm and peril they are wrecked from want of sufficient skill and strength on board to navigate them safely. It is of course impossible that the whole of our mercantile marine should consist of large vessels of great tonnage; in such vessels many branches of commerce could only be carried on at a ruinous loss, if at all. There must be small vessels for the coast, the European and the Mediterranean traffic; but there is no reason why they should not be as well manned and commanded as the monster merchantmen that trade with China and the Indies. We hold that a vessel of four hundred to five hundred tons, fairly manned, and free from the incubus of a deck cargo, inasmuch as she is more manageable, is safer in the narrow seas than one of two thousand; but the mischief is, that such vessels, being mostly commanded by men who are part owners, and who, heedless of their responsibilities, are interested in saving expenses, seldom are fairly manned, and carry very little of the science of navigation on board. These are conclusions which, however unwilling we may be to arrive at them, we cannot escape, for "Lloyd's List" brings them home to us with irresistible force, speaking in facts which cannot be tampered with or eluded. The remedy, then, so far as a remedy is obtainable against the overwhelming loss of life at sea, annually suffered by this country, will come with a better educated class of sea captains, and crews of well-trained, disciplined, and well-paid seamen.

The total loss, either of life or property, cannot be accurately arrived at by the information concentrated at Lloyd's, as casualties must occasionally happen which do not get reported in their books. As to life, we have given an approximation

above; as to property, it has been calculated that about 250,000 tons of shipping are lost every year. At the cost for building, of £10 a ton, this would give £2,500,000 as the money loss incurred by owners, or by the underwriters in the case of such vessels as are insured, every year for the vessels alone. If the value of the cargoes amount to only as much, then £5,000,000 sterling in value of the products of human industry are swamped in the fathomless ocean, and lost to the communities for whom they were designed. Verily there is room for underwriting, and reason enough why the underwriter should not feel himself on a bed of roses,

"When the stormy winds do blow, do blow—
When the stormy winds do blow."

"But," says the reader, "who is, or was, Lloyd, the founder of this responsible and ubiquitous institution? you have not introduced us to him after all." Well, that is rather a difficult question. We can get at nothing like a detailed account of the man. Some two centuries ago he was described in a title-page as a "Gentleman well known for obliging the Public with the Freshest and most Authentic Ship News;" and forty years before that, he, or his progenitor, was mentioned in the "Tatler;" and again, ten years before that he was referred to in a poem which had but an ephemeral existence. All search for him previous to the date of 1700 is vain, and who he was cannot be told at this time of day. The man himself has been forgotten for many a long year; but *stat nominis umbra*—the shadow of his name does indeed stand, a beneficent power looming over land and sea; and it may be said, in poetical phrase,

"To brood o'er the waters wherever they roll,
From the day-darting zone to the night shadowed-pole."

The safe path to walk in.—I cannot say that none of the things brought upon us at the present day, move me; in measure I think I participate in the clothing of sackcloth and mourning; perhaps it is a sign of life, to mourn with those who rightly mourn for the desolation spread among us. For my own part, I dare not step out of the strait and narrow way, which I believe is cast up as a safe path for me to walk in, by faith in the redeeming power of a crucified, glorified Saviour, manifested in the humbled soul, as the true light and life, which opens the blind eye and leads in the way of salvation.—*Mary Capper.*

An Oregon Woolen Factory.—It is interesting to note the establishment of the more important branches of manufacture on the shores of the Pacific. An Oregon paper states that the Willamette factory at Salem, Oregon, is in successful operation; running at present 720 spindles. There are 32 hands employed, making 2000 yards of cloth per week, and consuming 150,000 pounds of wool per annum. The manufacture comprises blankets, cassimeres, tweeds, flannels, pilot cloths and other goods.

The earth shall be full of the knowledge of the Lord.—The kingdoms of this world seem in an unusual ferment, and the bottom on which the false religions of it are founded, is altogether slight, precarious, and uncertain. Who knows how near the hour may be when it shall please the Omnipotent to rend the veil, which obscures the spiritual sight of mankind, and to reveal himself to the human species in a more general way, saying, as at the beginning of creation, "Let there be light, and there was light."—*Richard Shackleton.*

For "The Friend."

"How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only."

At this time, when there is apparent so many deviations from our testimonies, and such manifest alienation from the christian principles committed to our religious Society by the Head of the church to walk in and maintain before the world, testimonies and principles which our forefathers faithfully upheld, nobly stood forth in support of, and unflinchingly suffered for, I have believed it would be salutary to have revived amongst us the testimony of Robert Barclay, contained in the fifteenth proposition of the Apology, concerning Salutations and Recreations, &c. Peradventure the careful and serious reading thereof, with minds directed to the alone Helper and Instructor of his people, with desire that he would give ears to hear, and hearts to understand, and clearness of judgment to search and try their ways, might incite many to turn back into the path in which they were called to walk, but from which they have strayed, and recur to those precious principles from which they have departed, which their eyes were once anointed to behold, as springing from the Truth, and laid upon them to cleave to, exemplify and uphold, through good report and evil report.

One testimony, for which our ancient, faithful standard-bearers suffered much to support and maintain, was the keeping on the hat before all, whether king, ruler or subject, not regarding the uncovering the head to man, to be offering any real honour or respect, but a mere conformity to the lusts and fashions of this world which pass away. If, as Robert Barclay says, kneeling, bowing, and uncovering of the head is the alone outward signification of our adoration towards God, and therefore it is not lawful to give it unto man, he that boweth and uncovereth his head to the creature, what hath he reserved to the Creator? The taking off the hat in honour to one another, not only before the world, but also in companies of members, at meeting, funerals and other gatherings, stands prominent, I believe, as being practised in violation of our profession, and in disobedience to the command given to us as a people to hold fast and fulfil. This is especially prominent as regards our young men. Many are often pained, and go sorrowing on account of these things. Oh, that all those who have given up to follow the fashions and customs of this world, would examine in the light of Truth that they may know whether they are not of those which receive honour one of another, and seek not the honour that cometh from God only. I should be gratified to see the whole of the fifteenth proposition of Barclay's Apology published in "The Friend."

B.

Fourth month, 1861.

[The Proposition referred to will be commenced next week.]

The Cities of Europe.—The present population of some of the chief cities of Europe are said to be as follow—London, 2,950,000; Paris, 1,525,525; St. Petersburg, 494,656; Vienna, 476,222; Berlin, 438,961; Naples, 413,920; Madrid, 301,660; Lisbon, 275,286; Brussels, 263,481; Amsterdam, 248,756; Rome, 180,359; Turin, 179,653; Hamburg, 171,696; Copenhagen, 118,636; Venice, 118,172; Dresden, 117,750; Munich, 114,734; Stockholm, 101,502. London, Paris, New York and Philadelphia are the largest cities in the world, exclusive of those of Asia, some of which contain immense numbers of people.

Sappers and Miners of the Insect World.

(Concluded from page 341.)

Without destroying their works, it is scarcely possible to get a view of these insects, as they invariably keep below ground, save on peculiar occasions; all the nests having subterranean galleries, which radiate in all directions, and often to very considerable distances from the point of their origin. Even the tree termites construct a long tube which reaches to the ground, and serves as the centre of their covered roads. All the species, too, have the same habits, and their innumerable hosts are incessantly on the watch for some substances on which to prey. It is this instinct which makes them so formidable to many, that Linnæus did not hesitate to designate them as "the greatest scourge of the Indies." Hidden from the view of those whom they threaten, the termites undermine the very walls of store-houses and dwellings, and make their way up into the interior. Some attack the wood-work, others the furniture, and provisions of every sort, whilst others demolish the floors and roofs; but, being always careful to avoid the light, they never work their way to the surface of the objects they consume, but content themselves with gutting the interior. Their work of destruction progresses with such amazing rapidity, that one season suffices for the entire destruction of a European house, while a negro village completely disappears within the same period. They have been known to penetrate, in a single night, through the foot of a table, and, ascending the leg from the ground upwards, to attack a box which stood upon it, and so completely to destroy the contents, that next day not an inch of the clothing it contained remained intact, and even papers and pencils, including the lead, had all disappeared in the same time.

So skilfully do they leave the upper sheets and the margin of each leaf entire, that the eye is perfectly deceived, and a mass of crumbling substance has the appearance of a pile of papers in perfect order. In the same way the whole interior of oak posts will crumble under the touch, while externally they look perfectly sound, the layer left untouched by the termites not being thicker than a sheet of paper.

The marching termites are no less curious than the warlike species. They seem to be much scarcer and larger than the other. Our traveller was fortunate enough to see one of their armies march by him. He says: "One day, on my return through the thick forest, suddenly I heard a loud hiss. This noise caused me to move a few paces from the path, where, to my great astonishment and pleasure, I saw an army of termites coming out of a hole in the ground, which could not be above four or five inches wide. They came out in vast numbers, and seemingly as fast as they could possibly march. In less than a yard from the place they divided into two columns, composed chiefly of the labourers, twelve or fifteen abreast, and crowded as closely as sheep in a drove, going straight forward, and among them, here and there, a soldier was to be seen. While these were hastening along, a great many soldiers appeared, spread about on both sides of the two lines of march, some a foot or two distant, standing still or sauntering about, as if on the look-out for any enemies who might assail the labourers. But the most extraordinary part of the march was the conduct of some of the soldiers, who, having mounted the plants which grew here and there, had placed themselves on the points of the leaves, which were raised ten or fifteen feet from the ground, and overlooking the army marching below. Every

From the Leisure Hour.

now and then one or other of these would beat with his forceps upon the leaf, making a noise similar to that described among the warrior species. This signal produced the same effect upon the marching white ants; for instantly the whole army returned the noise, and obeyed by increasing their pace with the utmost haste. At length the two columns united into one, and then descended into the earth by two or three holes. They continued marching by me for above an hour, as I stood admiring them, without any diminution of their numbers."

Towards the beginning of the rainy season, these insects attain their perfect state. Their form and size are then much altered, and they are furnished with four large transparent wings, with which to wing their way in search of a new settlement. Some stormy evening is usually selected for the period of their flight, when they issue by millions from their subterranean retreats. Their aerial life is, however, of very short duration, for, after a few hours, their wings wither and fall off. On the following day the earth appears thickly strewn with the bodies of these helpless insects, which then become a prey to innumerable foes. Only a small number escape, and, reaching a place of safety form the foundation of a new community.

All travellers speak of ants being used by certain nations as food: but this is only the case with reference to the termites; and there is no doubt that these insects are eaten by the natives of Africa as well as by the Indians. However strange it may appear, this extraordinary kind of food seems to be relished even by Europeans, and travellers agree in describing it as savoury and agreeable, resembling in flavour sweetened marrow or cream. Smeathman pronounces them a delicate, nourishing, and wholesome food, and he seems even to prefer them to the famous palm grubs, which, in the West Indies, are brought to the tables of the rich as an exquisite delicacy. Surely the riddle of Sanson aptly applies to these destructive insects "Out of the eater came forth meat."

Selected.

THE DEATH OF THE VIRTUOUS.

Sweet is the scene when virtue dies!
When sinks a righteous soul to rest,
How mildly beam the closing eyes,
How gently heaves the expiring breast!

So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore.

Triumphant smiles the victor brow,
Fanned by some angel's purple wing;
Where is, O Grave! thy victory now?
And where, insidious Death! thy sting?

Farewell, conflicting joys and fears,
Where light and shade alternate dwell!
How bright th' unchanging morn appears;—
Farewell, inconstant world, farewell!

Its duty done,—as sinks the day,
Light from its load the spirit flies;
While heaven and earth combine to say,
"Sweet is the scene, when virtue dies!"

Barbauld.

Obedience to what is made known.—The choice is left to us all—none will be forced into the path of happiness: but as the awakening attractive influence of divine love is yielded to, and the light which maketh manifest obediently followed, the work of transformation will advance; the new man which after God is created in righteousness and true holiness, will strengthen and mature, until there is a reaching to the fullness of the stature mercifully designed.—*Mary Dudley.*

John Barclay.

Selected.

The true authority as well as beauty of our religious meetings, in which I cannot exclude these or the right ordering of the affairs of Truth, stands upon and consists in that without which the very form is a mockery, though the best of forms. It is not age, it is not any station in the church, it is not an outward knowledge or experience in the letter of those laws, which the spirit of Truth has led our forefathers to adopt,—much less is it any repute among men grounded upon outward possessions—which will make one living stone for the Master's use in the building up of his beautiful city, the new Jerusalem. Now, if any man build with the straw and stubble, or even with that which appears like gold or silver, "every man's work shall be made manifest of what sort it is, for it shall be revealed by fire, and the day shall declare it." How much need then is there for all amongst us, who fill any of the offices in the church, and even for such as may be in the highest stations, and may have been made of eminent service therein, yet again and again to wait upon the Lord, yet again to bow down their souls; so that every high thing, that would exalt itself within them, may be abased, under the humbling influence of that power which bruise and breaketh in pieces, which bringeth us low, and keepeth us low, even as children and babes, willing to be led about and instructed, and ready to esteem another better than ourselves. Now, as individuals are brought into such a feeling, tender state as this, they become qualified to take those places which the master builder ordereth for them in his house, in his family, in his vineyard. They thus receive capacity and authority to labour for the great cause, and in the name and power of their leader; they have strength to bind and to loose, to help and to heal the weak and the wounded; and they have the spirit of patience and of pity given them, to plead with and to pray for the tempted, the tossed, the tried. And oh! the tenderness that is shown by such as these, in behalf of their poor fellow creatures, who may be overtaken or overcome of evil or error; knowing that they themselves stand only through the mercy of the Most High.

Fourth month 17th, 1818.

From Hunt's Magazine.

The Future Supply of Cotton.

The future supply of cotton throughout the world is one of the most important of the commercial questions of the day. England, in justice to herself, and to make her mills and machinery independent of any one source of supply, has been for years using strenuous exertions towards extending the area of cotton cultivation.

We now have recent information from the East Indies, Africa, &c., which shows that these exertions will lead to important results. This is a matter of vital moment to England. In the year 1839 there were in Great Britain, 1,819 cotton factories; worked by horse-power of steam, 46,827; and of water, 12,977; and by persons of all ages and both sexes, 259,385.

The census of 1851, and careful inquiries in 1856, show the rapid consumption of cotton in that country. The following table gives the figures for 1850 and 1856. They are taken from returns made to Parliament.

Years.	Fact. in G. Brit.	Spin- dles.	Power Looms.	Persons employ- ed.	Horse Power.	
					Of steam.	Of water.
1850	1,932	20,977,017	248,627	330,924	71,005	11,550
1856	2,210	28,010,217	298,847	397,213	88,001	9,131

In 1850 the whole value of the cotton manufacture did not exceed £45,826,000; in 1856 it was £57,074,000; in 1859 nearly £72,000,000; now it must be much nearer £80,000,000 than £70,000,000. If this be borne in mind, it will be at once perceived how very much the present condition of affairs must exceed the statements for former times. About a sixth of the number of persons employed are children, or very young persons, and it was estimated in the beginning of last year that the number of persons employed in the manufacture could not be under 500,000. On the whole, if we add five or six hundred to the number of factories of Great Britain returned in 1856, and augment the other items of the account in proportion we shall possibly not be very much in error as to the present dimensions of the trade.

Looking at the statistics of the supplies from the different sources during the last seven years, we find that England has received the following number of bales from each source:

Years.	U. States.	Brazil.	W. India.	Egypt.	E. India.	Total.
1854	1,667,902	107,037	8,225	81,218	308,184	2,172,593
1855	1,626,086	134,528	6,708	113,961	396,027	2,277,310
1856	1,758,295	121,531	11,323	113,111	459,508	2,463,768
1857	1,481,717	168,340	11,467	75,598	680,466	2,417,588
1858	1,855,340	108,886	6,867	101,405	350,218	2,422,746
1859	2,086,341	124,837	8,338	99,876	509,688	2,829,110
1860	2,580,843	103,050	9,956	109,985	562,852	3,366,686

England pays annually from one hundred and sixty to one hundred and seventy millions of dollars for cotton from all parts of the world, and after producing goods for the consumption of her own people, exports to foreign countries over fifty millions sterling in cotton goods. The profits to England on the manufactures of cotton goods may be readily estimated at nearly three hundred millions of dollars. The following statements embrace nearly all the facts reported by the Manchester Supply Association:

At the last annual meeting of the Manchester Cotton Supply Association, it was moved by lord Alfred Churchill, M. P., seconded by T. G. Baring, Esq., M. P., supported by Hydur Jung Bahadour, J. Lyons McLeod, Esq., the Rev. George Pritchard, the Hon. Algernon Egerton and Edwin A. Hickey, Esq., and passed unanimously:

"That as the opening up of new sources for the supply of cotton has become a question of great national interest, it is incumbent upon all classes of the community to support the movement now in progress for promoting the growth of cotton in Africa, Australia, South America, the West Indies and other countries; that as the development of the resources of India is of vast importance to this country, it is the bounden duty of Her Majesty's government to give every encouragement to the unfettered action of private enterprise and public companies, whether for the cultivation of cotton, the opening of river navigation, the construction of canals or other public works, calculated to facilitate European intercourse with the natives, or increase the productive powers of our Eastern Empire. And this meeting especially urges upon the spinners and manufacturers, as well as upon all other interests, directly or indirectly concerned in the cotton trade, to assist in the work of creating that healthy competition among many markets, which alone can obviate the evils arising from our present position of dependence upon one main source of supply."

The committee, in their annual report, say, that their continuous and persistent labours have already resulted in direct benefit to the cotton trade of England, and the prospects of ultimately realizing the great aims of the Association are daily assum-

ing a more encouraging and hopeful aspect. During the brief period of its existence, the Association has succeeded in making known in all parts of the world the urgent need for increased supplies of cotton, to meet the expanding power of consumption; and has enlisted both in their own colonies and in foreign countries, a wide range of active and practical support in furtherance of its designs.

The "cotton question" has now ceased to be a local topic, circumscribed within the limits of the trade. Its vast importance, as embracing so many varied interests of capital and labour, and involving the prosperity or decay of more than one-third of British commerce, has drawn around it the support of a large number of the influential journals of the country, has enlisted the advocacy of numerous members of both Houses of Parliament, and obtained for it the assistance of the chief departments of Her Majesty's government.

The resolute determination of the trade, as expressed by the formation of this Association, to be no longer mainly dependent upon one source for its supply of raw cotton, has undoubtedly stimulated the American planter to put forth those extraordinary efforts which have resulted in the enlarged growth of the past year. This result has afforded temporary relief to the trade, and enabled the country to meet the unusual demand for goods and yarn in the Eastern empire and elsewhere. But the committee fear that this unusual and constrained effort may, as in the plentiful year of 1845, in all probability be followed by a serious relapse.

And, if further confirmation be needed, they point to the fact that although in 1840, the crop of the United States was 2,177,835 bales, and in 1860 it reached 4,500,000 bales, the growth has only been doubled in twenty years, while the number of spindles employed in England and on the Continent, in 1840, was 27,266,000, but in 1860, 69,642,000. In other words, while the increase of growth has been doubled, owing to the high prices of an almost exclusive market, the increase of spindles has more than doubled by the enormous addition of 15,110,000, requiring an additional one million bales to give them employment. The position of the trade is, therefore, in 1860, so far as America is concerned, worse by one million bales than it was in the year 1840. But this is not the whole evil. It is estimated "that at least one million bales out of the present crop will class *ordinary or below*;" and further, "that the crop has been materially increased by the *quantity of low, trashy and dusty cotton* which planters have thought it their interest to scrape together and send to market. The dangers of our present dependence upon the United States thus grow more apparent every year, and the committee are of opinion that now, in a season of comparative prosperity, it becomes the trade to unite for a few years in the steadfast and needful determination to aid this Association in realizing the brightening prospects that now open before it."

During the past year the correspondence of the committee has been greatly extended. Cotton gins, cotton presses and other machinery have been shipped to Cyprus, Larnaca, Cavalla, Larissa, Latakia, Alexandria and Morocco; to Sierra Leone, Liberia, Cape Coast Castle, Acera, Cameroons, Bulama and the Bijonga Islands, Lagos, Abbeokuta and Benin; to the Governor of Cape Colony and Natal; to Peru, Maracaibo and Ecuador; to Sonsonate, Trinidad, Demerara and Honduras; to the Governor-General of New South Wales and Port Curtis; to the Feejee Islands; to Batavia and Arraean; to Bombay, Calcutta, Madras, Ahmedabad, Chynepore and Lucknow, in India; in

all, 254 cotton gins, besides cotton presses and driving machinery.

Cotton seed, varying in quantities from a few pounds to five tons, have been shipped to Athens, Volo, Latakia and Alexandria; to Madeira, Lagos and Abbeokuta, Benin and the Cameroons; to Cape Colony, Ecuador, Tobago, Jamaica, Trinidad, San Salvador, San Miguel and Sydney, (New South Wales;) to Bombay, Calcutta, Madras and to Batavia, besides various other places; in all, 591 barrels of seed and numerous smaller parcels. Thirteen barrels of guano and one barrel of nitrate of soda have been sent to each of the Chambers of Commerce at Bombay, Calcutta and Madras.

The seed thus distributed has been sufficient for sowing many thousand acres of land, and the committee are in possession of letters received from a great number of their correspondents, which show that hundreds of landed proprietors and farmers have commenced cotton cultivation in numerous regions of the world, and time and encouragement only are required to develop from among these new sources a steady and ample increase to the supplies for Europe.

But the committee especially call attention to the fact, that in countries such as India and Africa, where cotton is already grown in great, if not superfluous, abundance, all that is needed is a supply of suitable, inexpensive cotton gins for cleaning, presses for packing, and agencies with capital for the purchase of that cotton. The committee have therefore devoted much labour and attention to these important requirements. They have now succeeded, by the offer of prizes, in obtaining suitable hand-gins adapted to the wants either of the ryot of India or the native African farmer. These gins have been highly appreciated in those countries to which they have been sent. They clean the cotton without injury to the staple, and greatly enhance its value, as compared either with the use of the saw-gin, the Indian churka, or the ruder process of the African, who cleans his cotton either by hand or with the aid a rude hand-comb. It has been estimated that the extensive introduction of these simple gins among the ryots of India will increase the value of his cotton at least 10 to 15 per cent. This difference, calculated upon the last year's exports from Bombay, would give an aggregate advantage to the ill-paid ryots of India of half a million sterling per annum. The saving in cost of carriage effected by the use of these hand-gins in countries where raw cotton now travels long distances over bad roads, will afford an ample margin to stimulate the growth.

(To be continued.)

For "The Friend."

The Widow's Mite.

And Jesus went into the temple, "and saw the rich men casting their gifts into the treasury; and he saw also a certain poor widow casting in thither two mites. And he said, of a truth I say unto you, that this poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had." She was not unnoticed by the Son of God. He knew the sincerity of her heart and that she had given willingly all she had. It is not the greatness of the gift, nor the outward importance of the act, that gains the approbation of the most High, but the motive which prompts, and sincerity with which the gift is made, or the action done. The poor widow little expected when she cast in her two mites, that she was to receive honour even in the sight of men for her gift, without doubt the smallest that day received into the treasury. The Lord

Jesus, who judged of the gift, not by the outward cost, but the inward motive of the giver, saw it of inestimable value, enriched by the humble, dedicated spirit of the poor widow.

For "The Friend."

Meteorology.

The first portion of an article on Meteorology, by Professor Joseph Lovering, of Harvard University, is published in the last number of the *American Almanac*.

We propose to transfer the greater part of it to our columns; and as *the weather* is a subject of universal interest and attention, we presume the facts and speculations which the writer has collected will interest many of our readers. For the convenience of those who may not wish to read the whole, we have divided the article into sections with an appropriate heading to each.

PROGRESS OF THE SCIENCE.

"The distinguished meteorologist, Kaemtz, has remarked, that although meteorology is one of the oldest, it is also one of the least advanced sciences. Various causes have conspired to produce this result. Meteorology is not a simple, but a highly complex science. No phenomenon, and no force, is isolated; but all the physical forces of nature—gravity, heat, electricity, and magnetism—act together on the same arena, and are not easily distinguishable in the miscellaneous facts which strike the senses.

"Oersted has asserted, that little has been done in determining the laws of meteorology, because men have sought to discover the first initial change in the atmosphere; and because they have had an overstrained regard for some comprehensive principle, instead of carefully collecting facts, and tracing the proximate causes. De Luc's theory, for example, was received with favour, because it embraced the entire mass of phenomena. Misled by this false ambition to grasp everything, and even to predict the future, as in astronomy, upon the unwarrantable assumption that a perfect dynamical theory had been made of the movements of the air, as of the movements of stars, the proud science missed of the humble truths which it might otherwise have grasped. Moreover in its earlier years, meteorology was studied with poor instruments, and by illiterate persons, who came, therefore, easily to the conclusion, which Humboldt mentions, that the sun gave to negroes their sooty appearance, and crisped and curled their hair."

ON PROGNOSTICS OF THE WEATHER.

"Meteorology was once valued chiefly as furnishing prognostics of the weather. 'It is but a few years ago,' says Capt. W. H. Smyth, 'that the editors of the well-known *Moore's Almanac* attempted to discard the monthly column, containing the moon's supposed influence on the several members of the human body, as legs, arms, eyes, nose, &c.; and, as an experiment, to ascertain the feeling of the public on the occasion, printed at first, only one hundred thousand copies. But the omission was speedily detected, and nearly the whole edition was returned on their hands, whence they were obliged to reprint the favourite column. And yet we boast of the march of intellect.'

"Lagrange related to Arago the following anecdote: 'The Academy of Berlin derived formerly its principal revenue from the sale of its *Almanac*. Ashamed at seeing figure in this publication predictions of every kind, made by chance, or which at least were not founded upon any acceptable principle, a distinguished *savant* proposed to suppress them and to replace them by clear, precise, and definite information upon objects which seemed

to him more interesting to the public. The reform was tried, but the income from the *Almanac* was so diminished, and, consequently, the revenues of the Academy were so enfeebled, that it became necessary to return to the former errors, and to give, again, predictions in which the authors themselves did not believe.'

"Similar columns are filled up, now-a-days, without regard to any better rule than that of selecting words just long enough to fill all the unoccupied space. Is it because they sell better, that barometers continue to be stamped with the words, *Fair, Cloudy, Rain, &c.*, as if the condition of the weather depended on the *absolute* height of the mercurial column, and the same height predicted the same weather at all places, whereas, at the city of Mexico, for example, the mercury would never rise above rain-water mark, and all such localities would be doomed by *the barometer*, to perpetual showers?

"At the present day, prognostics fill a subordinate place in meteorology. Thompson, in his work on the general subject, can only afford one short chapter for this special topic. If the barometer changes suddenly, it indicates a quick but brief change in the weather. A more gradual movement of the mercurial column points to a more permanent change of weather. The *actinias*, or sea-anemones, have sometimes been called animal barometers, on account of their susceptibility to changes of atmospheric pressure.

"Dr. Arnott, in his *Elements of Physics*, relates the following incident. 'The watchful captain of the present day, trusting to this extraordinary monitor, is frequently enabled to take in sail, and to make ready for the storm, where, in former times, the dreadful visitation would have fallen upon him unprepared. The marine barometer has not yet been in general use for many years, and the author was one of a numerous crew who probably owed their preservation to its almost miraculous warning. It was in a southern latitude. The sun had just set with placid appearance, closing a beautiful afternoon, and the usual round of the evening watch was proceeding, when the captain's order came to prepare with all haste for a storm. The barometer had begun to fall with appalling rapidity. As yet, the oldest sailors had not perceived even a threatening in the sky, and were surprised at the extent and hurry of the preparations; but the required measures were not completed, when a more awful hurricane burst upon them than the most experienced had ever braved. Nothing could withstand it; the sails, already furred, and closely bound to the yards, were riven away in tatters; even the bare yards and masts were in great part disabled; and at one time the whole rigging had nearly fallen by the board. Such, for a few hours, was the mingled roar of the hurricane above, of the waves around, and of the incessant peals of thunder, that no human voice could be heard, and, amidst the general consternation, even the trumpet sounded in vain. In that awful night, but for the little tube of mercury, which had given the warning, neither the strength of the noble ship, nor the skill and energies of the commander, could have saved one man to tell the tale. On the following morning, the wind was again at rest, but the ship lay upon the yet heaving waves, an unsightly wreck.'

(To be continued.)

A profession of religion only is worth but little.—When we consider what must be, and ever is, the condition of those who follow not the Lamb in the leadings of his pure light, and that it is said of them that love the world and the things of it,

that the love of the Father is not in them,—that the friendship of the world is enmity against Him—with many other such truths; what shall we think the fair profession of many is worth, in the sight of the Searcher of hearts. How glorious a thing, to be daily growing in grace, daily receiving heavenly bread, daily partaking of the divine blessing, and in that, moving and acting towards others in our several duties.—*John Barclay.*

Commercial Value of Insects.—Insects play an important part in the operations of commerce, as well as in the economy of nature. More than 1,500,000 human beings derive their support from the culture and manufacture of the fibres spun by the silk worm, and the annual value of silk manufactures of all kinds is estimated at about \$200,000,000. There are no means of ascertaining the yearly value of the products of that indefatigable worker, the bee; it is known, however, that in England alone, \$500,000 is spent every year in the purchase of foreign honey, while the value of that produced on the island is not mentioned. About one million of dollars is paid annually by Great Britain, for the dried bodies of the tiny cochineal insect, which are brought chiefly from Central America. The shellac produced by another insect peculiar to India, is scarcely less valuable, and of no small importance are the gall nuts used for dyeing and making ink. On the other hand, the power for mischief of some of these humble creations of the Omnipotent hand defies all calculation; take for instance the hessian fly, which, within the last century, has committed such ravages upon the wheat crop, in various portions of the United States.

THE FRIEND.

SEVENTH MONTH 6, 1861.

LONDON YEARLY MEETING.

(Continued from page 344.)

Seventh-day morning, Fifth mo. 25th.—The next subject brought under notice, was the alterations made since the previous Yearly Meeting, in Devonshire House, where men Friends held their sittings. Very great changes had been made at a cost of £2800 or about eleven thousand dollars. The London Friend says, "A few Friends objected to what they described as the decorative character of some portions of the present room, but most seemed to think its appearance unobjectionable. One Friend thought that it was a *correct type of the present state of our Society, and as such, was quite suitable.*"

Seventh-day afternoon.—The British Friend says, "The first business was reading additional minutes of the Meeting for Sufferings, embracing the correspondence with Friends in the southern hemisphere, in reference to a disciplinary connection between the meetings there and this Yearly Meeting; as also in regard to the settlement of Friends emigrating—all claim upon the meeting in this country ceasing with the issuing of the certificate of removal. The meetings in Tasmania, Victoria, and South Australia, had had certain regulations submitted to them by the Meeting for Sufferings, providing for the holding of the meetings there in somewhat the same way as in this country. Victoria and South Australia have accepted these regulations; Tasmania is also expected soon to do so, though the great distance between these colonies obviously presents a serious obstacle to the observance in part of the regulations which

have been provided." The part referred to, as presenting difficulties, we learn from the London Friend, was the proposition that, "if feasible, a General Meeting should be established, having the same relations to the three meetings for discipline and to our Yearly Meeting, as Quarterly Meetings here have to the latter and to their Monthly Meetings." "The Yearly Meeting adopted the plan proposed by the Meeting for Sufferings, so far as consented to by the Australian meetings."

The report of the Committee on Accounts suggested the discontinuance of the book and tract depository, the lease of which expires next year, "and it is thought by some that the amount of books sold scarcely warrants its renewal." No action was taken on the proposition, but some thought it very undesirable that the society should be left without a depository. The question of discontinuing the registries for men and women in want of situations was discussed, the expense being very great in proportion to the benefit derived therefrom. The registry for young men had increased in usefulness, and Friends were not prepared to discontinue it, but to reduce the expense, the registry of men and women is to be kept by one person. "The committee which for some time has had charge of the arrangements for conducting the business of the Yearly Meeting, presented a report, in which they submit a series of resolutions calculated to facilitate the despatch of the Yearly Meeting's business." The London Friend gives a condensed statement of these, "It proposed, 1st. That the committee of representatives in proposing Friends as clerk and assistant clerks to the Yearly Meeting, should not in future be limited in their choice to representatives or correspondents, and that they should, when meeting for such appointment, consider also of Friends suitable for clerk and assistants to the large committee to be proposed to the latter body at its first sitting. 2d. That the clerk should be at liberty to send into the women's meeting any documents received from the Meeting for Sufferings, without waiting until they had been read in the Yearly Meeting." The 3d merely relates to the reading of the names of correspondents, and the 4th, to the appointment of a committee to have the general epistle printed, and referring the revision of all other documents to the Printing Committee of the Meeting for Sufferings. Certain propositions laid over from last year, were then considered. One of them directs Monthly Meetings "to make a tabular return of the number of their overseers, of members, and attenders of meetings, additions to the society by conviction or otherwise, decrease by removal, resignation, disownment, &c." The British Friend states, "With some alterations, and after considerable diversity of opinion had been expressed, the several propositions were at length agreed to, and minuted, by way of trial for one year." After this, the committee from whom these propositions emanated, and which was appointed in 1858, was released.

Second-day morning, Fifth mo. 27th.—The British Friend says, "The clerk then resumed the reading of the minutes of last year, the first of which was that referring to the Meeting for Sufferings, together with representatives to be appointed by the Quarterly Meetings, the revision of the *Book of Discipline*. The meeting so constituted presented a report, which was read, narrating that they had given much time, patient attention and serious thoughtfulness to the subject of their appointment. The report also gave a concise statement of what had been accomplished, and what they recommended for the adoption of the Yearly Meeting. The labour of the conference

was found considerably simplified by reason of the alterations which had recently been agreed to on a number of questions, as the rules for abitation, marriage, settlements, &c., and had mainly consisted in a revision of the minutes of Advices. It had been the aim of the conference to improve these by excluding such as were in part repetitions of others, while they have introduced additions from such minutes and general epistles of the Yearly Meeting as appeared applicable to present exigencies. A better arrangement of the contents seeming called for than the present alphabetical one, the report states that it is proposed to divide the work into three chapters: 1, Christian Doctrine; 2, Christian Practice; 3, Christian Discipline—the latter to be subdivided into sections; and the preface in the present edition, treating of the origin of the society's discipline, is to be transferred to the third chapter, as its more appropriate position in the new edition. The work is recommended to be printed in two different forms—one in quarto, like the present edition, and one in cheaper, more portable shape, to make it more accessible to our members generally, as well as more adapted for circulation among others. In submitting the various changes for the sanction of the meeting, the conference suggests that what has been *retained*, as also that which has been *introduced from already sanctioned documents*, need not come under discussion. As the conference, however, in addition to what has just been mentioned, had prepared sundry minutes for incorporation in the volume, these, together with a schedule specifying the alterations, were presented along with the report, and came in part under consideration at this sitting, after a minute had been made accepting of the report itself. Before proceeding with the consideration of the various details, several Friends expressed their desire that the charity, forbearance, and brotherly condescension which had marked the previous sittings, might continue to prevail." The London Friend says, "The conference had deputed Samuel Fox, Rickman Godlie, Edward Smith and Joseph Spence, to give such explanations as might be desirable during the consideration of the subject, and those Friends accordingly took their seats at a table placed near the clerk's. A discussion arose on the propriety of taking the course advised by the conference, viz: that the altered portions of the text should be read in the meeting with such additions as had been previously adopted by the Yearly Meeting, but that the portions of the old edition which it was proposed to omit, together with additions from epistles of the Yearly Meeting of more recent date, should not be read. E. Smith gave a clear and comprehensive statement of the motives which induced the conference to counsel this course, reminding us that the body had consisted of about one hundred and fifty Friends, one hundred of whom or thereabout were members of the Meeting for Sufferings, and that they had devoted some twenty-six sittings to the subject. The discussion then proceeded, a great majority of the speakers being in favour of the conference recommendation, and a minute was finally made adopting the report."

The British Friend says, "The first of the minutes referred to as prepared by the conference, is entitled 'Meetings for worship, gospel ministry,' &c. After it had been read, it was stated on behalf of the conference, that while sentiments in entire accordance with that minute were inculcated in the edition about to be superseded, there seemed a propriety in showing that at the date of revision, no change had taken place in the views of Friends on these important topics. With little or no alter-

ation, the minute was adopted, though some Friends thought the conference was not justified in introducing anything of their own production. Another minute is on the subject of 'Religious Instruction,' and encourages rightly concerned Friends to convene meetings for reading the Holy Scriptures in a reverent, devotional spirit, but to be quite distinct from the ordinary meetings for worship, such meetings affording opportunities for illustrating the accordance of the society's faith with the Scriptures. A long discussion ensued thereon, a very considerable number of Friends disapproving of the proposed meetings, because calculated, as they thought, to foster a reliance on a knowledge of the mere letter of Scripture, acquired by intellectual study and research; by which means the sacred contents were not to be savingly known, but rather through the enlightening of the Holy Spirit, which dictated them to holy men of old; all objections, however, were overruled, and the prevailing feeling of the meeting being favourable to the proposition, the clerk minuted its adoption."

The London Friend says, "Among those averse to it were S. Alexander, C. Thompson, W. Bingham, J. Sergeant, G. Danson, W. Bennett, J. Armfield, C. Wilson, and others. It was favoured, however, by much the larger number of speakers, including A. W. Bennett, J. J. Fox, T. Binns, W. Ball, Joseph Shewell, Isaac Robson, Jonathan Priestman, W. Burgess, J. T. Shewell, J. Wigham, Isaac Brown, and others. Richard Fry approved the minute; but, in view of how much depends on the spirit in which those meetings are conducted, proposed to insert in it the words, 'not in a critical spirit.' This was concurred in by many Friends, but by still more it was thought that the minute, as brought in, was sufficiently guarded, and that the words proposed might be misunderstood to exclude the exercise of a healthy criticism."

(To be continued.)

SUMMARY OF EVENTS.

Progress of Hostilities.—The general aspect of affairs has changed but little during the week. The federal forces, in and near Washington, have been increased to a very large number, but the rebel armies near them are perhaps nearly as strong, and, it is supposed, better supplied with cavalry and artillery. Their actual condition is, however, not known with any certainty. In Western Virginia, the rebels have concentrated under the command of Ex-Gov. Wise, to the number of five thousand, well armed, posted and supplied. Gen. McClellan has about seven thousand of the Western volunteers, in the same vicinity. The advance body of the Southern army near Washington is encamped, from Springfield to Fairfax Court-house, and their scouts frequently approach within a few miles of Alexandria. All the farms, within the reach of the rebels, are visited, the grain seized, and no equivalent rendered. The main body of the rebel army which withdrew from Harper's Ferry, remains near Winchester. The plan of Gen. Johnson, the rebel commander, seems to be to draw Gen. Patterson's column into Virginia.

Southern Items.—The annual appropriations of the rebel Congress for the army are officially given in the Richmond Examiner, viz:—Pay of 100 regiments of infantry, \$29,132,000; artillery, cavalry and voltigeurs, \$550,000; transportation, &c., \$3,500,000; ordnance, machinery, &c., \$4,500,000; medical department, \$329,000; total, \$40,011,000.—A special despatch to the New Orleans Delta, from Mississippi City, on the 25th, says that a steamer anchored off the point, had captured five schooners, with which she sailed eastward. The blockade at this point, the same paper states, has been permanently instituted, and that the Mobile mail boats have been discontinued.—The Pionnee, of the 25th, says that a U. S. sloop of war, with eight guns, is anchored at Atchafalaya bay, thus intercepting communication via Barwick bay with Texas.—A collection to be taken up in the churches, for the benefit of the Confederate States, is recommended in Charleston.—An advertisement announces the re-opening of the Confederate loan at several places in Georgia, and says that only eleven out of the fifteen millions have been subscribed for.—A British ship, it is stated, recently arrived at New Or-

leans, having eluded the blockade, and landed 20,000 stand of arms and a great quantity of powder. Many vessels have been captured by the U. S. cruisers, and sent to Northern ports.

New York.—Gov. Morgan has issued a proclamation, forbidding any more regiments of volunteers to be raised in the State for the present. He states the cost of troops, including the contributions by the State, by the city of New York, and by other cities and individuals, is estimated to have been about \$10,000,000. New York has furnished 50,000 volunteers, about 30,000 of whom have left the State.

Maryland.—The legislature, in which the secessionists have a majority, has adjourned to the 30th inst. John Merryman, who has been for some time past a prisoner at fort M'Henry, has been presented by the grand jury of the U. S. District Court for treason. On the 27th, George P. Kane, the marshal of police of Baltimore, was arrested at his house, by order of Gen. Banks, and conveyed to fort M'Henry. The reason assigned for the arrest is, that Kane was known to be an aider and abettor of persons in armed rebellion against the government. Gen. Banks has suspended the powers of the police commissioners, and appointed John R. Kenly as provost-marshal to superintend the police force of Baltimore. On the day after the arrest, the marshal's office and the various station houses were searched, and a large quantity of arms and ammunition was found secreted in and near them. In pursuance of orders from Washington, all the members of the board of police commissioners, except the mayor, were arrested before day-light, on the 1st inst., and sent to fort M'Henry. It is said that a plot had been formed for an outbreak by the secessionists. To prevent any attempt of the kind, Gen. Banks has placed, temporarily, detachments of troops in various parts of the city.

Virginia.—The whole number of troops in Virginia, by rebel estimate, is 80,000, of which 55,000 are armed, and may be considered reasonably effective, but not over 25,000 of these can be concentrated at a given point. Their largest number now at any one point is about 18,000 at Manassas Junction. Of the whole number of troops, at least one-third are mounted men, well appointed and valuable. They are quietly and secretly concentrating troops at Yorktown, where they have already a body of 9000 men. The number at Richmond does not exceed 6000; Norfolk is regarded as impregnable. The leaders avow their purpose not to have any considerable action in Virginia, but rely mainly upon worrying out the patience and endurance of the North in a protracted struggle, barren of results, not harmful to them. The administration has recognized the new provisional government at Wheeling as the State government of Virginia, and opened official intercourse with Gov. Pierpont, in relation to the representation of Virginia in the thirty-eighth Congress. The convention at Richmond has passed an ordinance forbidding the payment of interest upon such of the State bonds as are held by the United States, or by corporations or citizens thereof, during the continuance of the war.

Kentucky.—The reported arrangement between Gen. McClellan and the Kentucky authorities is denied by the former. He had an unofficial interview with Gov. Magoffin's agent, but disclaimed any power to act beyond the orders of the government, and made no engagement as to the future. The only result of the meeting, as Gen. McClellan considers, was a voluntary promise on the part of the governor that he would not permit Confederate troops to enter or remain in Kentucky.

Tennessee.—According to the proclamation of the governor announcing the vote on secession, there were 104,913 votes cast for separation, and only 47,238 against it. The latter were chiefly in the eastern part of the State, where there is still a strong feeling of attachment to the Union. The Post-office department, in consideration of the loyalty of the citizens of East Tennessee, has made arrangements for furnishing them with increased postal facilities. The mails will hereafter be sent thither by way of Cincinnati, instead of Louisville. Commissioners from East Tennessee have been sent to the legislature in session at Nashville, to propose a peaceable separation from the rest of the State.

Missouri.—Although there is much excitement and ill-feeling in this State, the power in Gen. Lyon's hands appears adequate to keep the secessionists in check. No provision has been made for the payment of the half-yearly interest on the bonds of the State. It is even said the school fund has been appropriated for secession purposes. The governor is now a fugitive from the capital; the State Treasurer, State Auditor and Register of Lands have taken oaths of allegiance to the United States, and resumed their official duties. The Attorney-General declined to take the oath, and is held by Gen. Lyon as a prisoner.

Texas.—All the crops of the season are said to be unusually good. A movement is reported to be on foot to separate Western Texas from the rest of the State, and erect it into a Union State. It is settled largely by Germans, and the German press warmly urges the measure.

Philadelphia.—Mortality last week, 289; scarlet fever, 36; small-pox, 20. The coal trade of the Schuylkill and Lehigh regions for the first half of this year, amounted to an aggregate of 3,186,753 tons, a falling off as compared with last year of only 80,000 tons.

Baltimore and Ohio Railroad.—The loss inflicted on this company by the rebels in the wanton destruction of bridges, locomotives, cars, &c., it is estimated, exceeds two millions of dollars, in addition to the loss of a year's business.

The Cherokees.—John Ross, principal chief of the Cherokees, has issued a proclamation urging his people to be true to their treaties with the United States, and to take no part in the war.

Massachusetts Ice.—The exports of ice from Boston this year, to Sixth mo. 1st, amounted to 60,948 tons; against 74,717 tons in the same period last year.

The Slave Trade.—A late despatch from the English commissary, Judge Crawford, at Havana, just presented to both Houses of Parliament, states "that the slave trade continues to be carried on from this Island upon the most extensive scale, and that, so far from it having become odious in the opinion of the public, there are more persons, even of capital and influence, engaged in it than ever."

Decline of Imports.—The receipts at New York from customs, during the past month, amounted to \$460,797, against \$2,752,933 for the corresponding month last year.

The New Congress.—An extra session of Congress is to assemble on the 4th inst. In the Senate, but forty-six members are left since the secession of most of the Southern States. The number of members of the House of Representatives will be reduced from two hundred and thirty-seven to one hundred and eighty.

The Mint.—The coinage at the U. S. mint in Philadelphia, during the Sixth month, amounted to \$9,647,100, viz: gold, \$9,267,000; silver, \$377,100; copper, \$3000.

FOREIGN.—Liverpool dates to Sixth mo. 19th. The weather in England was very warm, and all the crops were making rapid progress. The departure of the Great Eastern with the British troops, had been postponed to the 26th ult. The House of Commons has rejected the bill for the abolition of the church rates by the casting vote of the Speaker. The London Times opposes the shipment of troops to Canada, and says there is no apparent reason for it, and the United States is more likely to regard it as a challenge than as a precaution.

The Liverpool cotton market was steady. Breadstuffs dull and declining.

It is asserted that the recognition of the kingdom of Italy by France is an accomplished fact, but there is no official announcement.

Some disturbances had occurred in Syria, on the departure of the French troops, but they were quickly suppressed.

Spain will preserve a strict neutrality in the American war.

The Pope was seriously ill.

The plan for establishing a telegraphic line connecting Europe, through Siberia, with the Pacific ocean, has been undertaken by the Russian Ministry of Marine. It is expected that the entire line from St. Petersburg to the Pacific will be completed in five years.

The telegraph cable between the island of Corsica and Toulon has been successfully laid.

It is stated that the Russian Emperor has issued a decree granting reforms to Poland. The reforms are said to make satisfactory concessions to that country.

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From the British Quarterly Review.

Iceland.

(Continued from page 346.)

Again,—Iceland has its springs of mud as well as of water. The fluid which darts from the Geysers is generally limpid, and has frequently excited astonishment from the fact that it contains a large quantity of silica in solution. How such a refractory substance as flint could be dissolved, and then precipitated on the simple cooling of the liquid, as considered a kind of chemical puzzle. It is, however, well ascertained from the experiments of Dr. Fuchs, M. Kuhlman, and — Ransome, on the reduction of water-glass, that if silica is fused with potash or soda, under certain circumstances, will readily dissolve in boiling water, or if flint is exposed to the action of a strong solution of other alkali in a boiler, under high pressure, it regains its right to be regarded as the emblem of obduracy.

From Dr. Black's analysis of the water of the great Geyser,* it will be seen that silica is the largest mineral ingredient, and that soda exists in abundance both in a free and a wedded condition. When, however, the fluid cools, the flinty matter is deposited in the basins and channels, where it forms incrustations which are generally compared to cauliflower-heads of exquisite beauty. Not only stones but twigs, grass, mosses, and other delicate objects receive such a coating that they appear to have been perfectly fossilized.

In some cases the fluid of these wells is still more singularly charged. What does the reader say to springs of soda-water? Such there are in various parts of the island, but one of the most celebrated is at a spot about two miles to the north of Roumelr. The liquid there occupies two cavities in the ground, and is kept in a state of constant excitement by the bubbles of carbonic acid which are always ascending. Frisky and pungent, it is tolerably agreeable, and from the stimulant powers of the gas, the place is known as the Ol Kiida, or the Ale Well.

Frequently, however, as already stated, mud is the only liquor in which a spring will deal. And

some of these mud springs profess to a little business as Geysers. Very clumsily and uncouthly, without doubt; for how can we expect a thick pasty fluid to shoot aloft in graceful columns, or to fall in light, elegant spray? Near the sulphur banks of Krisuvik, for example, there is a pretentious spring of this description, which Pliny Miles describes as "an enormous kettle, ten feet across, sunk down into the earth, and filled within six feet of the top with hot boiling liquid. There it kept boiling and spouting, jets rising from its pudding-like surface ten and fifteen feet, and is kept constantly going." It was into a vile caldron like this that a horse once fell, and was never seen or heard of again. Still more striking are the mud springs in the neighbourhood of Mount Krabla, in the north-eastern corner of the island. Dr. Henderson suddenly came upon the brink of a precipice, where he perceived below him a row of large caldrons, twelve in number, which were splashing, fuming, and thundering in such a hideous manner that he stood for a quarter of an hour as if petrified. The boldest strokes of fiction, the strongest flights of imagination, could not, in his opinion, describe half the horrors of that fearful spot.

There are places, too, where pure steam is emitted instead of water or mud. Amongst other curiosities of this kind, near Krisuvik a torrent of vapour, twenty feet in length, gushes out of the rock in a slanting direction, with a roar which may be compared to that of some monster locomotive when retiring from the toils of the day. Seen by — Miles in 1852, and collated with the description given by Sir G. Mackenzie in 1810, this jet did not appear to have changed its physiognomy in the least, though for two-and-forty years it had probably been playing without intermission. At Hveravellir (famous for its thermal springs) there is a circular mound about four feet in height, from which a current of steam "escapes with a noise louder than that of the most tremendous cataract," and with a force so great, that stones thrown into the aperture are shot out to a considerable height, as if fired from a mortar. The natives call it with justice the Roaring Mount.

Scarcely less striking than the boiling springs are the sulphur mines of Iceland. There are places where you seem to have literally strayed into a region of fire and brimstone. The most celebrated of these spots is a mountain about two or three miles from Krisuvik. The ascent has its own troubles. Toiling up a slippery bank of clay and sulphur, almost stifled by the exhalations which the wind probably sweeps full in your face, you arrive at a great hollow, where the banks are covered with a fine yellow crust or powder. The ground is pierced with holes through which steam and smoke are constantly ascending. To walk over this treacherous surface is a task of considerable peril, for if the coating gives way the traveller's feet may sink deep into the hot clay or scalding mud. — Bright suffered much pain from an accident of this description, and Dr. Hooker plunged up to his knees in a half-liquid mass of sulphur and clay, and was only saved from further immersion by throwing himself upon the ground,

and stretching out his arms over firmer soil. In the basin of this valley lies the great caldron already mentioned, which is filled with blue mud always on the boil, and always emitting a thick noisome vapour. Hot springs and steam jets abound in the mountain. The place, indeed, is prolific in horrors. "What between the roaring of this caldron," says Commander Forbes, though not in the choicest language, "the hissing of the steam jets, the stink of the sulphur, the clouds of vapour, the luridness of the atmosphere, the wildness of the glen, and the heat of the soil increasing tangibly at every inch, I could not help occasionally glancing round to assure myself that his satanic majesty was not present."

Extending over a space of twenty-five miles in length (to say nothing of the soufrières and solfateras at Namufiall, Mount Krabla, and in other northern parts of the country), it will be seen that Iceland possesses in this region one treasure of very salable importance. Living as we do in a world where a mixture of saltpetre, charcoal and brimstone is the grand specific for all political diseases (coupled with copious bleeding), sulphur must of course take high rank among the necessities of human existence. Talk of dispensing with it altogether; Certainly not! How could we carry on the business of the globe for a single year without the help of Schwartz's potent and persuasive compound? Surely, then, there is no probability that our stock of these ingredients will ever run out? Many a good Briton, moved by patriotism and fine grandfatherly feeling, becomes quite uneasy when he asks himself whether our coal may not possibly be exhausted in the course of a few generations, and whether the day may not arrive in which no steam-engine can be kept in fuel except at a ruinous price. But imagine the horror of a man like the first Napoleon, or of any other owner of a fire eating army, were he told that, in a few years, the supply of nitre or brimstone might wholly cease. What groans that individual would utter!—what wailing there would be amongst his troops! Would not the poor planet, in their opinion, become quite bankrupt in glory? With our rifles all unloaded, and our cannon virtually spiked, should we have any more history worth narrating? It is difficult to believe. But let no hero despair. The military mind would make itself quite comfortable on this point could it survey the vast deposits at Krisuvik, and observe how the precious exhalations stream from the ground, as if there were a boundless magazine beneath. There is enough brimstone at this spot alone to fight fifty thousand battles. Such, indeed, are the sulphurous resources of Iceland, that it could supply all the armies of Europe, and enable them to take every town in the world if they liked.

Now considering the commercial value of this mineral, it is surprising that the mines have been so languidly worked. The difficulty of transport, and the want of enterprise on the part of the natives, may, indeed, explain *their* indifference; but the Danes, who know more of the merits of gunpowder, might have been expected to turn the substance to lucrative account. A French traveller,

*He found that a gallon contained 31.58 grains of silica, 5.56 of soda, 14.42 of muriate of soda, 8.57 of sulphate of soda, and 2.80 of alumina.

M. Robert, not long ago called the attention of his countrymen to the subject, and hinted that it would be well to keep these valuable localities out of the hands of the British, lest they should furnish us with one of the great munitions of war. But, alas for poor M. Robert, Commander Forbes, informs us that an Englishman, — Bushby, has already purchased the sulphurous sublimations of the southern district, and obtained the refusal of those in the north.

(To be continued.)

Selected.

Robert Barclay's Proposition XV.

Concerning Salutations and Recreations, &c.

Seeing the chief end of all religion is to redeem men from the spirit and vain conversation of this world, and to lead into inward communion with God, before whom if we fear always we are accounted happy; therefore all the vain customs and habits thereof, both in word and deed, are to be rejected and forsaken by those who come to this fear; such as taking off the hat to a man, the bowings and cringings of the body, and such other salutations of that kind, with all the foolish and superstitious formalities attending them; all which man hath invented in his degenerate state, to feed his pride in the vain pomp and glory of this world: as also the unprofitable plays, frivolous recreations, sportings, and gamings, which are invented to pass away the precious time, and divert the mind from the witness of God in the heart, and from the living sense of his fear, and from that evangelical Spirit wherewith Christians ought to be leavened, and which leads into sobriety, gravity, and godly fear; in which as we abide, the blessing of the Lord is felt to attend us in those actions in which we are necessarily engaged, in order to the taking care for the sustenance of the outward man.

§ I. Having hitherto treated of the principles of religion, both relating to doctrine and worship, I am now to speak of some practices which have been the product of these principles, in those witnesses whom God hath raised up in this day to testify for his truth. It will not a little commend them, I suppose, in the judgment of sober and judicious men, that taking them generally, even by the confession of their adversaries, they are found to be free of those abominations which abound among other professors, such as are swearing, drunkenness, whoredom, riotousness, &c., and that generally the very coming among this people doth naturally work such a change, so that many vicious and profane persons have been known, by coming to this truth, to become sober and virtuous: and many light, vain, and wanton ones to become grave and serious, as our adversaries dare not deny.* Yet that they may not want something to detract us for, cease not to accuse us for those things, which, when found among themselves, they highly commend; thus our gravity they call sullenness; our seriousness, melancholy; our silence, sottishness. Such as have been vicious and profane among them, but by coming to us have left off those evils, lest they should commend the truth of our profession, they say, that whereas they were profane before, they are become worse, in being hypocritical and spiritually proud. If any before dissolute and profane among them, by coming to the truth with us, become frugal and

diligent, then they will charge them with covetousness: and if any eminent among them for seriousness, piety, and discoveries of God, come unto us, then they will say, they were always subject to melancholy and to enthusiasm: though before, when among them, it was esteemed neither melancholy nor enthusiasm in an evil sense, but Christian gravity and divine revelation. Our boldness and Christian suffering they call obstinacy and pertinacity; though half as much, if among themselves, they would account Christian courage and nobility. And though thus by their envy they strive to read all relating to us backwards, counting those things vices in us, which in themselves they would extol as virtues, yet hath the strength of truth extorted this confession often from them, That we are generally a pure and clean people, as to the outward conversation.

But this, they say, is but in policy to commend our heresy.

But such policy it is, say I, as Christ and his apostles made use of, and all good Christians ought to do; yea, so far hath truth prevailed by the purity of its followers, that if one that is called a Quaker do but that which is common among them, as to laugh and be wanton, speak at large, and keep not his word punctually, or be overtaken with hastiness or anger, they presently say, Oh, this is against your profession! As if indeed so to do were very consistent with theirs; wherein though they speak the truth, yet they give away their cause. But if they can find any under our name in any of those evils common among themselves, (as who can imagine but among so many thousands there will be some chaff, since of twelve apostles one was found to be a devil,) oh, how will they insult, and make more noise of the escape of one Quaker, than of an hundred among themselves!

§ II. But there are some singular things, which most of all our adversaries plead for the lawfulness of, and allow themselves in, as no ways inconsistent with the Christian religion, which we have found to be no ways lawful unto us, and have been commanded of the Lord to lay them aside; though the doing thereof hath occasioned no small sufferings and buffetings, and hath procured us much hatred and malice from the world. And because the nature of these things is such, that they do upon the very sight distinguish us, and make us known, so that we cannot hide ourselves from any, without proving unfaithful to our testimony; our trials and exercises have heretofore proved the more numerous and difficult, as will after appear. These I have laboured briefly to comprehend in this proposition; but they may more largely be exhibited in these six following propositions.

I. That it is not lawful to give to men such flattering titles, as Your Holiness, Your Majesty, Your Eminency, Your Excellency, Your Grace, Your Lordship, Your Honor, &c., nor use those flattering words, commonly called [*Compliments*.]

II. That it is not lawful for Christians to kneel, or prostrate themselves to any man, or to bow the body, or to uncover the head to them.

III. That it is not lawful for Christians to use superfluities in apparel, as are of no use save for ornament and vanity.

IV. That it is not lawful to use games, sports, plays, nor among other things comedies among Christians, under the notion of recreations, which do not agree with Christian silence, gravity, and sobriety: for laughing, sporting, gaming, mocking, jesting, vain talking, &c., is not Christian liberty, nor harmless mirth.

V. That it is not lawful for Christians to swear at all under the gospel, not only not vainly, and in their common discourse, which was also forbidden

under the Mosaic law, but even not in judgment before the magistrate.

VI. That it is not lawful for Christians to resist evil, or to war or fight in any case.

Before I enter upon a particular disquisition of these things, I shall first premise some general considerations, to prevent all mistakes; and next add some general considerations, which equally respect all of them. I would not have any judge, that hereby we intend to destroy the mutual relation that either is betwixt prince and people, master and servants, parents and children; nay, not at all; we shall evidence, that our principle in these things hath no such tendency, and that these natural relations are rather better established, than any ways hurt by it. Next, let not any judge, that from our opinion in these things, any necessity of leveling will follow, or that all men must have things in common. Our principle leaves every man to enjoy that peaceably, which either his own industry or his parents, have purchased to him; only he is thereby instructed to use it aright, both for his own good, and that of his brethren; and all to the glory of God: in which also his acts are to be voluntary and no ways constrained. And further, we say not hereby, that no man may use the creation more or less than another: for we know, that as it hath pleased God to dispense it diversely, giving to some more, and some less, so they may use it accordingly. The several conditions, under which men are diversely stated, together with their educations answering thereunto, do sufficiently show this the servant is not the same way educated as the master; nor the tenant as the landlord; nor the rich as the poor; nor the prince as the peasant. Now, though it be not lawful for any, however great abundance they may have, or whatever their education may be, to use that which is merely superfluous; yet seeing their education has accustomed them thereto, and their capacity enables them so to do, without being profuse or extravagant, they may use things better in their kind, than such whose education hath neither accustomed them to such things, nor their capacity will reach to compass them. For it is beyond question, that whatever thing the creation affords is for the use of man, and the moderate use of them is lawful; yet, *per accidens*, they may be unlawful to some, and not to others. As for instance, he that by reason of his estate and education hath been used to eat flesh and drink wine, and to be clothed with the finest wool, if his estate will bear it, and he use it neither in superfluity, nor immoderately, he may do it; and perhaps, if he should apply himself to feed, or be clothed as are the peasants, it might prejudice the health of his body, and nothing advance his soul. But if a man, whose estate and education had accustomed him to both coarser food and raiment, should stretch himself beyond what he had or were used to, to the manifest prejudice of his family and children, no doubt it would be unlawful to him, even so to eat or be clothed as another, in whom it is lawful; for that the other may be as much mortified, and have denied himself as much in coming down to that, which this aspires to, as he in willing to be like him, aspires beyond what he either is able, or hath accustomed to do. The safe place then is, for such as have fullness, to watch over themselves, that they use it moderately, and rescind all superfluities; being willing as far as they can, to help the need of those to whom Providence hath allotted a smaller allowance. Let the brother of high degree rejoice, in that he is abased; and such as God calls in a low degree, be content with their condition, not envying those brethren who have greater abundance, knowing they have received abundance, as to the inward man; which is

* After this manner the Papists used to disapprove the sobriety of the Waldenses, of whom Reinerus, a Popish author, so writeth: "But this sect of the Leonists hath a great show of truth; for that they live righteously before men, and believe all things well of God, and all the articles which are contained in the Creed; only they blaspheme and hate the church of Rome."

chiefly to be regarded. And therefore beware of such a temptation, as to use their calling as an engine to be richer, knowing, they have this advantage beyond the rich and noble that are called, that the truth doth not any ways abase them, nay, not in the esteem of the world, as it doth in the other; but that they are rather exalted thereby, in that as to the inward and spiritual fellowship of the saints, they become the brethren and companions of the greatest and richest; and in this respect, let him of low degree rejoice that he is exalted.

These things premised, I would seriously propose unto all such, as choose to be Christians indeed, and that in nature, and not in name only, whether it were not desirable, and would not greatly contribute to the commendation of Christianity, and to the increase of the life and virtue of Christ, if all superfluous titles of honor, profuseness and prodigality in meat and apparel, gaming, sporting, and playing, were laid aside and forborne? And whether such as lay them aside, in so doing, walk not more like the disciples of Christ and his apostles, and are therein nearer their example, than such as use them? Whether the laying them aside would hinder any from being good Christians? Or if Christians might not be better without them, than with them? Certainly the sober and serious among all sorts will say, Yea. Then surely such as lay them aside, as reckoning them unsuitable for Christians, are not to be blamed, but rather commended for so doing: because that in principle and practice they effectually advance that, which others acknowledge were desirable, but can never make effectual, so long as they allow the use of them as lawful. And God hath made it manifest in this age, that by discovering the evil of such things, and leading his witnesses out of them, and to testify against them, he hath produced effectually in many that mortification and abstraction from the love and cares of this world, who daily are conversing in the world (but inwardly redeemed out of it) both in wedlock, and in their lawful employments, which was judged could only be obtained by such as were shut up in cloisters and monasteries. Thus much in general.

(To be continued.)

Prices of Flour since 1796.—A published statement of the average prices of flour, in the Fifth month, for the last sixty-six years, shows that the price has fluctuated from \$4.00 to \$14.25 per barrel. There were seven years in which the price was \$10 and upwards, viz: 1818, \$10.00; 1811, \$10.25; 1855, \$10.75; 1801, \$11.50; 1805, \$11.75; 1796, \$14.00; 1817, \$14.25. In sixteen years, out of the sixty-six, the price fell below \$5.00, viz: in 1821, it was \$4.00; 1853, \$4.18; 1852, \$4.20; 1826, \$4.25; 1851, \$4.26; 1846, \$4.31; 1843, \$4.33; 1858, \$4.44; 1845, \$4.45; 1844, \$4.47; 1820, \$4.62; 1840, \$4.62; 1828, \$4.75; 1849, \$4.68; 1841, \$4.86; 1830, \$4.75. There have been thirteen years in which the price ranged from \$5.00 to \$6.00, and only fifteen years during the whole period in which the price exceeded \$8.00 per barrel.

A safe and quiet habitation.—By humility and lowliness of mind, many temptations are avoided, and encumbrances escaped. It is a safe and quiet habitation, into which the devil cannot enter, and his emissaries view the dwelling with derision, and turn from it in contempt. So the heavenly guest has more free admittance, and uninterrupted abode; and the bread eaten in secret administers invisible, but effectual support.—*Richard Shackleton.*

How delightful the society and influence of the godly man, who to brotherly kindness adds charity!

For "The Friend."

Meteorology.

(Continued from page 350.)

"A writer in the *United Service Journal* gives another example of the use of the barometer in prophesying the weather. 'In October, 1820, whilst standing for Marseilles, the atmosphere was so very transparent as in itself to be of a suspicious character, but that the peculiar beauty of the romantic hills before us, the glorious sun above, and the glistening ocean around, lulled apprehension. At about three o'clock in the afternoon the lieutenant of the watch entered the cabin with 'Sir, a light breeze is springing up, shall we set top-gallant studding-sails?' I had that moment looked at the barometer, and finding it had suddenly fallen three-tenths of an inch, with a surface extremely concave, replied, 'No, turn the hands up, shorten sail, and we'll get the top-gallant masts on deck.' This answer surprised him, but all my officers were well acquainted with the reliance I placed on my monitor, both from experience and reason; and although there was no discernible appearance of a gale when we commenced reefing, we had scarcely got the ship under reduced canvas, before a gust rushed so furiously upon us, that had we made sail, instead of shortening it, the masts must have gone, as the least possible accident.'

"Prognostics of the weather are drawn not from the barometer merely, but from the appearance of the sun, the moon, the stars, from the twilight, the clouds, the mists, the rainbow, the winds, from looming, from the vegetable, animal, and even the inorganic kingdoms. Thompson relates that Chiminello constructed a hygrometer with the barrel of a quill, and that the extreme sensibility of birds to hygrometric changes has been ascribed to the expansion and contraction of their quills, under the influence of moisture. He also states that in the Polish mines of Vielizka, near Cracow, a large block of rock-salt, called Lot's wife, indicates to the miners the hygrometric condition of the atmosphere above.

"The *Foreign Quarterly Review*, in a learned article upon Calendars and Almanacs, gives the following remarkable anecdote illustrating our subject:—'Quatremar Disjonval, a Frenchman by birth, was adjutant-general in Holland, and took an active part on the side of the Dutch patriots when they revolted against the Stadtholder. On the arrival of the Prussian army, under the Duke of Brunswick, he was immediately taken, tried, and, having been condemned to twenty-five years' imprisonment, was incarcerated in a dungeon at Utrecht, where he remained eight years. Spiders, which are the constant, and frequently the sole companions of the unhappy inmates of such places, were almost the only living objects which Disjonval saw in the prison of Utrecht. Partly to beguile the tedious monotony of his life, and partly from a taste which he had imbibed for natural history, he began to seek employment, and eventually found amusement in watching the habits and movements of his tiny fellow-prisoners. He soon remarked that certain actions of the spiders were intimately connected with approaching changes in the weather. A violent pain on one side of his head, to which he was subject at such times, had first drawn his attention to the connection between such changes and corresponding movements among the spiders. For instance, he remarked that those spiders, which spun a large web in a wheel-like form, invariably withdrew from his cell when he had his bad headache; and that these two signs, namely, the pain in his head and the disappearance of the spiders, were invariably followed by very severe weather. So often as his headache attacked him, so regularly did the

spiders disappear, and then rain and northeast winds prevailed for several days. As the spiders began to show themselves again in their webs, and display their usual activity, so did his pain gradually leave him until he got well, and the fine weather returned.

"Further observations confirmed him in believing these spiders to be in the highest degree sensitive of approaching changes in the atmosphere, and that their retirement and reappearance, their weaving and general habits, were so intimately connected with changes in the weather,—that he concluded they were of all things best fitted to give accurate intimation when severe weather might be expected. In short, Disjonval pursued these inquiries and observations with so much industry and intelligence, that, by remarking the habits of his spiders, he was at length enabled to prognosticate the approach of severe weather, from ten to fourteen days before it set in, which is proved by the following fact, which led to his release.

"When the troops of the French Republic overran Holland, in the winter of 1794, and kept pushing forward over the ice, a sudden and unexpected thaw in the early part of the month of December threatened the destruction of the whole army unless it was instantly withdrawn. The French generals were thinking seriously of accepting a sum offered by the Dutch and withdrawing their troops, when Disjonval, who hoped that the success of the republican army might lead to his release, used every exertion, and at length succeeded in getting a letter conveyed to the French general in January, 1795, in which he pledged himself, from the peculiar actions of the spiders, of whose movements he was now enabled to judge with perfect accuracy, that within fourteen days there would commence a most severe frost, which would make the French masters of all the rivers, and afford them sufficient time to complete and make sure of the conquest they had commenced, before it should be followed by a thaw.

"The commander of the French forces believed his prognostications and persevered. The cold weather, which Disjonval had announced, made its appearance in twelve days, and with such intensity that the ice over the rivers and canals became capable of bearing the heaviest artillery. On the 28th of January, 1795, the French army entered Utrecht in triumph; and Quatremar Disjonval who had watched the habits of his spiders with so much intelligence and success, was, as a reward for his ingenuity, released from prison."

"Before remarkable astronomical events, as eclipses, were predicted by exact calculations founded on the dynamical theory of the celestial motions, they were foretold by the ancient astronomers, from the well-observed order of sequence according to which they were found to succeed one another. After one *Saros*, which was a period of about eighteen years, the eclipses of the sun and moon which occurred in that period, amounting to about seventy, were repeated with slight modifications. The idea of old philosophers, that after the great year (*magnus annus*), which by some was lengthened out so as to contain 300,000 common years, the world was rejuvenated, and all events, in the material universe at least, were *encored* in the exact order in which they had before appeared, though a mere speculative generalization, suggests one important truth in meteorology, namely, that whatever periodicity may exist, in the movement and phases of the unstable atmosphere, will not be speedily discovered, but will follow, if at all, from a long and careful series of observations, from which all extravagances and eccentricities have been eliminated by the vast number of single cases from which the averages are de-

rived. So far as relates to the materials which have been gathered hitherto, Kaemtz adopts the language of Sir William Herschel, that the meteorologist resembles a 'man who hears now and then a few fragments of a long history related at distant intervals by a prosy and unmethodical narrator. In recalling to mind what has gone before, he may occasionally connect past with present events; but a host of circumstances omitted or forgotten, and the want of connection, prevent his obtaining possession of the entire story.'

Although numerous and extensive observations have been recorded and collected, forming a valuable fund for the meteorologist, yet, "after all which has been done, or can yet be imagined of future achievement, the following confession, in the words of Humboldt, must be extorted from reluctant science:—

"The meteorological portion of the descriptive history of nature, which we are now concluding, shows, that the processes of the absorption of light, the liberation of heat, and the variations in the elastic and electric tensions, and in the hygro-metric condition of the vast aerial ocean, are all ultimately connected together, that each individual meteorological process is modified by the action of all the others. The complicated nature of these disturbing causes (which involuntarily remind us of those to which the near, and especially the smallest cosmical bodies, the satellites, comets, and shooting stars, are subjected in their courses) increases the difficulty of giving a full explanation of those involved meteorological phenomena, and likewise limits, or wholly precludes the possibility of that predetermination of atmospheric changes, which would be so important for horticulture, agriculture, and navigation, no less than for the comfort and enjoyment of life. Those who place the value of meteorology in this problematic species of prediction, rather than in the knowledge of the phenomena themselves, are firmly convinced that this branch of science, on account of which so many expeditions to distant mountainous regions have been undertaken, has not made any very considerable progress for centuries past.'

"The shortcomings of meteorology, if the accomplishment of the science is contrasted with the ardent aspirations of unreflecting devotees, has been eloquently expressed by Sir David Brewster. 'In the very atmosphere in which he lives and breathes, and the phenomena of which he daily sees and feels, and describes and measures, the philosopher stands in acknowledged ignorance of the laws which govern it. He has ascertained, indeed, its extent, its weight, and its composition: but though he has mastered the laws of heat and moisture, and studied the electric agencies which influence its condition, he cannot predict or even approximate to a prediction, whether on the morrow the sun shall shine, or the rain fall, or the wind blow, or the lightnings descend. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth.' 'Never,' exclaimed Arago, 'whatever may be the progress of the sciences, will the *savant*, who is conscientious and careful of his reputation, speculate on a prediction of the weather.' 'Quackery,' observes Bory de St. Vincent, 'has too long abused the public credulity upon this subject: for it must be acknowledged, that these phenomena are connected with a train of agencies whose very existence we can never appreciate, and whose powers are beyond our means of calculation.'

(To be continued.)

When a christian beholds a *mote* in his brother's eye, he remembers the *beam* in his own.

For "The Friend."

Musings and Memories.

LITTLE DISHONESTIES.

How many acts are daily occurring around us, of little dishonesties, and these exhibited in the conduct of persons, who would be indignant at being charged with theft. Let me explain what I mean, by giving some instances of conduct which have fallen under my own observation. Reader, let me put a question to thee. Hast thou in thy possession a book, or any other thing belonging to another, which thou borrowed long since, which thou hast neglected to return? Thou, it may be, often looks at it, thinks thou wilt return it some day, art ashamed to acknowledge thou hast kept it so long, and postponing the confession of thy fault to another time, lets thy dishonest keeping of another's property still continue. It may be, thou owest another a small sum, and although thou at times rememberest it, thou quiets thy conscience with the conclusion that thou art ready to pay it whenever thy creditor calls for it, and so it remains unsettled. Thy creditor perhaps has forgotten it, or he may think thou certainly must remember it, and will, as an honest man, pay him when convenient, and so it rests. Whatever effect thy remissness may have upon him, the influence on thyself is evil. Thy conscience will grow less tender and sensitive if thou art still postponing from time to time obedience to its requirings. Instances of this kind have often come to my knowledge. I have known persons who would scorn the charge of dishonesty, through carelessness keep books belonging to a library until a heavy fine was due, and then taking them back, slip them secretly in a window or other part of the room, and go away, without speaking to the librarian about them. This is as dishonest an act as open theft, and there is a meanness about it, which renders it even more despicable. Of the same class of little thefts is the taking of pens and paper belonging to others without leave, and appropriating them to our own use. Nay, I may go still further, the same spirit of taking for your own that which does not belong to you, is manifested in the reading of other people's letters without liberty, or even in peeping in the ends of them to endeavour to catch a few sentences of what may be therein. Reader, hast thou an umbrella about thy house, the ownership of which is not with thee, and which might be found out with a little honest care? Hast thou a borrowed book in thy possession which ought long since to have been returned? Hast thou owe rightfully fines to a library? Hast thou been guilty of any of the small dishonesties hinted at, or of any of the multitude of a similar kind which may present themselves to thy thoughtful musings? Up, and in the strength of present conviction, clear thy conscience as far as thou canst, by confession of the fault and reparation of the injury.

I remember years ago passing along a side-walk in this city, and seeing in the middle of the carriage-way a number of half dollars lying, which some careless one had dropt without observing. Some street cleaners had observed them also, and grasped eagerly after them as I picked up one, and passed on. An indescribable sense of discomfort came over my feelings as I carried it off in my hand, and I could not place it in the pocket in which I usually carried my own silver. I felt it was not mine, and that as there was no likelihood that the real owner would ever turn up, I should have left it for the poor workmen. I tried to recover my good opinion of myself, which seemed unaccountably forfeited by my sudden action, by

wrapping it up in a piece of paper, with the determination to give it to the first really needy person I met with. I then dropt it into my coat pocket, and believe never saw it again. It probably was drawn out with my handkerchief, and fell in the street, unobserved. All temptation to make other use of this piece of money was thus removed, but from that day to this very moment in which I am penning these lines, I never think of the occurrence without an unpleasant feeling. It is a good rule never to do anything of which after calm reflection we feel ashamed. Ephraim Tomlinson, a valuable Friend, of New Jersey, on a certain occasion, passing through a neighbour's woods, observed a thrifty young apple-tree, which had grown from a seed dropt there by accident. On considering its shapely appearance and vigorous growth, he concluded to remove it to his own land. He carefully dug it up and was conveying it home, when the sense of the dishonesty of the action took such hold upon him, that he could feel no satisfaction till, turning around, he carried it back to its native spot, and replanted it there.

Reader, whether storekeeper, farmer, apprentice, the mistress of a family, or the maid of the kitchen, schoolmaster or mistress, individuals of large fortune or of limited and straitened means, ponder this circumstance; bring the principle which actuated Ephraim Tomlinson home to your own actions! Have all your dealings been governed by such a nice sense of justice? Has no one a *known* or an unknown occasion to charge you with some little act of meanness, some instance in which self-interest, or thoughtless indifference of the rights of others has led you into the commission of that which in the eye of the just Judge of all, may be regarded as dishonesty?

WALK WITH GOD.

Come, let us walk with God;
His love is ever near,
To cheer those on life's lonely road,
Who walk with Him in fear.

'Twas thus that Enoch walked,
In pure and heavenly mood,—
With God in inner musings talked,
And was by Him approved.

He walked with God below;
Then through unbounded love,
He triumphed over death and woe,
And dwelt with God above.

Poison in Finger Rings.—All visitors to Paris will have noticed the shops of *bric-a-brac*, or objects of curiosity and *vertu*, so numerous and tempting in that capital. At one of these establishments in the Rue St. Honore, a gentleman was engaged a short time ago, in examining an ancient ring for sale there, when he accidentally gave himself a slight scratch in the hand with a sharp point of it. He continued talking with the dealer for a short time, when he felt an indescribable numbness and torpor taking possession of him, and paralyzing all his faculties, and soon became so ill that the people in the shop hastened to call in a physician. The doctor immediately declared that the gentleman had been poisoned by some powerful mineral substance, applied strong antidotes, and was fortunate enough to relieve the symptoms which had caused so much alarm. The ring was then examined by the medical man, who had spent some time in Venice, and who found this old jewel was what is there called a "death ring," a class of ornaments in frequent use in Italy during the seventeenth century, when the habit of poisoning was all but universal. Attached to the part of the ring intended to be worn inside the finger are two minute lion's claws, of the sharpest steel, and

living clefts in them filled with a virulent poison. In a ball or other crowded assembly, the wearer of this fatal ring, wishing to exercise revenge on any one present, would take the victim's hand, and then pressing it ever so gently the sharp claw could be sure to inflict a slight scratch on the skin, and the victim would be equally sure to be dead before the next morning. Notwithstanding the length of time which must have elapsed since the poison was secreted in the ring in question, it was still powerful enough to cause great danger, as has been seen, to the gentleman who had so unarily touched it.—*Late Paper.*

Letter of John Barclay.

It is my belief, and I feel a freedom to mention to thee, that there are or will arise, those who will, in some sense, "build the old waste places." I live in the faith that the Truth shall spread; and the number of those that are guided and governed by the teachings of that Spirit, which leadeth into all truth, will be greatly multiplied. Surely there are even now those that "are left of the captivity," who "are in great affliction and reproach;" we may also say, that, in some acceptance of the passage, "the wall of Jerusalem is broken down, and the gates thereof are burned with fire." May I not also add, that there are, even in this day, those, who can in measure adopt a similar language with that of Nehemiah,—“When I heard these things, I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven.” Surely there are those that can say, “I arose in the night, neither told I any man what my God had put in my heart to do at Jerusalem; then went I up in the night by the brook, and viewed the wall, and turned back; and the rulers knew not whither I went, or what I did; neither had I yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.” There are doubtless some that are ready to laugh these to scorn, and to despise them; and to say, “what is this thing that ye do?” and judge there are those that can reply, “the God of heaven, he will prosper us: therefore we his servants will arise and build.” To such as endeavour to entice the sincere-hearted, and to take them off, by whatever specious pretence, from their watch and work, their unceasing concern and travail for the prosperity of the great cause; I am nearly of the mind that the reply should be, “I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave and come down to you?”

Now the work that is wanted, as far as I have seen this and some other favoured seasons had capacity to see, is, a sinking down and bowing down yet lower and deeper than many of us have hitherto stumbled ourselves,—even under the government and dominion of the holy Seed, Christ Jesus; that we may, through subjection to Him, be led to cease from our works,” and to let Him do and work all things in us according to his own Divine will. Wherever this blessed work hath gone forward with strength and beauty, wherein this constraining power has been fully and faithfully given up to, I believe a necessity has been sooner or later felt, to make a full surrender and sacrifice of everything, which the law written in the heart may all for.

Wild Beasts in India.—Owing to the peculiar natural features of the country, and in part, perhaps, to the feeble and apathetic character of the people, who inhabit it, animals dangerous to man still abound in many parts of India. The govern-

ment pays yearly a considerable sum for the destruction of wild animals, but their numbers do not seem to diminish. In 1860, the number reported killed was 2080 wolves, 350 bears, 163 leopards, and 35 tigers. The greatest destruction of human life is caused by the wolves. In the Punjab alone, where this animal is numerous, about one thousand children, beside a large number of grown persons, have, it is stated, been killed by them within the last two years.

LOSSES.

Selected.

Upon the white sea-sand
There sat a pilgrim band,
Telling the losses that their lives had known;
While evening waned away
From breezy cliff and bay,
And the strong tides went out with weary moan.

One spake, with quivering lip,
Of a fair freighted ship,
With all his household to the deep gone down;
But one had wilder woe—
For a fair face, long ago
Lost in the darker depths of a great town.

There were who mourned their youth
With a most loving rub
For its brave hopes and memories ever green;
And one upon the west
Turned an eye that would not rest,
For far-off hills whereon its joy had been.

Some talked of vanished gold,
Some of proud honours told,
Some spake of friends that were their trust no more;
And one of a green grave
Beside a foreign wave,
That made him sit so lonely on the shore.

But when their tales were done,
There spake among them one,
A stranger, seeming from all sorrow free:
“Sad losses have ye met,
But mine is heavier yet;
For a believing heart hath gone from me.”

“Alas!” these pilgrims said,
“For the living and the dead—
For fortune's cruelty, for love's sure cross,
For the wrecks of land and sea I
But, however it came to thee,
Thine, stranger, is life's last and heaviest loss.”

Francis Brown.

Selected.

Like to the falling of a star,
Or as the flights of eagles are,
Or like the fresh spring's gaudy hue,
Or silver drops of morning dew,
Or like a wind that chafes the flood,
Or bubbles which on water stood—
E'en such is man, whose borrowed light
Is straight called in, and paid to-night.
The wind blows out, the bubble dies,
The spring entombed in autumn lies,
The dew dries up, the star is shot,
The flight is past—and man forgot!

North Pacific Whale Fisheries.—According to a published table, it was in the year 1839, that the Right Whale Fishery in the North Pacific commenced, two vessels having in that year obtained 2800 barrels of oil. In the year 1840, three vessels obtained 1761 barrels. The next year there were twenty whale ships in these waters, and the business grew rapidly until 1846, in which year the number of ships was 292, and the yield 253,800 barrels. The best year's business appears to have been that of 1852, when 275 ships obtained 337,124 barrels. Since then, the business has been declining; that of 1860, employing only 132 vessels, and the total yield falling to 63,950 barrels.

Slighted convictions, are troublesome death-bed companions.

The way to be made a vessel of honour, and early devotion very acceptable unto the Lord.—Deborah Bell was born at Bradford, in Yorkshire, and being carefully educated in the way of Truth by her pious and faithful parents, she sought the way of the Lord, and the knowledge of his blessed truth, when very young, and was mercifully favoured to partake of that virtue and divine goodness, which maketh fruitful towards God, as she frequently expressed herself. In her minority she often earnestly desired that the Lord would be pleased to enable her to come up in doing his will, and that in all things she might be perfectly resigned to answer his holy mind and requirings, and be fully given up in heart in all sincerity, and by his grace devoted to serve and obey him, according to the ability received. He, in mercy and loving-kindness, heard her humble petitions, and granted the early visitations of his love and goodness, in the pourings forth of his Holy Spirit, and gradually, by the work of his own divine power, so prepared and sanctified her heart, that she was made a vessel of honour. * * * *

Towards the latter part of her time, being often infirm, she frequently rejoiced in the Lord, and expressed the great comfort, peace, and satisfaction which she had in having devoted her youthful days to his service, and being freely given up faithfully to obey his calls and holy requirings, whilst a degree of health and strength was granted, and she was able to undergo such service, often saying an early devotion was very acceptable to God, and the strength of youth could never be so well and profitably employed, as in faithfully serving the Lord in humility and sincere obedience in whatsoever work he in his wisdom may be pleased to qualify them for, and call them into. For where-soever it happened that any such lived to be attended with the infirmities of old age, the comfort and peace they would enjoy, would be abundantly more to them than all the comforts of this life; for she could, by living experience, say, that nothing in this world was worthy to be compared with it. She often earnestly desired the sense thereof might lay hold of our youth, that they might give up their minds to seek the Lord early, and devote the strength of their time to his service, that in the end they might be made partakers of the comfort and peace, which was her greatest joy and real cause of rejoicing, and became more and more so as she drew near her conclusion. This I publish for their perusal, that if by any means they might be prevailed on, and stirred up to consider how necessary and truly profitable it is to begin early in that great duty recommended by the wise man, “Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them.”—*From a Memorial of Deborah Bell.*

Five New Planets.—The discovery of Asteroid No. 66, (Maia,) on the 10th of April last, at Harvard College Observatory, has already been announced. On April 17th, No. 67 was discovered at Madras, India, by W. R. Payson, lately appointed director of that Observatory. It was then of the 11th magnitude, and has been named Asis. On April 29th, No. 68 was first seen by Luther, at Bilk, Germany, and named Iato, the Greek of Latona; on the same day, No. 69 was discovered at Milan, by Schlapatelli, and on May 5th, No. 70, at Paris, by Goldschmidt, and named Hesperia. Thus has the existence of five more asteroids been made known in less than four weeks.—*Ledger.*

It may be presumed that no man was ever scolded out of his sins.

For "The Friend."
A Curious Epistle.

The following curious letter, received some forty-five years ago by a merchant in Philadelphia, furnishes an interesting illustration of the difficulty which foreigners must have in learning those delicate shades of meaning which guide us in the choice of the proper word, to express the particular idea present in the mind—a difficulty so great as scarcely to be overcome, except by a long and intimate acquaintance with the language. An example of the kind of mistake often made, is found in the anecdote frequently quoted of the Frenchman, who, being accidentally in danger of drowning, and calling out for assistance, is said to have exclaimed, "I will drown, nobody shall help me,"—thus inverting the proper order of "will" and "shall."

My own business frequently brings me into contact with German mechanics, many of whom speak our language but imperfectly, and the manner in which they frame their sentences, especially in using the smaller connecting words, is often quite amusing.

In recently looking through "Sprague's visit to European Celebrities," I met with several passages illustrating the same subject. He says, "An eminent man, with whom I was conversing, speaking of a crime which had been committed in Switzerland not long before, by a Catholic priest, remarked, that 'He tried to steal (hide) his crime, and that he was afterwards hanged.' The celebrated Neander, in a note inviting Sprague to dinner, added, 'It would be a great disgust to me not to give you the occasion of making the acquaintance of my dear friend Dr. Twisten.'"

But to return to the letter—

"Calcutta, the 15th December, 1815.

"My Good Sir,—I beg leave to inform you, and the reason of my taking the liberty of thus intruding on you, merely for the expectations of a regular correspondence to be taken place between you and myself, bordering reciprocally the informations of the markets, which will enable us to capitulate our business in order to derive out some advantages.

"Allow me to state you my present occupation, that I am to be the principal manager of Ramdullol Day, also professioned by the different kind of merchandizes and likewise my conduct had the good fortune to always be employed by many Americans, and the Commanders of the British ships, these circumstances I have no doubt to be related to you should you be pleased to inquire from my American friends and at the same time I hope to be gratified with your kind indulgences, I shall esteem your particular favour to honour me with a part of your commandment at this country, which to be faithfully executed.

"In respect the transactions of the American Supercargoes, those that are at present in Calcutta, purchasing Piece Goods, at a high price, in consequence the scarcity of that article, but it gives me room to believe that in the next season who will come out for that purpose, will gain very much, when the importations of Piece Goods will be very plenty in the market. The enclosed Price Current will denote you the state of this market.

"Believe me my good Sir, your most obedient h'ble servant,

"RUMNARAIN GHOF."

Direction of the Light necessary in temporal as well as spiritual concerns.—When the prophet Isaiah had uttered his vision, and declared that a time was coming wherein swords should be beaten

into plough-shares, and spears into pruning-hooks, and that nation should not lift up sword against nation, nor learn war any more; he immediately directs the minds of people to the Divine teacher, in this remarkable language, "O house of Jacob, come ye, and let us walk in the light of the Lord," Isaiah ii. 5. It is necessary to wait for the direction of this light, in all temporal as well as spiritual concerns; for if in any case we enter lightly into temporal affairs, without feeling this Spirit of truth to open our way therein, and, through the love of this world, seek for gain by that business or traffic which "is not of the Father, but of the world," (1 John ii. 16,) we fail in our testimony to the purity and peace of His government; and get into that which is for chastisement.—*John Woolman.*

The bitter fruits of self delusion contrasted with the true peace consequent upon the subjugation of the heart and will.—The secret language and aspiration of my spirit is, Oh! that our youth, entering the field of faith and of responsibility, Oh! that they may be kept from the strange disputations of this day. But why think it strange? Look at the history of mankind from the fall of Adam; disobedience has marked every succeeding generation; subtle device or open rebellion has drawn aside thousands, and continues, in various ways, to allure and deceive the children of men. The natural, uncontrolled, active mind, delights in doing something that shall appear goodly; yea, can make sacrifices in its own will and way, and is gratified in self-compacency, and it may be applause; yea, in external acts of religious worship. My long life and observation, tossed and sifted as I have been, have given me a measure of experience in the delusions of self. Oh! how different, how widely different, from the lowly, humble waiting at the feet of Jesus, the highest Teacher, as with our mouths in the dust; feeling our own impotency, our own blindness! Here is subjugation indeed; bearing the true cross. Ah! my dear, say not in thine heart, "Who shall show us any good?" who shall ascend, or who shall descend, to bring our best Teacher? Believe me, He is nigh thee; the living Word! writing the new covenant on the tablet of thy heart. Believe and obey this, and thou wilt be led gently along, as thou canst bear it. When we are faithful in the little, the way is made for farther manifestations of the Divine will concerning us. Avoid speculations, and vainly exercising thyself in things too high for thee. If I know anything of true peace, it is in simple, child-like obedience to the still, small voice of the good Shepherd, who instructs the lambs and sheep of his fold; a stranger's voice they will not know nor follow.—*Mary Capper.*

THE FRIEND.

SEVENTH MONTH 13, 1861.

LONDON YEARLY MEETING.

(Continued from page 352.)

Second-day afternoon.—The British Friend says, "The next minute prepared by the conference, is on 'Spiritual Gifts and their exercises;' the criticism upon which, being almost entirely verbal, it was speedily adopted. The attendance of meetings for discipline is the subject of another minute, in which those upon whom the duty of sustaining these meetings chiefly devolves, are encouraged to endeavour to make them more interesting and attractive; such also as may be representatives, are recommended not to content themselves with simply

reporting their having attended, but to make the respective constituencies acquainted with the business which had been transacted in the meeting which they had been deputed to attend. Two other minutes followed, and were agreed to—on 'Private Retirement,' and the other relates to the privileges of membership by birth, which general, if not entire, satisfaction, because of the explicit statement, that, while the children of members are allowed to enjoy all the benefits of church fellowship, they are not to be esteemed of the true Israel until they have witnessed a being born again.

"The schedule of alterations was then taken up and considerable progress made. First comes the change in the title, which it is proposed shall be as follows: Extracts from the Minutes and Epistles of the Yearly Meeting of the Society of Friends held in London, from its institution to the present date, 1861. Fourth edition.

"The preface to the present edition having been inserted by the Meeting for Sufferings, and not being sanctioned by the Yearly Meeting, objection was taken to it as not coming within the title of the volume, *Extracts from the Yearly Meeting's Minutes and Epistles, &c.* This prevented it being passed without being read, which some thought might be dispensed with; it was therefore read and adopted, and is to precede the chapter on 'Christian Discipline,' under the title of 'A Historical Sketch of the Origin of the Discipline in the Society of Friends.' Some omissions have been made, and a brief addition appended, to George Fox's letter to the governor of Barbadoes. The alterations proceed regularly, taking the subjects they stand in the present edition. Those upon the General Advices, Appeals, and Books, were considered and agreed to at this sitting. The heading of the General Advices which directs their being read once a year, at the close of a meeting for worship, again gave rise to the expression of disapproval of the practice, on the part of a few Friends; but there was a very decided feeling in its favour, so that the reading of the Advices made imperative, and not left merely permissive; some suggested."

The London Friend says, "A slight alteration in a portion of the latter [Advices] was decided on at the suggestion of Josiah Forster, and a paragraph in them as to our younger members, is withdrawn to form a new query. Under 'Appeals' an alteration in the rule empowers the committee on an Appeal to proceed notwithstanding any informality by either party; provided it be the judgment of four-fifths of their number that such informality does not affect the merits of the case. Under 'Books,' two paragraphs are omitted, and in their place permission is given to the Meeting for Sufferings to print and distribute such works as it may deem advisable, provided that it is clearly understood that the society is not thereby committed to everything contained in such works. This important proviso passed with scarcely a dispute." The two paragraphs omitted are in the "Rules of Discipline," numbered 5 and 6. The 6th says, "It is agreed that the Meeting for Sufferings do distribute in such manner, and to such parts of the world as they think proper, the approved writings of members of our Society; and such other works as accord with our religious principles, and which that meeting may think desirable to circulate." In the 5th is a passage which allows Friends "to reprint and distribute works which have been approved by the morning meeting."

The London Friend continues, "An alteration in a paragraph on defrauding the government by purchasing contraband goods, &c., after receiving some

tion, was withdrawn altogether,* it being thought that the query on that head sufficiently justifies the concern of the society. A slight alteration is made in the paragraph respecting elections, and the advice against accepting the office of magistrate, is replaced by an invitation to Friends seriously to consider the grave difficulties which such acceptance may place them."

Before the adjournment of the meeting, a Friend, the British Friend informs us, adverted to "the embarrassed condition of North Carolina Yearly Meeting, with the heavy debt of some 23,000 dollars upon their boarding school."

Third-day morning.—The London Friend says, "A power to purchase was added to the clause respecting books adopted yesterday, in connection with the Meeting for Sufferings; a Friend mentioning that that meeting had lately purchased 100 copies of S. Grellet's memoirs, for presentation to public libraries, &c. A paragraph slightly altered from that in the old edition, was read and adopted, on the observance of the First-day of the week.† In connexion with it, John [?] called attention to the desirableness of Friends when choosing their places of residence, considering what opportunity they would have of attending both meetings for worship on First-day. Hanbury would have liked some allusion in the paragraph to the keeping of that day as commemorating our Lord's resurrection."

At this point of time, application was made to admit A. Kloster, of Stavanger, in Norway, to sit with Friends assembled. He is one of those who in that country profess with Friends; but not being in membership, could not sit in the Yearly Meeting without permission, which was "cordially granted." The London Friend thus continues its account. "A long paragraph in the present book extracts on proceedings in cases of defamation, was then read, and it was agreed to omit it in the new edition. Portions of the paragraphs on music and emigration are also to be omitted. A slight alteration in the rule respecting gravestones, was quickly assented to, but a considerable discussion arose on the question as to the power of Monthly Meetings to prevent such stones being placed in their grounds when they were desired by the relatives of Friends interred there. It seemed clear that according to the proposed minute, such a power would be still possessed. Several speakers pleaded for its continuance, but a much larger number were of opinion that it should terminate, and eventually a modification of the minute was adopted by the meeting, with a view to the latter result." The British Friend says, that those Friends who wished Monthly Meetings still to have a power to prevent such vain monuments in their own grave-yards, "ultimately gave way, and the paragraph was further altered so that any Friend may now avail himself of the right granted by the

Yearly Meeting, though still as to the details, under the direction of his Monthly Meeting. The alteration suggested by the conference, was simply to allow the stones to be placed *beside*, or *over* the grave, but the uniformity every way is to be preserved; that is, the stones in such burying-ground are all to be laid *over*, horizontal, or all *erect*." The London Friend adds, "The question of interments in public cemeteries was raised, and it was understood that the same regulations apply to any portions of these latter set apart for the use of Friends, and under their control."

The British Friend says, "The wearing of mourning and providing of new garments for funerals was also advised against."

"The chapter, under the title of 'heathen names of the days and months,' came next under review. The proposal of the conference was, to retain only the first paragraph, and to omit all the rest; which explains the reasons why Friends have refused to employ the heathen names in designating the days of the week and the names of the month. Both paragraphs having been read, considerable opposition was manifested to this omission; partly, because, in the paragraph retained, there is no reason assigned for the refusal to designate the days and months by their heathenish names, as well as because it seemed a retrograde movement, and a condemnation of the practice of our predecessors. A number supported the recommendation of the conference, by attempting to show the untenable nature of the ground on which the refusal in question was based." The London Friend furnishes the reasons of Thomas Binns for advocating the striking out of the matter referred to from the discipline. "The arguments employed in it were, he said, quite untenable, being founded on passages in the Old Testament, directed against idolatry, and the application of these made in the articles was not sanctioned by the usage of the sacred writers themselves. The New Testament writers, Paul especially, did not scrupulously disuse the names and allusions connected with heathenism, but took them as they existed, and, as it were, christianized them. James Backhouse spoke in support of the same view, adducing the words *Belial* and *Mammon*—the latter used by our Lord himself—as instances. He had, when in South Africa, found the advantage of being able to appeal to the common names of the days of the week, *as of heathen origin*, when remonstrating with the colonists in their treatment of the aborigines." Before giving the close of this discussion, it will perhaps enable our American readers more clearly to understand the matter, if we give the parts which those who advocated the proposed change, made the object of their censure.

"And we think it may be useful and expedient, on the present occasion, to revive in your remembrance some of the motives which induced our ancient friends to forbear the appellations of the months and days, and to observe in their conversations and writings such names as were agreeable to scripture, and the practice of good men therein recorded."

"The children of Israel, the people whom God chose out of all the families of the earth to place his name among, and to make himself known unto, were strictly commanded, not only to abstain from the idolatrous practices of the nations, in the midst of whom they dwelt, but were enjoined to be circumspect in all things that the Lord commanded; and even to make no mention of the name of other Gods, neither let it be heard out of their mouth. This injunction was not relative to any legal or typical rites, external ceremonies, or institutions of the law, peculiar to the Jewish nation, but was a

perpetual command and standing ordinance, respecting the honour of the One Almighty Being, the same yesterday, to-day and forever, and as such, ought to be regarded by us, and by all the generations of those who with the heart believe, as well as with the tongue confess, 'that the Lord he is God' and that 'there is none else beside Him;' who hath declared 'I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images.' Convinced of this great and everlasting truth, both by the testimony of the Holy Scripture, and the manifestation of that divine principle, which leads those who are faithful to its teachings, from all that would dishonour the name of God, either in word or deed, our ancient friends were conscientiously concerned to refrain from the use of those names of months and days, which had been ascribed by way of honour to the idols of the heathen, and in conformity to their false worships: this concern rested upon them from a firm persuasion, that the glorious gospel day and time was come wherein the Lord was fulfilling his covenant with Israel, viz: 'I will take away the name of Baalim out of his mouth, and they shall no more be remembered by their name.'" After giving the origin of the common names of the months of the year and days of the week, they added these remarks. "In the ages of Popish superstition, not only the use of such heathenish names and customs was indulged, but also other unsound and unscriptural practices in religion were invented and introduced. For when the profession of the Christian religion became national, multitudes of the heathen priests, whose interests lay in the performance of rites, ceremonies, and sacrifices, embraced prevailing christianity, with selfish views; and laboured early, with too much success, to find employment for themselves, by imposing on the people a new set of ceremonies and sacrifices, bearing some resemblance to those, which in their former state of heathenism, they had been accustomed to. From this corrupt source sprang the Popish sacrifice of the mass, the celebration of which, at particular times, and on particular occasions, gave rise to the vulgar names of Michaelmas, Martinmas, Christmas, and the like. Since therefore that these appellations and names of days, months and times, are of an idolatrous or superstitious origin, contrary to the divine command, the practice of good and holy men in former ages, and repugnant to the christian testimony borne by our faithful friends and predecessors in the truth, for the sake of which they patiently endured many revilings; let neither the reproach of singularity, nor the specious reasonings of such as would evade the cross of Christ, turn you aside from the simplicity of the gospel; nor discourage you from keeping to the language of truth, in denominating the months and days according to the plain and Scriptural way of expression: thereby following the example of our worthy elders, and coming up in a noble and honourable testimony against these, and all other remains of idolatry and superstition."

Having seen what was proposed to be omitted we will return to the account given in the London Friend. "Thomas Chalk proposed to retain about half of the present article, which after some hesitation was read. It evidently contained almost all that was objected to, and of course those opposed to the retention of the whole, were also averse to that of the part. T. C.'s proposal was, however, supported by many Friends, but a far greater number were in favour of omitting the whole of the article; many, probably most, of those would have omitted the shorter paragraph also, seeing that *the grounds for its recommenda-*

* The paragraph first altered and then omitted altogether, ran thus—"As our testimony hath ever been, and still is, against defrauding the king of any of his customs, duties, or excise, buying goods reasonably expected to be run, or doing any other thing whatsoever to the injury of the king's revenues, or of the common good, or to the hurt of the fair trader; so if any person or persons under our name and profession shall be known to be guilty of these, or any such crimes and offences, we do earnestly advise the respective Monthly Meetings to which such offenders belong, that they re-bend, and, if needful, testify against such offenders." The query thought to cover the ground is this, "Are Friends clear of defrauding the king of his customs, duties, and excise, and of using or dealing in goods suspected to be run?"

† The paragraph altered was the 25th, under the head conduct and conversation in the old book of discipline, and was on the proper occupation of the First-day of the week.

tion had been cut away; but the meeting followed the example set by the conference in condescension, we believe, to the feelings of highly valued Friends, who were *not prepared* to omit the subject altogether, from the new edition." The British Friend after stating that some were prepared to have dispensed with the first paragraph, adds, "Some of the arguments for abolishing the entire chapter were well replied to by Josiah Forster, but with little apparent impression. At length, on its being stated by the representatives of the conference, that the first paragraph had been recommended to be retained out of condescension to the conscientious scruples of a comparatively small number of dissentients, the meeting agreed to that recommendation."

The paragraph, all that is retained of more than five quarto pages on this subject, and only that kept in *out of condescension to the conscientious scruples of a comparatively small number*, runs thus:—

"It is the advice of this meeting that all Friends keep to the simplicity of Truth and our ancient testimony, in calling the months and days by scripture names, not by heathen. 1697."

(To be continued.)

SUMMARY OF EVENTS.

Affairs at Washington.—The extra session of Congress commenced on the 4th inst., quorums being present in both houses. Thirty-nine Senators were in attendance, and one hundred and fifty-seven members of the House of Representatives answered to their names, including five from Virginia. Galusba A. Grow, of Pennsylvania, was elected Speaker of the House at the first ballot, and Etheridge, of Tennessee, was chosen Clerk. The President's message, which was laid before Congress on the 5th inst., is perhaps the most important paper of the kind ever sent to that body. The message begins with a reference to the situation of affairs at the period of the present administration coming into power, and the progress which the rebellion had already made in seizing forts, obtaining possession of public arms, withholding public money, and other unlawful acts, in furtherance of the design to destroy the Union. Though embarrassed by these acts, the President forbore to exercise any but peaceful means for the restoration of the authority of the laws, and announced there would be no conflict unless the States in rebellion were the aggressors. The attack on fort Sumter, the preliminary history of the events which led to it, being related concisely in the message, commenced this aggression, and forced upon the government the necessity of taking up arms in its own defence. This issue the President regards as embracing the question whether a Constitutional Republic can maintain the integrity of its own territory against its domestic foes, and no choice was left but to call out the war power of the government for its own protection. This call has been responded to by all the free States, none of the States commonly called slave States, except Delaware, gave any troops to the defence of the Union, though a few regiments in some of them have been raised by individual enterprise. At first the government called for 75,000 men for three months, but the progress of the insurrection induced it to call for volunteers for three years, a measure the legality of which seems to be doubted; but induced by necessity, he expects Congress to ratify it, as nothing has been done beyond its Constitutional competency. The President instances some of the great benefits which the national Union has conferred upon the people of the United States, and asserts they have as strong motives now for preserving as they once had for establishing the government of the Union. He argues strongly against the doctrine of secession, and asks Congress for four hundred thousand men, and four hundred millions of dollars to enable the government effectually to crush the rebellion.—The reports of the Secretaries of the Treasury, of War, and of the Navy are important documents, but our limited space admits of only a brief reference to some of their statements. The Secretary of War estimates the expense of all the new regiments, regulars and volunteers at over \$185,000,000 for the present year. The Secretary of the Navy says, \$30,690,000 will be required for that branch of the service, in addition to \$13,168,000 already appropriated. The Secretary of the Treasury says, that about three hundred and twenty millions of dollars will be required for the fiscal year ending Sixth month 30th,

1862. The duties on imports for the last quarter of the fiscal year just closed, were only \$5,527,246. Some improvement in the revenue from that source is, however, anticipated, and the Secretary thinks changes may be made advantageously in the present tariff. He recommends that a duty of 2½ cents per pound be levied on brown sugar, 3 cents per pound on clayed sugar, and 4 cents a pound on refined sugar, of five cents a pound on coffee, of fifteen cents a pound on black tea, and twenty cents a pound on green tea. By means of these and other changes, he thinks, the revenue may be made to reach \$57,000,000. He advises that about twenty millions should be obtained by direct taxation of real and personal property, and a small excise duty on distilled liquors, tobacco, ale and beer, bank-notes, pleasure carriages, &c. It is suggested that the treasury may receive aid from the property of those engaged in insurrection, if Congress will provide for the forfeiture of the whole or part of the estates of the offenders. Retrenchment of the ordinary expenses is recommended, a reduction of postal expenses, the abolition of the franking privilege, and a general reduction of the salaries and wages paid by the government. After all this is done, it will, however, in his opinion, be necessary to raise two hundred and forty millions of dollars by loan to meet the extraordinary demands of the present crisis. He recommends that subscriptions should be opened for a national loan of not less than \$100,000,000, to be issued in the form of treasury notes of \$50 to \$5000 each, payable after three years, and bearing an interest of 7 3-10 per cent. An issue of seven per cent. bonds in large amounts payable in thirty years, is proposed, and also treasury notes of \$10 and \$20 each, payable one year after date, to an amount not exceeding in the aggregate \$50,000,000. The present funded debt of the United States is \$90,867,828; at the same period last year, it was \$64,769,703.

Army Movements.—General Patterson's corps, consisting of 16,000 men, entered Virginia on the 2d inst. They crossed the Potomac at Williamsport, and advanced to Martinsburg, meeting with but slight opposition from the rebels, a large body of whom were posted at Hainesville, eight miles from the crossing. On the approach of the federal troops, the rebels retreated in good order, and fell back on the main army, under Gen. Johnston, at Winchester. Reinforcements have been sent to this point from Manassas Junction, to enable Gen. Johnston to maintain his ground. There was a skirmish at Hainesville, in which about fifty men were killed and wounded on both sides.—The main body of the rebel forces, in Western Virginia, have been concentrated in Barbour county, under the command of Gen. Wise. Beside nine thousand soldiers at the principal camp, there were also troops at Beverly, Huttonville and other points. The federal forces were chiefly at Philippi and Clarksburg, at no great distance from the Southern army.—On the 3d inst., Gen. Lyon, with upwards of 3000 men, left Booneville to attack the rebels in South-western Missouri.—No important movement has occurred in the vicinity of Gen. Butler's command near Norfolk.—The rebels at Manassas Junction have numbered all the roads and field routes between Fairfax Court-house and the Junction, with heavy felled trees, to hinder the advance of the Northern troops.

Missouri.—The Secretary of Gov. Jackson has called a session of the Missouri legislature to meet at Sarcoux, for the purpose of passing an ordinance of secession. The rebels of western Missouri were concentrating at that point. Great exasperation prevailed, and the rebels had hung Dr. Wilson, Dr. Selman and other leading friends of the Union. Gen. Lyon, who has shown much promptitude and vigour in keeping down the secessionists in Missouri, has been promoted to a Major-Generalship.

Tennessee.—The rebels have taken possession of Cumberland and Wheeling gaps, in order to prevent the federal troops from sending assistance to the Union men of East Tennessee. By this movement all the mails to and from East Tennessee are cut off for the present.

Arkansas.—The State convention which recently adjourned, passed an ordinance confiscating money due, and property belonging to citizens of the non-slaveholding States. By this ordinance it is made the duty of all persons owing such debts to report them under oath to the auditor of public accounts. The military board has called out 10,000 men to repel invasion of the federal troops through Missouri.

Virginia.—The legislature of the re-organized State met on the 2d inst., at Wheeling. Gov. Pierpont's message which was sent to both houses, was accompanied by a document from Washington, officially recognizing the new government as the legal government of Virginia. The message recommends an energetic co-operation with the general government.

Southern Items.—The "Montgomery Confederation" says that the people of Alabama, through their congressional representatives, will subscribe freely in cotton towards the \$50,000,000 loan. The "Augusta Constitutional" thinks it certain that the Confederate Constitution will be defeated in Georgia. The N. C. Picayune of the 3d says that the Confederate ship *Carver* Sumter ran the blockade a day or two previously and got safe out to sea. She was manned by eighty-five men. One of the Georgia banks having deposited a quantity of bullion in the United States mint at Philadelphia, and drawn for the value thereof, the U. S. Secretary of the Treasury has ordered the superintendent not to pay for it until the State of Georgia shall acknowledge her allegiance to the Union.

Philadelphia.—Mortality last week, 282. The mean temperature of the Sixth month was 72.50 deg., the highest temperature being 89.50 deg., and the lowest 53 deg. The amount of rain for the month was 3.8 inches.

Boston.—On the 4th, a terrible conflagration occurred in East Boston, destroying nearly one hundred dwellings, many warehouses and much property of various kinds. Total loss, about \$500,000.

FOREIGN.—Liverpool dates to Sixth mo. 27th. Official despatches have been received at Washington, giving assurances that the English and French government will fully respect the blockade of the Southern port and also that they heartily sympathize with the federal government.

A great fire had occurred in London, the most disastrous for many years. Immense piles of warehouses on the Surrey side of London bridge, had been destroyed with their contents. The loss exceeded £2,000,000 sterling.

The population of England, according to the census of this year, is 20,223,746, being an increase of 2,169,576, in the last ten years.

The Sultan of Turkey died on the 25th ult., in the 39th year of his age. He was succeeded by his brother Abdul-aziz-Khan. Everything was quiet at Constantinople.

A recognition of the kingdom of Italy by France has been formally announced. Diplomatic relations between the two nations would soon be established.

The agitation in Hungary was reported to be increasing. The funeral services at Pesth, in honour of Count Cavour, were interdicted by an order from Vienna.

The Liverpool cotton market was firm; breadstuffs dull and declining. Red wheat, 10s. 6d. a 12s.; white 12s. a 13s. 6d. per 100 pounds.

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Philad., Second mo. 5th, 1861.

DIED, on the 2d of Sixth month last, at his late residence, Germantown, Penna., RICHARD WILLIAMS, in the seventy-fourth year of his age; for many years esteemed member of the Northern District Month Meeting of Philadelphia. Though suddenly removed from works to rewards, his friends have the consolidated belief that through watchfulness and prayer, having constantly in view the uncertainty of life, he was prepared for the final change, and that through the mercies of a holy Redeemer, who had been his support through a long and checkered life, he was permitted to join the spirits of the just made perfect.

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From the British Quarterly Review.

Iceland.

(Continued from page 354.)

But, in speaking of Iceland, it is necessary to speak of Hekla. This mountain is the Hamlet of the island, and must, on no account, be omitted in any survey of its physical phenomena. On ground of stature it can make no great pretensions, as it is only about 5,700 feet in height; but, in regard to personal appearance, travellers sometimes feel unable to conceal their vexation at want of majesty. But its northern position, its volcanic vivacity, and the peculiarity of its eruptions, have combined to bring it into sinister repute. Planted at a distance of about thirty miles from the southern coast, it forms a hill twenty miles in circumference at the base, and is crowned with three blackened peaks, which are sometimes snow-capped, sometimes covered with snow.

To reach these is a task of difficulty. From the summit, the Chamouni of the mountain, to the summit, is about seven miles, of which nearly half may be performed on pony-back. At first, you canter very pleasantly through green patches of pasture; then, threading a narrow gorge, you enter a great, silent, secluded amphitheatre, which, according to tradition, a gateway to the realms of perdition; for it is beneath this volcano that Hela (Death) torments the spirits of the lost; and here, time after time (if the peasantry may be believed,) she has been seen driving the souls of the dead, particularly after some bloody battle has been fought. Next, passing over a long slope of volcanic sand, you dismount from the ponies, which the Icelanders tie head to tail, so as to form a living circle, and then address yourself to the real hardships of the ascent. Sometimes scrambling over the hard, sharp lava, which cuts the hands or runs like a knife; sometimes trudging, ankle deep, through the fine black sand and loose ashes: sometimes struggling over the slag, which slips from beneath the foot at every step, you reach the crater, which was scooped out of the mountain during the eruptions of 1845-6. As seen by Pliny, its aspect was worthy of the grim goddess who is reputed to haunt the volcano:—

"What a terrible chasm! Indeed, it seemed hell itself,—fire and brimstone literally—dark, rolling smoke, yellow sulphur, and red cinders ap-

pearing on every side of it. The crater was funnel shaped, about one hundred and fifty feet deep, and about the same distance across at the top. This was one of four craters where the fire burst out in 1845. After the eruption they had caved in, and remained as we now saw them. In a row above this one, extending towards the top of the mountain, were three other craters, all similar in appearance. Our progress now was one of great danger. At our left was the north side of the mountain; and for a long distance it was a perpendicular wall, dropping off more than a thousand feet below us. A large stone thrown over never sent back an echo. The craters were on our right, and between these and the precipice on our left we threaded a narrow ridge of sand not wider than a common foot-path. A more awful scene, or a more dangerous place, I hope never to be in. Had it not been for my long staff, I never could have proceeded. The dangers and terrors of the scene were greatly increased by the clouds and cold wind that came up on our left, and the smoke and sulphurous stench that rose from the craters on our right. One moment we were in danger of falling over the perpendicular side of the mountain on the one hand, and the next of being swallowed up in the burning crater on the other. Our path was exceedingly steep, and for nearly a quarter of a mile we pursued it with slow and cautious steps. Old Nero saw the danger, and set up a dismal howl. A few moments after he slipped, and was near falling into the fiery pit. In five minutes an animal or a man would have been baked to a cinder. Pursuing our way by the four craters, our path widened, and half an hour more brought us to the top of the mountain. Our purpose was accomplished—we stood on the summit of Mount Hekla."

The view from this elevation is undoubtedly one of the most remarkable on the face of the globe. Such a mixture of beauty and desolation is not, perhaps, to be witnessed from any other mountain-top. Painted before you, as in a colossal panorama, lie green valleys threaded by silvery streams—plains speckled with peaceful lakes—slopes covered with purple heather—snatches of dark-looking shrubbery which represent the forests of the land—to the south, the rippling ocean, from whose bosom the tall cliffs of the Westmann Isles rise perpendicularly to a height of two thousand feet; whilst to the north, the eye wanders over an expanse of volcanic cones, smoking craters, domes of ice, fields of snow, hideous tracts of lava, streams of stones which once flowed like rivers—in fact, over a region so withered and shattered that it looks the picture of a "chaos in creation." It is here, indeed, that the giants of frost and the spirits of fire seemed to have joined battle, and fought like the Berserkers of old, until exhausted by fury, they laid themselves down to rest for a season, their weapons still in hand, and wrath, inextinguishable wrath, yet raging in their hearts.

The eruptions of this volcano have been chronicled since 1004 (A.D.) Twenty-four black-letter years appear in its calendar. There have been intervals of seventy-four, seventy-six, and seventy-

seven years between its paroxysms; but few Icelanders who attained the ordinary term of life could expect to do so without hearing more than once that the terrible mountain was in labour. In 1300 the annalists assert that Hekla was rent in its agony from top to bottom—yes, down to its very centre, they say; but the awful gash, now marked by a deep ravine, was partially healed by the collapse of the rock and the falling in of stony masses. During the convulsions of 1766, Sir Joseph Banks states that ashes were carried to a distance of one hundred and eighty miles, that the cattle in the neighbourhood were either choked by the noisome vapours or starved for want of food, and that when the stomachs of some were opened, they were discovered to be full of volcanic dust.

Besides Hekla, however, there are many burning mountains in this island, and some of them have played a still more mischievous part. From Krabla a stream of molten rock was ejected between the years 1724 and 1730, and rushed into the lake Myvatn, where it killed the fish, dried up the waters, and continued to burn with a blue flame for several days. But there is no eruption so darkly renowned in Icelandic history as that of Skaptar Yökul in 1783. Skaptar is a mountain in the south-eastern quarter of the island, or rather it is a part of a cluster of mountains which seem to lay their heads together to bear up a huge snowy field apparently inaccessible to human foot. From an account published by Chief-Justice Stephenson, who was sent by the Danish sovereign, to hold an inquest, as it were, over the disaster (though his narrative has been charged with some exaggeration), it appears that throughout the syssel, or county in which this Yökul is situate, the ground was seized with shivering-fits on the 1st of June, which increased in intensity from day to day, and seemed to forbode some hideous convulsion. On the 8th, pillars of smoke were seen to shoot up amongst the hills, and speedily formed a great black bank in the air, from which sand and ashes fell so profusely, that at Sida the light was quite obscured, and the ground in the neighbourhood covered to the depth of an inch. Terrible were the subterranean noises which were then heard. The sounds were like the thunder of meeting cataracts. The inhabitants left their houses in affright, and pitched their tents in the open fields. On the 10th, jets of fire were observed amongst the peaks to the north, and then a torrent of glowing lava burst from the volcano. Rushing in a south-east direction, it approached the river Skaptar, and dashed into its bed. Imagine the conflict which ensued between the two streams! The struggle was fearful, but, hissing in his death-throes, the river god at last succumbed. In less than four-and-twenty hours that rapid torrent, swollen as it was, had ceased to exist. Its place was taken by the fiery invader. The lava not only rapidly filled the gorge through which the river ran, though in some places the banks were nearly six hundred feet high and two hundred wide, but flooded the adjoining lands, and at Aa swallowed up pastures and houses with merciless voracity. Sweeping along the channel of the stream with awful impetuosity, the molten

matter issued from amongst the hills, and seemed as if it would deluge the whole plain of Medalland.

Fortunately, a great lake, or, as some say, an unfathomed chasm in the river, lay across its path. Into this it poured with a horrible noise for several days in succession; but when this reservoir was filled to the brim, the burning flood resumed its progress, and dividing into various currents, burned up a number of farms and woods as it ran its mad but magnificent race. Now and then it spread over certain ancient lava tracts, and penetrating every fissure and cavern, produced the strangest effects; sometimes driving out the air through the chinks with a horrible whistle, sometimes melting and firing the old deposits, and not unfrequently blowing up the crust and hurling great masses of rock to a considerable height. Huge blocks of stone, torn from their site and heated till they became red-hot, were seen floating in the stream. The water which came down from the fountains of the Skaptar, and from the melting snows, was intercepted on reaching the lava, and, boiling, overflowed many pastures and woodlands which the molten deluge had spared. Besides the river, numerous brooks and streams were dammed up by the torrents of lava, and many farms and buildings were consequently submerged. At Skál the people had seen the fiery tide approach, and waited breathlessly to learn whether it would be necessary to flee. To their great relief, it passed at a short distance; but on the 21st of June, the rivulets, which were distended by rain, and denied their usual outlet, attacked the church and village, and next morning the steaming waters were surging with violence over the drowned hamlet. In its attempts to reach Skál, the lava ascended the slope of the hill to some distance, rolling up its covering of moss as if it were a large piece of cloth folded by human hands. Numerous eruptions from the volcano, between the 18th of June and the 13th of July, fed the fire-streams with new material, and as the older effusions were now becoming stiffer and more consolidated, the fresher currents were seen rolling above them, until in some places the lava attained a thickness of six hundred feet. The Stapafoss waterfall on the Skaptar river was dried up; but the molten matter came down in its stead, and swept over the precipice in a splendid cataract of fire, filling up the enormous cavity at its base before it proceeded on its deadly way. At the commencement of August, the lava, which had now choked up the Skaptar river, and swamped the neighbouring grounds, struck off to the north-east, and poured into the Hversifliot—a stream almost equal in size and nearly parallel in course. Great was the consternation of the people who lived on its lower banks to see it begin to fume, to find it grow excessively hot, and then to observe it disappear altogether. What could they expect? They knew what had happened in the adjoining district, and gloomily awaited the appearance of the enemy. Down he came. Heralded by lightnings and thunders, signalled by pillars of fire and smoke in the distance, he dashed furiously along the bed of the river, streaming over its banks, and then, having reached the open country, spread his glowing waves across the plain to the distance of four miles within the space of a single evening. Continuing to flow until the end of August, the invader licked up some farms, drove the inhabitants from others, and spread devastation wherever he appeared. For several years afterwards the vapour still arose from particular spots, as if the fury of the intruder were even then unsatiated. It was not until February, 1781, after ejecting a prodigious quantity of lava from its entrails, greater,

perhaps, than ever issued from volcano before, that the mountain returned to its ordinary condition.

(To be continued.)

For "The Friend."

Musings and Memories.

A RIGHT THINKING MAN.

I have read somewhere, that *orthodoxy* is our own *doxy*, and *heterodoxy*, the *doxy* of those who differ from us in judgment. This is a true definition, as it is to be found written in the mental dictionaries of most men, women and children. Our own view of what is truth, of course, more or less, controls our judgment of the opinions we hear expressed, and actions we perceive accomplished. Self-interest is generally in some shape or other actuating us in our praise or condemnation of those around us. If we know them to uphold some favourite doctrine and policy of ours, if we feel that we have benefited pecuniarily or otherwise, through their personal kindnesses, religious movements, or political practices, we almost unavoidably feel disposed to magnify their virtue, and diminish their frailties whilst giving an estimate of their characters. Old Mose, a female cake baker and confectioner of Hampstead, England, in rendering her reason for judging an individual to be a right thinking man, very honestly acknowledges the influence of selfish motives in prompting her favourable judgment. She had long been the confectioner of the town, but a person from London had entered into competition with her, and many of her customers led off by the fine appearance of the new shop, and deeming it more genteel, perhaps, to patronize the new comer, had deserted the simple, old fashioned Mose. This conduct gave great trouble to the plain, substantial cake baker, who perhaps trembled lest she should not have enough business left to enable her to make both ends meet. The noted writer, Joanna Baillie, who patronized the old woman, calling on her one day to order a cake for supper, found her in great distress, because of the death of Chief Justice Tindal. "Oh," said the mournful woman, "What a loss! what a heavy loss to his country! for Justice Tindal was a right thinking man." Joanna quietly replied, "He was indeed an excellent man, but I don't quite understand what you mean by a *right thinking* man." "Just a right thinking man," returned her neighbour Mose, "a man that took up with no new fangled notions, but always ordered his *mince pies* here at Christmas."

Many a man has been highly praised for no better reason than because he had his *mince pies* made by the eulogizer. It is true, Chief Justice Tindal was a man of note, and no doubt had his praises uttered by many a legal brother, for learned decisions displaying a clear knowledge of the intricacies, as well as the noble principles of law; but the cake baker knew nothing about such kind of things. What was the upholding the Constitution of England to her, in comparison with the keeping up with reputation her old established confectionery shop? How could any *right thinking* person in Hampstead have holiday pies, sweet cakes, hot muffins, or even candies for their children, which had not been compounded after the true orthodox manner at her shop?

Well, if we were all fairly to examine our opinions of those around us, I doubt not but that many of them would be found to have a very trifling foundation; not a whit more substantial than cake making Mose's judgment of Tindal. Individuals for whom we had great esteem, and on whose judgment we have set a high value, oftentimes sink very low in our view, and even become objects of our suspicion, merely from a sentiment

differing from our own, having been expressed by them on a point which we have had very much at heart. Few persons in our religious Society, can have attentively and with serious thoughtfulness considered what has been going on around them during the past few years, without having had abundant evidence of the facility with which some people change their opinion respecting the prominent persons on the field of action. We have heard an individual express a total want of confidence in another, because of some expression unguardedly uttered it may be, at any rate not in accordance with the opinion of the condemner, and in a very short time thereafter, have listened the late fault-finder declaring with great satisfaction that they never would doubt that person again. The great change of judgment in his favour, having been all brought about, by his having in matter of some importance, coincided in judgment with his late opposer. Our estimate of the character of those around us, ought to be formed with so much care, as that it would not be very materially shaken by an inadvertent expression, which may not be in accordance with the general current of their actions.

Liberian Cotton.—We have examined a small lot of cotton grown upon the farm of Samuel G. Sharp, in Bassa county, Liberia. It is very clean and white, of good staple and strength. An experienced manufacturer of this city pronounced it "an excellent article—equal to good Georgia Florida cotton." One of our oldest cotton brokers says such cotton would sell here at seventeen cents per pound readily. S. H. G. Sharp emigrated few years since from Haddonfield, N. J., and as is believed that he has no practical acquaintance with the cultivation of cotton, the sample before us is probably produced from the native African seed and without much, if any, culture or attention. Africa will soon yield a vast supply of cotton. That already grown is reported to be of longer and firmer staple, more like our Sea Island cotton, than any raised in India. Every year sees an increase of arrivals in English ports of West African cotton. Ten years ago but 235 pounds were shipped; 1859, the quantity exported was 700,000 pounds. The plant is perennial, and consequently the labour and expense of replanting are saved. Labour can be procured almost for nothing, and an abundance of free labour can be had, not exceeding half the interest per annum upon the average value of a field hand at the south. Competent and daring persons of African blood have, in west Africa, a field for the untrammelled employment of their powers. They can also there develop sentiment of negro nationality, looking to the civilization of their ancestral continent. The commercial importance of this movement should not be overlooked, as affording a profitable market for our cotton gins, agricultural implements and manufactures. Let us bind Liberia to America by ties of generous sympathy. It appeals strongly to philanthropy and to christian feeling, for its success effectually annihilates the slave trade, and proves the wedge for the christianizing of Africa by native agencies.—*Ledger.*

Learning gives us a fuller conviction of the imperfections of our nature; which, one would think might dispose us to modesty: for the more a man knows, the more he discovers his ignorance.

Thou must hold communion with God, or thy soul will die. Thou must walk with God, or Satan will walk with thee. Thou must grow in grace, or thou wilt lose it.

From Hunt's Magazine.

The Future Supply of Cotton.

(Continued from page 350.)

The following is a summary of what has been accomplished during the past year by the efforts of the Association:

EUROPE.

Turkey.—In European Turkey, through the influence of Her Majesty's consuls, many of the native cultivators have commenced the cultivation of cotton; but little progress has been made, owing to the existing oppressive system of taxation and official exactions.

Greece.—The Home Minister of Greece has, during the past year, introduced the cultivation of American cotton, from seed sent out by this Association, into the departments of Argolide, Argos, Lauplis, Attica, Livadia, Thebes, Euboea, Scopelos, halsis, Ageon, Steron, Caristion, Distion, Erpseon, Caristion, Achaie, Patras, Laconie, Gythion, Limsee, Boion, Epidaurus, Monombatia.

Cyprus.—In the Island of Cyprus an effort is being made for the cultivation of cotton upon an estate of 80,000 acres of land. A merchant has sent out machinery, at considerable cost, for the cleaning and packing of cotton, the produce of a large quantity of seed supplied to him by the committee.

Asia Minor.—Within the last few weeks Sir Macdonald Stephenson, engaged upon the railway now in progress from Smyrna into the great Valley of the Meander, has tendered his services to the committee, by the distribution of seed among the farmers of Asia Minor stating that "the resources of the country are almost inexhaustible."

AFRICA.

Egypt.—A report is now in the press, and will shortly be published by the committee, giving the origin, progress and present extent of cotton cultivation in Egypt, with many valuable suggestions as to the means by which the committee may promote an increase of growth in that fertile country, from its present annual average of 100,000 bales to 1,000,000 of bales. Funds for this purpose will be required, and the committee have every confidence that their efforts in this quarter will be ably seconded by the trade.

Tunis.—The progress of the experiments which were two years since begun in Tunis have been unfortunately checked; but the committee has been assured that His Highness the Bey of Tunis resolved that no means shall be left untried to render his territory a source of cotton supply. Fully impressed with the great advantages which have accrued to Egypt from cotton agriculture, he is animated with a disposition to give the utmost encouragement to its introduction among his own people.

Madeira.—In the Island of Madeira, and at ulama, one of the Bijonga Islands, containing 600 inhabitants, cotton is being grown.

Sierra Leone.—At Sierra Leone, an English trader is commencing the cultivation, and an intelligent native merchant is introducing cotton gins, for cleaning the native cotton, which he will purchase and send to England.

Sherbro.—Her Majesty's Consul of the Sherbro, lying to the south of Sierra Leone, and so an English merchant at Sherbro, are now engaged in making arrangements for the export of the native African cotton which may be purchased here in large quantities.

Liberia.—The President of Liberia is taking great interest in the introduction of cotton cultivation among the free coloured population of his republic. An agent has been sent through the coun-

try calling the attention of the people to the value of cotton as an export. Prizes, consisting of money, medals and cotton gins, have been offered. One farmer has cleared fifty acres for cultivation, and a number of others have also various quantities of land employed in growing cotton. An annual fair is held, at which the products of the country are exhibited and prizes awarded. The committee hope that merchants and others will second these laudable efforts by sending out orders for the purchase of all the cotton which the people of Liberia can raise. Encouragement in their first efforts is needed to create a permanent export cotton trade.

The Gold Coast.—No part of Africa offers a finer opening than this splendid region. The Gold Coast is under British rule. The governor of the colony is deeply interested in the promotion of the growth of cotton, and has promised to aid the efforts of the committee to the utmost of his power. Two agricultural societies have been formed, one in the eastern district at Cape Coast Castle, and a branch in the western district at Accra. An arrangement has been made with the natives by the government for the payment of the poll-tax in cotton. The Agricultural Society at Accra, in conjunction with a Lancashire firm, are purchasing this cotton at $\frac{1}{2}$ d. per lb., in the seed, and afterwards cleaning and packing it for shipment. Many tons of cotton have been thus accumulated, and several shipments which have reached Liverpool have been sold at 7d. to $7\frac{1}{2}$ d. per lb. An agent has been sent into the interior to advise the people to extend their cultivation, and there is now no doubt that, with the co-operation of the colonial government, an extensive export trade in cotton will spring up. The agent who was sent into the interior reported that in one district alone 70,000 people were already engaged in growing, spinning and weaving cotton. The whole line of the western coast of Africa is studded with towns, many of them containing 100,000 inhabitants, in which regular cotton marts are established, and from which unlimited supplies may be obtained. There are many millions of Africans whose labour may, in this way, be actively employed in the service of the cotton trade, and among whom manufactures would find an inexhaustible market.

Elmina, Benin, Old Calabar and the Cameroons.—At all these places the committee are in communication with traders or missionaries who have been furnished with cotton gins, seed or other assistance in aid of their first efforts.

Lagos, Abeokuta.—From Lagos the bulk of the present African supplies are obtained; several traders have here entered more largely into the trade, and a considerable amount of machinery for cleaning and packing cotton has been sent out during the past year. During the twelve months preceding March, 1859, 1,800 bales were imported from the west coast of Africa into London and Liverpool; the greater part of which was imported into London. From March, 1859, to March, 1860, nearly 1,600 bales have been imported into Liverpool alone, and 1,847 bales into London. From the West Coast the exports have therefore risen from 1,800 bales, in 1858-9, to 3,447 bales in 1859-60, or nearly one hundred per cent. in twelve months.

A treaty has been negotiated with the chiefs of Abeokuta, by an exploring expedition connected with the African Civilization Society of New York, for the allotment of lands to be devoted to cotton cultivation, by a colony of free colored people from the United States. They will commence with a farm of 500 acres. A company is in course of formation to assist this movement—one gentleman

in London offering to take £2,000 worth of shares. This project opens a new feature, by the introduction of Africans, trained to the system of cotton cultivation in the United States, and may ultimately exercise immense influence upon the destinies of the native population as a means for the suppression of the slave trade.

The River Niger.—The committee have had their attention directed to the importance of encouraging the establishment of trading stations along the banks of this river. They have memorialized Her Majesty's government on the subject of giving effectual protection to traders. A cotton trade is about to be established at Onitsha, under the auspices of an industrial institution in London. Sample bales of cotton have been received from Onitsha and from Rabba, valued from 6d. to 8d. per lb.; and it is affirmed by Dr. Baikie and Lieut. Glover, of the Niger expedition, and also by McGregor Laird, of the African Steamship Company, that immense quantities of this cotton may be bought in the seed at $\frac{1}{2}$ d. per lb., or at 2d. to 3d., ready cleaned. The committee feel justified in asserting that great progress has already been made along the entire west coast of Africa, in extending and giving permanence to the cotton culture and export of these extensive regions.

Angola.—This country situated more to the southwest of Africa, possesses great natural advantages for a large export cotton trade. It is under Portuguese government; but it has been found, from the import of twenty-six bales by a firm who are members of this Association, who made a trial shipment, that at present the means of communication with this country are two infrequent and costly to render it profitable. The Portuguese are, however, likely to import considerable supplies from this quarter into Lisbon for their own consumption, and they are making efforts in this direction. This will again relieve the Liverpool market to a certain extent from the demand for Portuguese consumption.

Natal.—The government of Natal has during the past year ordered a considerable supply of seed for distribution among the Zulus under British rule; and steps have been taken to arrange the payment of the *hut tax* in cotton. Numerous farmers have begun to grow cotton from seed sent by this Association, and one proprietor has cultivated cotton on a fair scale. A sample bale sent by him was sold on his behalf by the committee, worth 9d. per lb. In one of his letters he reports that he had already 100,000 lbs. of cotton on hand, which he was preparing for shipment to England. The committee are of opinion that Natal offers eminent advantages as a cotton-growing country, and they are desirous of doing all in their power to aid in their development.

Cape Colony.—The Grahamstown Agricultural Society have applied to the committee for cotton seed, which is now being sent out. They state that "Wheat is ill-adapted for growth in this colony, being liable to attacks of *rust*. This year the crops have been destroyed by that disease. Many farmers are hence looking out anxiously for some less precarious method of employing their capital and skill, and cotton seems of all other things the most promising. Some years ago cotton was tried with excellent results, but an irruption of the Kafirs put an end to the attempt."

The discoveries of Dr. Livingstone have prompted a movement, in conjunction with the Oxford and Cambridge Mission, for establishing a European colony in the valley of the Shire, a branch of the River Zambezi. An industrial department connected with this mission will send out agricultural implements with machinery suited for cotton culti-

vation, cleaning and packing, and there is every reason to hope that great results will accrue from this movement, providing the experiment is judiciously and energetically carried out. Lyons McLeod, Esq., lately Her Majesty's consul at Mozambique, reports that he has seen cotton abundantly grown at Inhambane, and numerous other parts of the East Coast of Africa, as far north as Mozambique.

(To be continued.)

John Barclay.

Selected.

The following memorandum is without date.

"We are placed here on earth only for a season: like travellers at an inn, we are permitted to take shelter for a night in this frail habitation: it is a strange place, and has but temporary and middling accommodations; and all the comfort it affords, is far inferior to the abundance, which we expect will be dealt to us in our Father's mansion, our heavenly home. None of those numerous objects which we see around, rightly belong to us; they are not our property, strictly speaking; but are lent to us for the supply of our necessities, for our comfort, for the right enjoyment of them. I have often wished that this view of life might occasionally occupy our minds. Let us consider what would be some of the consequences of taking such a view of life, as I have ventured to point out. Let us see what ought properly to follow, from the establishment of such a principle as this, that the earth we inhabit is not our rest, that we are but pilgrims and wanderers upon the face of it, that none of those things which our senses can perceive, are our own; but that we are only for a time permitted the use of them. How could we, with this principle in sight, abuse those innumerable blessings, which the great Giver of every good and perfect gift, has been pleased to bestow; how could we do otherwise than apply all those natural things, which are in mercy provided for us, to the purposes for which they were intended. Then, among many other good effects, there would be no servile and degrading obedience to custom and fashion; but such simplicity in our way of living, such denial of whatever is superfluous, expensive, useless, or productive of injury to the mind, as is now scarcely thought of or understood."

For "The Friend."

MUSINGS IN VIEW OF THE ATLANTIC OCEAN.

TO S. T.

The breakers' distant roar
With soothing mellowed voice,
Steals softly from the shore,
And bids my soul rejoice.

Not with exulting thrills
Of rapture, wildly bright,
But the deep peace which fills
With thankful calm delight.

Sea-birds with tuneless throats,
Flash by on rapid wing,
Whilst loud accordant notes
For them the billows sing.

Mute are sweet warblings found,
Where voice of surge is high,
Yet, 'mid its power of sound,
Is heard the sea-birds' cry.

They utter calls of joy,
Whilst breasting breeze and wave,
And loving voice employ
When billows loudly rave.

No lengthened song to swell,
Wild ocean notes above;
But clear glad sounds to tell,
Of active life and love.

So sound forth notes of faith,
By hopeful Christians given;
'Mid woe, and want and death,
Speaking full-voiced of heaven.

Oh, ocean! how I love
To gaze upon thy face;
Howe'er thy waters move,
They speak of power and grace.

The notes thy waves impart,
Which evermore they raise,
Like love in ransomed heart,
Breathe ceaseless peace and praise.

I watch each billow rise,
To break and rise once more,
Still onward till it dies
In beauty on the shore.

They type life's fleeting day;
My eyes are filled with tears,
As loved ones past away,
Come back from parted years.

Children once by my side,
A fair and precious band,
Thrown wave-like from life's tide,
To break on death's cold strand.

Though lapsed from loving sight,
Not lost are they to me,
I know them swelling bright,
On Life's eternal sea.

I sorrow not for them,
Safe gathered in their youth,
White-robed, with diadem
Of spotless grace and truth.

Now thoughts of parents come,
Whose full day's work was done,
When mercy led them home
With crowns of victory on.

I saw their lives of love,
Closed by sweet deaths of peace,
And know their joy above,
In life and love increase.

Thus thankful thoughts arise,
E'en from the ocean wave,
With soft, sweet memories,
Of loved beyond the grave.

God in his works I trace,
They power and wisdom prove,
With the all-crowning grace,
Supreme all-gathering love.

Billows! whose white caps raise,
And break on yonder shore,
Ye give me voice of praise,
Ye bid me God adore.

Clap! clap your hands ye waves,
Shout ye to God above;
Let every wind that raves
Proclaim his sovereign love.

Where'er the sea and earth,
Is arched with starry skies,
From all his works sent forth,
Let Hallelujahs rise.

Had we but hearts to know,
E'en to our senses dim,
Would come in ceaseless flow,
Thanksgiving's glory hymn.

A Combination against Tobacco.—An anti-tobacco organization is now forming throughout France, and the men that give tone to society there belong to it, such as physicians, lawyers, savans, state councillors, &c., all resolved to wage unceasing warfare on that enemy to the health and pocket of man. If these reformers curtail its consumption, the result will be felt in the public revenue of France, for the annual income from the government monopoly of tobacco amounts to nearly \$40,000,000.

David's pen never wrote more sweetly than when dipped in the ink of affliction.

For "The Friend."

The Why—Butter was Hardened without Ice.

In view of the almost absolute want of the practice of considering the reason why? that prevail amongst many young persons,—and of the neglect in too many instances, of teachers to instil a spirit of inquiry into the minds of their pupils, it is not much to be wondered at that the editor of "The Friend" should have doubted, as it appears, he did the ability of many boarding-school girls to solve in a month the query, (about cooling butter.) It must be acknowledged that the business and duties to which most young women are accustomed in the household at home, are not greatly calculated to develop the powers of their minds; and this may serve as an excuse for the small show of philosophical reasoning to be observed in the sex, until direct education has brought it to light. That department, therefore, of the duties of teachers having in view the awakening of the dormant faculties, and applying them to solutions of the ordinary phenomena of nature, cannot be too carefully and patiently studied. And in connexion I would suggest, as the product of much experience, that the method of presenting directly to the view and observation of young persons many of the operations of business, such as the various arts, trades, manufactures, mining, &c., present, is an efficient means of calling up inquiries, such as why? what for? &c. At the same time, such occasions afford a favourable opportunity for the intelligent teacher to challenge an investigation of the processes and principles involved in the art or business under observation; or it may be needful he should take a leading part in the investigation himself. Teaching should not be the art of explaining the book so much as cultivating by observation and inquiry a knowledge of the workings of nature's laws, the outward visible world, and also in world mind.

T. C.
Some of my pupils have offered the enclosed solution of the *butter question*, which with the marks above, are submitted.

To the Editor of "The Friend."—Having received a question in thy last number, in regard to which a doubt was expressed whether any of the boarding-school girls could answer it in a month, with great respect for the judgment of the editor, we venture to offer the following simple, extemporary solution, in which at least a dozen of our fellow pupils concur.

If water is thrown over unglazed earthenware, it, being very porous, will imbibe a portion, while evaporating, will carry off the heat from the water within it, and its mouth being under water, the outer air is excluded, and as the water evaporates from the pores it steals away the heat from the confined air, and then from the butter, which grows hard in consequence.

West Grove B. S., Seventh mo. 8th, 1861.

A Telegraphic Feat.—The President's message to Congress at the opening of the extra session, which was handed in at the Washington office of the American Telegraph Company at 2 o'clock and twenty minutes P. M., was transmitted by telegraph, and the whole, amounting to sixty-three hundred words, placed in the hands of the agents of the Associated Press at New York, Philadelphia and Baltimore, at 3 30 P. M., thus consuming one hour and ten minutes in its transmission. This is the greatest feat of telegraphing on record.

Wealth is a rank soil, in which, unless carefully managed, the weeds will quickly spring up, overtop the plants and choke the grain.

Robert Barclay's Proposition XV.

(Continued from page 355.)

Selected.

§ III. As to the first we affirm positively, that is not lawful for Christians either to give or receive these titles of honour, as Your Holiness, Your Majesty, Your Excellency, Your Eminency, &c.

First, Because these titles are no part of that obedience which is due to magistrates or superiors; neither doth the giving them add to or diminish from that subjection we owe to them, which consists in obeying their just and lawful commands, not in titles and designations.

Secondly, We find not that in the scripture any such titles are used, either under the law or the Gospel: but that in the speaking to kings, princes, or nobles, they used only a simple compellation, as, O King! and that without any further designation, save perhaps the name of the person, as, O King Agrippa, &c.

Thirdly, It lays a necessity upon Christians most frequently to lie; because the persons obtaining these titles, either by election or hereditarily, may frequently be found to have nothing really in them deserving them, or answering to them; as some to whom it is said, Your Excellency, having nothing of excellency in them; and he who is called Your Grace, appears to be an enemy to grace; and he who is called Your Honour, is known to be base and ignoble. I wonder what law of man, or what patent ought to oblige me to make a lie, in calling good evil; and evil good? I wonder what law of man can secure me, in so doing, from the just judgment of God, that will make me account for every idle word? And to lie is something more. Surely Christians should be ashamed that such laws, manifestly crossing the law of God, should be among them.

If it be said, we ought in charity to suppose that they have these virtues, because the king has bestowed those titles upon them, or that they are descended of such as deserve them;

I answer, Charity destroys not knowledge: I am not obliged by charity, either to believe or speak a lie. Now it is apparent, and cannot be denied by any, but that those virtues are not in many of the persons expressed by the titles they bear; neither will they allow to speak so to such, in whom these virtues are, unless they be so dignified by outward principles. So that such as are truly virtuous, must not be styled by their virtues, because not privileged by the princes of this world; and such as have them not, must be so called, because they have obtained a patent so to be: and all this is done by those, who pretended to be his followers, that commanded his disciples, not to be called of men Master; and told them, such could not believe, as received honour one from another, and sought not the honour which cometh from God only. This is so plain, to such as will indeed be Christians, that it needs no consequence.

Fourthly, As to those titles of Holiness, Eminency, and Excellency, used among the Papists to the Pope and Cardinals, &c., and Grace, Lordship, and Worship, used to the Clergy among the Protestants, it is a most blasphemous usurpation. For if they use Holiness and Grace, because these things ought to be in a Pope, or in a Bishop, how come they to usurp that peculiarly to themselves? Ought not holiness and grace to be in every Christian? And so every Christian should say, Your Holiness, and Your Grace, one to another. Next, how can they in reason claim any more titles, than were practised and received by the apostles and primitive Christians, whose successors they pretend they are, and as whose successors (and no otherwise) themselves, I judge, will confess any honour

they seek is due to them? Now if they neither sought, received, nor admitted such honour nor titles, how came these by them? If they say they did, let them prove it if they can: we find no such thing in the scriptures. The Christians speak to the apostles without any such denomination, neither saying, if it please Your Grace, Your Holiness, Your Lordship, nor Your Worship; they are neither called My Lord Peter, nor My Lord Paul; nor yet Master Peter, nor Master Paul; nor Doctor Peter, nor Doctor Paul; but singly Peter and Paul; and that not only in the scripture, but for some hundreds of years after: so that this appears to be a manifest fruit of the apostacy. For if these titles arise either from the office or worth of the persons, it will not be denied, but the apostles deserved them better than any now that call for them. But the case is plain, the apostles had the holiness, the excellency, the grace; and because they were holy, excellent, and gracious, they neither used, nor admitted of such titles; but these having neither holiness, excellency, nor grace, will needs be so called, to satisfy their ambitious and ostentatious minds, which is a manifest token of their hypocrisy.

Fifthly, As to that title of Majesty, usually ascribed to princes, we do not find it given to any such in the holy scripture; but that it is specially and peculiarly ascribed unto God, as 1 Chron. xxix. 11. Job, xxxvii. 22; Psal. xxi. 5, and xxix. 4, and xlv. 3, and cxiii. 1, and cxvi. 6; Isa. ii. 10, and xxiv. 14, and xxvi. 10; Heb. i. 3: 2 Pet. i. 16; and many more places. Hence saith Jude, ver. 25, to the only wise God our Saviour, be glory and majesty, &c., not to men. We find in scripture the proud king Nebuchadnezzar assuming this title to himself, Dan. iv. 30, who at that time received a sufficient reproof, by a sudden judgment which came upon him. Therefore in all the compellations used to princes in the Old Testament, it is not to be found, nor yet in the New. Paul was very civil to Agrippa, yet he gives him no such title: neither was this title used among Christians in the primitive times. Hence the Ecclesiastical History of the Reformation of France, relating to the speech of the Lord Rochefort, at the assembly of the estates of France, held under Charles the Ninth, in the year 1560, saith, that this harangue was well remarked, in that he used not the word [Majesty] invented by flatterers of late years. And yet this author minded not how his master Calvin used this flattering title to Francis the First, King of France; and not only so, but calls him Most Christian King, in the epistle to his Institutions; though by his daily persecuting of the reformers, it was apparent, he was far from being such, even in Calvin's own esteem. Surely the complying with such vain titles, imposed and introduced by antichrist, greatly tended to stain the reformation, and to render it defective in many things.

Lastly, All these titles and styles of honour are to be rejected by Christians, because they are to seek the honour that comes from above, and not the honour that is from below: but these honours are not that honour that comes from above, but are from below. For we know well enough what industry, and what pains men are at to get these things, and what part it is that seeks after them, to wit, the proud, insolent, haughty, aspiring mind. For judge, is it the meek and innocent Spirit of Christ that covets that honour? Is it that Spirit that must be of no reputation in this world, that has its conversation in heaven, that comes to have fellowship with the sons of God? Is it that Spirit, I say, that loves that honour, that seeks after that honour, that pleads for the upholding of that honour, that frets, and rages, and fumes, when it is de-

nied that honour? Or is it not rather the lordly insulting spirit of Lucifer, the prince of this world, he that of old affected and sought after this honour, and loved not to abide in the submissive low place? And so all his children are possessed with the same ambitious proud mind, seeking and coveting titles of honour, which indeed belong not to them. For let us examine,* who they are that are honourable indeed? Is it not the righteous man? Is it not the holy man? Is it not the humble-hearted man, the meek spirited man? And are not such those that ought to be honoured among Christians? Now of these, may there not be poor Men, Labourers, silly Fishermen? And if so, how comes it that the titles of honour are not bestowed upon such? But who are they that generally receive and look for this honour? Are they not the rich ones, such as have abundance of the earth, as be like the rich glutton, such as are proud and ambitious, such as are oppressors of the poor, such as swell with lust and vanity, and all superfluity of naughtiness, who are the very abomination and plague of the nations? Are not these they that are accounted honourable, that require and receive the titles of honour, proud Hamans? Now whether is this the honour that comes from God, or the honour from below? Doth God honour such as daily dishonour him, and disobey him? And if this be not the honour that comes from God, but the honour of this world, which the children of this world give and receive one from another; how can the children of God, such as are Christians indeed, give or receive that honour among themselves, without coming under the reproof of Christ, who saith, that such as do cannot believe? But further, if we respect the cause that most frequently procures to men these titles of honour, there is not one of a thousand that shall be found to be, because of any Christian virtue; but rather for things to be discommended among Christians: as by the favour of princes, procured by flattering, and often by worse means. Yea, the most frequent, and accounted among men the most honourable, is fighting, or some great martial exploit, which can add nothing to a Christian's worth: since, sure it is, it were desirable there were no fightings among Christians at all; and in so far as there are, it shows they are not right Christians. And James tells us, that fighting proceeds from the lusts. So that it were fitter for Christians, by the Sword of God's Spirit, to fight against their lusts, than by the prevalency of their lusts to destroy one another. Whatever honour any might have attained of old under the Law this way, we find under the Gospel Christians commended for suffering, not for fighting; neither did any of Christ's disciples, save one, offer outward violence by the sword, in cutting off Malcus's ear; for which he received no title of honour, but a just reproof. Finally, if we look either to the nature of this honour, the cause of it, the ways it is conveyed, the terms in which it is delivered, it cannot be used by such as desire to be Christians in good earnest.

The Crop of Maple Sugar—Sorghum.—Hunt's Merchant's Magazine estimates the crop of maple sugar for the current year at 28,000 tons. The trees are tapped in February to obtain the product, and the process is usually completed by the end of March. An intelligent judgment

* Hierom, in his epistle to Celant, admonisheth her, that she was to be preferred to none for her nobility, for the Christian religion admits not of respect of persons; neither are men to be esteemed because of their outward condition, but according to the disposition of the mind to be esteemed either noble or base; he that obeyeth not sin, is free; who is strong in virtue, is noble. Let the Epistle of James be read.

may therefore be fairly formed at this date, of the aggregate yield, by the aid of careful comparison with the ascertained products of former years, and accurate observers generally concur in the opinion that the foregoing is a moderate estimate, viz: 28,000 tons, or 62,720,000 pounds. Maple sugar always command a higher price than cane sugar of the same relative grade, and may, in the present instance, be fairly quoted at eight cents per pound. The aggregate of this current crop, is hence \$5,617,600. The *habitat* of the sugar-producing maple (*Acer Saccharinum*) does not extend far south of Indiana, Ohio, and northern Pennsylvania.

Meteorology.

(Continued from page 356.)

ON METEOROLOGICAL OBSERVATIONS.

"A series of observations, amounting to 54,750 was made at Stockholm, extending over a period of fifty years. Dr. Dalton observed in Great Britain for fifty years, and gathered together 200,000 observations. Dr. Holyoke of Salem, Massachusetts, observed for forty-three years, and amassed an immense capital of observations. But such individual efforts, however extraordinary, and such limited co-operation, were not sufficient for the exigency. The directors of astronomical observatories slighted the claims which meteorology might have even on astronomy, not considering that the last refinements in the construction of instruments, the most solid masonry used in their foundations, and the greatest pains taken to neutralize the personal equation of observers, may be nullified by a little strangeness in the atmospheric refraction of the light, caused by an abnormal density or humidity which careful meteorological observations would have indicated. The French astronomer, Lalande, complained of the neglect of meteorology at the observatories. 'Well-placed weathercocks,' he says, 'are very rare at Paris. There is none at the observatory, though I requested one on being appointed director; and I have thanked in the name of all observers, citizen Bois, tinman, who, having built a house on the Quai Des Augustins, has erected there a lofty and very movable weathercock, with letters indicating the four cardinal points, which will be on a line with a meridian I have traced out on the quay. Astronomers, when they go to the Institute or the Board of Longitude, will have an opportunity of seeing conveniently the direction of the wind; and the same advantage will be enjoyed by the inhabitants of that vast quay, of the Louvre, and the surrounding houses.'

"To economize the *personnel* of the equipment required for a well-appointed meteorological observatory, various mechanical methods of taking the observations have been devised. It was proposed to get an exact average of the mean *temperature* of a place by the *mean rate* of vibration of an *uncompensating* pendulum; and to find the mean *barometric* pressure by the *mean rate* of a *compensating* pendulum, subject only to the variable resistance of the medium, the mean density of which it was designed to measure.

"A *thermometer*-pendulum was constructed upon this principle in 1825, by Professor Grassmann, of Stettin. He also proposed to attach a mercurial or an air thermometer to the escapement in place of the common pendulum. The transfer of the fluid under the changes of temperature altered the centre of oscillation, and hence the rate of vibration. The comparison of the daily rates of such a clock and of an ordinary one, would supply the means of calculating the mean temperature of a day.

"Brewster called a contrivance of his own for

measuring the mean temperature, an *atmospherical clock*.

"In 1839, Jules Jürgensen, a watchmaker in Copenhagen, constructed an instrument for exhibiting the mean temperature of a day, a month, or a year. It is a watch, in which the two metals of the balance-wheel are so adjusted as to exaggerate the effects of a change of temperature instead of compensating them, as in the usual construction. The more expansible metal, *brass*, is the interior lining, and the less expansible, *platinum*, the outside. To the free ends of the arcs of the balance-wheel, other compound arcs of similar composition have been attached, so as to multiply the effect still more. The result is that a change of temperature of 1° Cent. alters the rate of the chronometer 32 seconds in 24 hours. One of these watch thermometers was presented through Arago to the French Academy in 1841, which was so sensitive that the change of 1° Cent. made a difference of 41 seconds during 24 hours.

"Self-registering thermometers, not only of the mean temperature and the *maximum* and *minimum* temperatures, but of all the details, have been suggested since the invention of photography. The light acts upon a movable surface of sensitive paper, from which it is screened, partially, by the thermometer tube; the variable height of the opaque mercury being indicated by the division line between that part of the paper which the light has changed, and the part which has escaped."

DIVISION OF THE SUBJECT.

"Upon a review of the manifold phenomena presented in the earth's atmosphere, the subject naturally divides itself under these heads:—1. of temperature; 2. of gravity or barometric pressure; 3. of humidity; 4. of motion; 5. of light; 6. of electricity; and 7. of magnetism. An eighth division might be added including what Kaemtz calls *problematic phenomena*."

ON TEMPERATURE AND THE SOURCE OF HEAT.

"The grand source from which the earth derives its heat is the sun. Therefore, astronomical conditions, relating to the various positions of the earth in its orbit, exercise a controlling influence upon the distribution of heat. The yearly excursions, which the sun appears to make from tropic to tropic, on account of the inclination of the earth's equator to the plane of its orbit of revolution, make it necessary to distinguish between the *isothermal* lines (the lines, that is, of equal mean temperature) and the *isothermal* and *isochimenal* lines (that is, the lines of equal summer and winter heat), and are sufficient to prevent the last two sets of lines, if not the first also, from conforming to parallels of latitude."

ON LOCAL INFLUENCES, AND ON EXTREMES OF TEMPERATURE.

"The elevation of places above the sea-level, the topography of the country, the humidity, the distribution of land and water, and the prevalent winds, are among the local influences which interfere with the free operation of the astronomical conditions above mentioned, and give still greater complexity to those lines which represent, in a graphical form, the distribution of heat. A change of wind may alter the temperature by 40° Fahr. in less than a day. In midsummer, winter may be found, in a few hours, by ascending, and the slope of a mountain presents, in miniature, the changes of vegetation which, on the earth's surface, are expanded over the six thousand miles of distance between the equator and the poles. The mean temperature of the *thermic* equator is between 81° and 84° Fahr.: that of the *thermic poles* (which are

situated 12° or more from the geographical pole is as low as zero. But the daily and yearly range of the thermometer at some places is very great. In India it may be zero before sunrise, and 130° Fahr. at noon. In the interior of great continents the climate may be what Buffon calls excessive, the thermometer remaining in summer at 88°, and sinking in winter to —4°. In addition to this range, the mean temperature of opposite seasons, there is a still wider range in the possible temperature of single days. In July, 1848, the ships of the British Expedition, under Capt. Ross, were moored to a ice-field in the north of Greenland. But he writes 'It will, perhaps, surprise you when you hear me state that it has been so warm during our stay here, that the men have been all working in their shirts, that is, without jackets or waistcoats, *à la Méditerranéenne*.' The thermometer in Boston may, in the same year, rise to over 100° in summer, and sink to several degrees below zero in winter.

(To be continued.)

For "The Friend."

The Power of Truth inwardly Revealed.

The following extracts are taken from an epistle by Stephen Crisp.

Except ye be born again, ye cannot see the kingdom of God; and if ye cannot see that, what availeth it what else you see? For all sight, vision, and opening of things will not save or deliver your souls in the day of trial that will come upon you for the trial of your faith. If your faith be such a one as stands in words and terms, though never so true, yet it will fail you in that day, and you will not be able to stand.

Therefore, dear Friends, sink down in lowliness and humility, and wait to feel the power revealed in you, which was revealed in us in the beginning and join your minds to it, in a living faith, that you may come to experience its condemning power to judge every vain thought and exalted desire, and every idle word and evil action; that so by the purgation of Truth you may come to witness a cleansing and a subduing of that nature that lusteth unto disobedience of the righteous law of God in your hearts. As that nature is kept under the daily cross, it will weaken and die daily in you, and the weaker it is made, the more you will feel of the powerful quickenings of the word of God in your souls, and a tender life will spring up in you, to your great comfort, that will be tender of the glory of God, and of the honour and reputation of your profession.

As you join herewith, you will be acquainted with the travails of the true Zion, the mother of us all, who brings not forth but through deep exercises; and although this will take you off from the delights and pleasures, and loveliness of this world, yet the end will repay all your sorrow and travail, for this will bring you to know the word of Truth, and teach you to set a value upon it, and upon every testimony of it, beyond all transitory and fading things, whereas others who have lightly come by their profession, will lightly esteem it, and lightly let it go again.

Therefore, my travail and cry is, that you might be wise unto salvation; and for that end do I send this to you that ye might be brought to try your foundations, every one in yourselves, before it be tried for you, for then it will be too late to come to the true foundation, or at least it will be through greater hardship. When the cry at midnight is heard, and the time of entrance cometh, it will be too late to buy oil to your lamps, and then such as have a lamp and no oil, will be shut out. Therefore prize your time, and examine yourselves, what reason you have in yourselves, to make profession

the name and way of God, more than that you are educated therein, and brought up to it by your parents, guardians or masters.

Have you ever felt the heavenly virtue of it overshadowing your souls? and if you have, do you retain and keep the savour of it still upon your spirits? Do you feel yourselves possessed of that love, fear and reverence of the Lord's presence, which the Lord's people felt in the beginning of their journey, and the faithful do still feel? Is the inward joyment of the life of Truth a greater joy to you than all your outward enjoyments? If so, then you will not sell it, or part with it for anything in this world. The testimonies which such have for the Truth, will not be traditional, but from a sensible conviction in themselves, so that they will be able to say, these things have we received from the Lord, and they are the testimonies God manifested to us in the light of his Son Jesus Christ, in whom we have believed.

Therefore, my dear Friends, trust not to the revelations of your own spirits, without a sense of the power, nor to a receiving the Truth by your education, but all wait to be made living and true witnesses of the rising of the power in your own hearts, and the carrying on of the power in yourselves, regenerating you, and bringing you to that truth that trusteth in nothing but in the Lord alone, and hath him for its support in the greatest exercises. Then shall ye stand and remain, and be a generation, chosen of God, to bear his name and testimony, and to commit it to the next generation.

THE FRIEND.

SEVENTH MONTH 20, 1861.

LONDON YEARLY MEETING.

(Continued from page 360.)

Third-day afternoon.—The first subject on the schedule was that of marriage. Our readers may remember that changes had recently been made on this subject by London Yearly Meeting, which will account for the slight alterations proposed this year. The London Friend says, "The proposals of the conference were mostly of a verbal character, and their tendency was towards a lenient procedure with delinquents. The declaration against the marriage of first cousins is retained, but in a shorter form. In the course of the discussion, a question was asked as to whether the word 'dealing' implied disownment. It was determined that it did not of necessity do so, but was applicable generally to Monthly Meeting actions in cases of delinquency. Isaac Robson referred to the objectionable practice followed, he found, by some Friends of late—that of the bridegroom placing a ring on the finger of the bride during the performance of the marriage ceremony. His remarks were concurred in, and strong disapprobation was also expressed of the costly display which too often attends the weddings of our more wealthy members. Alterations, mostly verbal, or intended to bring the wording of the printed regulations into conformity with recognized practice, were then adopted under the heads 'masters and mistresses,' and 'Meeting for Sufferings.' The special qualification or membership in the latter of 'coming up in plainness of speech, behaviour and apparel,' is omitted, but conformity is required to our religious views and practices." The paragraph, as it stood before the conference altered it, closed thus "That such only may be nominated as are faithful in the several branches of our christian testimony against riches, bearing arms, and oaths, and are also ex-

emplary in their conduct and conversation amongst men, and coming up in that plainness of speech, behaviour and apparel, which highly becomes those in an especial manner, who are concerned in managing the affairs of the church."

We continue the account from the London Friend. "The Yearly Meeting of Ministers and Elders is in future to meet at 5.30 P. M., on the Second-day before the meeting at large, instead of at 11 A. M., as hitherto. The subject of the constitution of the Yearly Meeting was then introduced by John Pryor, the conference not having proposed any alteration therein. J. P. thought that all members of any Quarterly Meeting in Great Britain should also be considered members of the Yearly Meeting. The consideration of this view occupied most of the remainder of the sitting. It had been suggested, it appeared in the conference, but had not obtained much attention there; it being thought that some difficulty might arise as to the position of Irish Friends in our Yearly Meeting. For some time during this afternoon's sitting, opinions on the subject seemed very evenly balanced, and the clerk was once about to proceed with other business; but subsequently there was a large preponderance of feeling in favour of the proposed recognition of membership. The relative positions of Dublin and London Yearly Meetings entered largely into the deliberations. Some speakers appeared to consider the former as occupying a position similar to that of our Quarterly Meetings, instancing its sending representatives, and a summary of its answers to the queries, &c. They thought that its members should, therefore, be on equal terms with those of our Quarterly Meetings, in regard to membership of the Yearly Meeting. The prevailing view, however, was that the independent legislative powers which the Irish meeting possesses, give it quite a different character from our Quarterly Meetings, and that its peculiar 'alliance' with the London Yearly Meeting is sufficiently recognized in its right to send representatives, coupled with that possessed by all its members to attend and express their sentiments in our Yearly Meeting. The paragraph on the constitution of the latter meeting, as finally adopted, makes therefore no change in the privileges of Irish Friends, but recognizes as members of the Yearly Meeting all those who are members of Quarterly or General Meetings, in Great Britain."

The subject of the pecuniary embarrassment of Friends, in Carolina, in relation to the debt on their boarding-school, was again introduced, and some further information relative to their condition was given.

Fourth-day, Fifth mo. 29th.—In the morning, meetings for worship were held as usual, and in the afternoon the Yearly Meeting met at 4 o'clock, the British Friend says, "Commencing with a paragraph under the head 'Quarterly Meetings,' the continued consideration of the schedule of the conference occupied this sitting for upwards of four hours. The paragraph in question had necessarily to be altered in consequence of the change in the queries, and caused little remark."

"Next came the chapter titled 'Monthly Meetings,' in which several paragraphs were brought under review. The first was in reference to the acknowledgment of ministers by Monthly Meetings, in which the words 'wisdom of truth' were employed, as in the present edition of the rules. A Friend [John Bright] objected to the phrase on account of its conventional signification, and as being unintelligible beyond the limits of the society. On looking at the paragraph, the clerk thought the words might be spared without impairing the sense, and he erased them. His doing so, however,

was considered rather hasty, and the expression was defended by several Friends, who were anxious it should be restored, which it was considered inexpedient to accede to, as a departure from order, the alteration by the clerk being held to have been settled. The next paragraph was that relating to the lending of Friends' meeting-houses to other denominations, which has not heretofore been allowed. It is proposed now to recommend Monthly Meetings to exercise a wise discretion both as to the *lending* and the *refusing* to lend their meeting-houses. The circumstance of the forms and ceremonies, in the manner of worship of other professors, was not thought a sufficient ground for refusal. A number of Friends objected to the proposal, but the prevalent feeling of the meeting was in its favour, and led to its adoption." The passage, as it stood in the rules before the proposed change, was this, "It is the judgment of this meeting, that our meeting-houses be not lent for the purposes of worship to those who make use of modes and forms, from which we are religiously restrained."

We continue the account from the British Friend. "The manner of granting certificates to Friends travelling in the ministry occasioned not a little discussion. As the rule now superseded stands, it was necessary that a Friend intending to visit Ireland, should have the concurrence of his Quarterly Meeting. This was deemed unnecessary; and except in the case of a minister visiting Scotland, and, besides the meetings of Friends, having a view of holding meetings with other professors, (when the concurrence of the Quarterly Meeting is recommended,) the certificate of his Monthly Meeting (of men and women conjointly), signed by the clerk, is to be sufficient. Some expressed a preference for certificates being signed by Friends generally, but they gave way to the predominating feeling, as already indicated." The London Friend says, "The new recommendations as to the testimonies [memorials] of ministers then came on. They clearly lay down that Monthly Meetings are not to feel themselves obliged to issue such documents in all cases, and give Quarterly Meetings power to alter, to replace them with a document of their own, or to altogether withhold them. They also give liberty to Monthly Meetings to prepare and send up testimonies concerning any Friend, though not a minister, whose services have been specially valuable to the church. Many Friends, among whom were J. Grubb, T. Pumphrey, S. Bewley, R. Charleton, J. Ford, and C. Kemp, would have preferred that such testimonies should cease to be sent up altogether; but the larger number of speakers, including G. Cornish, G. Kemp, E. C. May, John Pease, I. D. Bassett, and W. Matthew, favoured the continuance of the practice, although many of them thought that greater care was needed in the preparation of such documents—that they should be shorter, and less exclusively eulogistic. R. Charleton thought the sending up of testimonies for others than ministers would produce increased inconvenience, both from the difficulty it would entail on Monthly Meetings in selecting the individuals to be testified of, and from the additional time required for reading the documents in the Yearly Meeting. The recommendations were substantially adopted as they came from the conference. A question then arose as to printing the testimonies sent up this year, and after much deliberation it was concluded not to print them. The future practice in this respect remains undecided, also the question whether any individual or meeting has power to publish a testimony which, when sent up, the Yearly Meeting has declined to print. Some alterations of a verbal character were

adopted in the paragraph on elders and overseers." "Two recommendations were proposed and adopted in regard to the membership of young persons. By the first, Monthly Meetings are empowered, in case of parents ceasing to be members, and there appearing no probability that the children will be brought up as Friends, to discontinue the latter as members at any time before they are fourteen years of age. By the second, it is in effect provided that where both parents were members at the time of their marriage, and the children are likely to be brought up as Friends, the latter shall be accounted members."

(To be continued.)

SUMMARY OF EVENTS.

Congress.—A bill has been passed to enforce the collection of the revenue at the Southern ports; it is substantially the bill of 1832, with some additional provisions. A bill authorizing the Secretary of the Treasury to borrow \$250,000,000, passed the House of Representatives, by a vote of 149 to 5. He is authorized to issue certificates of stock, and treasury notes in various forms and denominations, both with and without interest. The Senate, by a vote of 32 to 10, has expelled all the Senators from the seceded States, whose terms had not already expired. It has also, by a vote of 35 to 5, admitted W. B. Wiley and J. S. Carlile as Senators from Virginia, in place of Mason and Hunter, to fill whose places they have been chosen by the legislature of the re-organized State. A bill has also passed authorizing the President to accept the services of such number of volunteers, not exceeding 500,000, as he may deem necessary for the suppression of insurrection, and protecting the public property. The volunteers are to serve three years if required. The House of Representatives has passed a bill, making appropriations for the army and navy, amounting in the aggregate to \$191,000,000. A bill to define and punish conspiracy against the U. S. government, also passed the House with only seven negative votes. A resolution pledging Congress to vote any amount of money, and any number of men, which may be necessary to insure the effectual suppression of the present rebellion, and the permanent restoration of the federal authority everywhere within the limits and jurisdiction of the United States, passed the House, by nearly a unanimous vote.

Army Movements.—The federal forces in western Virginia have thus far kept the rebels effectually in check. An engagement took place on the 11th inst., at Rich's mountain near Beverly, in which the rebels suffered severely, a large number of them being killed and wounded. A body of 600 of the rebel troops subsequently surrendered themselves prisoners. Gen. McClellan had taken in all nearly 1000 prisoners. On the part of the federal troops, 11 were killed, and 35 wounded. The rebel army, under Gen. Garnet, immediately after the battle, retreated eastward, being closely followed by a column of the federal forces. The Southern army was overtaken about eight miles from St. George, in Tucker county, and again defeated, Gen. Garnet being among the killed.—A severe engagement took place near Carthage, Missouri, between a part of Gen. Lyon's troops and a large body of the rebels, in which the latter lost several hundred men; that of the U. S. troops is stated at 57 in killed, wounded and missing. The secessionists were in arms in various parts of Missouri, and collisions with the Union forces attended with bloodshed, were of frequent occurrence.—The secession army, under Gen. Johnston, at the last accounts, remained near Winchester, Va.; it had been increased, as was supposed, to over 30,000 men. Gen. Patterson's army remained at Martinsburg; it had been reinforced, and numbered about 25,000 men. More Northern troops had arrived at Washington, and a number of additional regiments had crossed into Virginia. Nothing of moment had transpired in the neighbourhood of Norfolk. The incidents of a state of civil war are sufficiently painful, even thus slightly sketched, but it should not escape our notice as a remarkable fact, that the ravages attending it, have, so far, been very small indeed, compared with the warlike preparations on both sides.

New York.—Mortality last week, 565. Of these, 166 were adults, and 399 children. The New York banks hold about \$15,000,000 in specie.

Philadelphia.—Mortality last week, 406. Cholera infantum, 53; consumption, 10; debility, 27; scarlet fever, 24; convulsions, 23; small-pox, 21.

Southern Privateers.—The privateer "Jeff. Davis," formerly the slaver Echo, has recently captured five Northern vessels, and the Sumter of New Orleans, which lately eluded the blockade of that port, and got to sea, has taken, in a short cruise, no less than eight vessels, seven of which were run into the port of Cienfuegos, and one, a large ship, was burned off the Isle of Pines after being plundered. These last captures make a total of forty-one vessels, which so far are known to have fallen into the hands of the rebels. Commodore Stringham has issued a letter of instructions to shipmasters, which advises such as are coming from the West Indies and the Gulf of Mexico to keep on the outer edge of the gulf-stream, believing they would run much less risk of capture. The U. S. Secretary of State has made a reclamation on the Spanish government for the surrender of the vessels carried into Cienfuegos by the pirate Sumter, and no doubt is entertained of their release with their cargoes, and of the prohibition of the entrance of the Confederate privateers into Spanish ports hereafter.

Southern Post Routes.—It appears from calculations at the Post-office department, that the yearly income from postage in the seceded States amounted to only \$900,000, while the expenses exceeded this sum about \$3,000,000, all of which is now saved to the United States.

Tobacco and Cotton.—The staples of the South, says a late number of the Indianapolis Sentinel, are arriving in quantities at this point daily, ordered for Eastern shipment. On a single day one hundred and six car loads were despatched, leaving seventy loaded cars for the train of next day.

Government Loans.—The Secretary of the Treasury having last week applied for a loan of five millions of dollars, in exchange for treasury notes of short date, the whole amount was taken in New York, at par and within forty minutes after the books were opened. The loan was taken by about forty subscribers, principally by the large banks.

The Markets.—The grain markets in our seaports have fallen to a low figure. The following were the quotations on the 15th inst. *New York*—White wheat, \$1.13 a \$1.18; red Western, \$1.04 a \$1.10; spring wheat, 70 cts. a 85 cts.; oats, 29 cts. a 31½ cts.; mixed corn, 41 cts. a 44 cts.; white round, 47 cts. a 50 cts. *Philadelphia*—White wheat, \$1.18 a \$1.25; Pennsylvania red, \$1.10 a \$1.13; prime corn, 53 cts.; mixed, 48 cts. a 49 cts.; oats, 28 cts.

Tennessee.—The legislature refused to take any action upon the memorial of East Tennessee, in favour of a separation from the rest of the State. Troops have been sent from the western part of Tennessee to prevent further movements of the Union party in the east.

The Blockading Fleet is said to consist of 37 regular men of war and 39 steam gun-boats, with a total armament of 720 guns and 10,113 men. The extent of coast, and the number of ports, to be watched, is however so great, that it is impossible wholly to prevent the entrance and departure of vessels.

FOREIGN.—Dates from England to the 3d inst. The great fire at London had not been extinguished.

The Liverpool cotton market was active, with a small advance in rates.

The Manchester advices were favourable. Breadstuffs steady, with a fair demand. In wheat, a slight advance in best qualities. Consols, 89½ a 89½. The London money market was active.

The French harvest would be completed by the middle of the month. Letters from Algeria say, that the grain crops have been totally destroyed in some districts. Thirty-five glass furnaces at Charleroi had been stopped, in consequence of the cessation of orders from the United States.

It had been definitely resolved at a cabinet council at Vienna not to accept the Hungarian address. A royal rescript had been sent to the Hungarian Diet, in which the address is stigmatized as disloyal and hostile to the rights of the crown. The Diet was requested to alter the form and contents of the address, and will be dissolved if it refuses.

An English frigate had anchored at Constantinople, after obtaining from the Porte the firman required by the convention relative to the straits of the Dardanelles.

The Sultan had introduced great reforms in the imperial household. Five hundred servants were dismissed, and the civil list greatly reduced.

RECEIPTS.

Received from Asa Garretson, agt., O., for John Doudna, \$5, to 39, vol. 25, for Barclay Smith, \$2, to 45, vol. 35; from E. Hollingsworth, agt., O., for John Burgess, \$2, vol. 33.

FRIENDS' SELECT SCHOOLS.

These Seminaries will, it is expected, be re-opened after the summer vacation, on or near the 1st of Ninth month next, the Boys' school being situated on Cherry street, west of Eighth, and the Girls' school on Seventh street, between Cherry and Race streets.

The Course of Instruction now adopted in the Boys' school, embraces, besides the ordinary branches, a selection of more advanced mathematical, scientific and classical studies, on the satisfactory completion of which the pupil will be entitled to a diploma, or certificate of scholarship.

During the winter months, lectures on scientific subjects are regularly delivered, illustrated by appropriate apparatus and experiments.

The Course of Study at the Girls' school embraces, in addition to the elementary branches—Algebra, Geometry, History, Natural Philosophy, Chemistry, Astronomy, Physiology, Natural History, Botany, Physical Geography, Mental Philosophy, Etymology, Rhetoric, and Composition. Instruction is also given in Trigonometry, Mensuration, and the French and Latin languages.

As the proper classification of the scholars, early in the session, is important, it is desirable that those who intend to enter pupils for the coming term, should do so as early in the session as possible. Application may be made on the opening of the schools, to JOSEPH W. ALDRICH, the Principal of the Boys' school, and to MARGARET LIGHTFOOT, the Principal of the Girls' school.

With the present arrangements, it is believed that these schools offer unusual advantages to Friends, for the liberal education of their children, and at a very moderate cost. Their attention is also invited to the primary schools in the Northern and Western Districts, where provision is made for the careful elementary instruction of children too young to enter the principal schools. On behalf of the Committee,

JOHN CARTER, Clerk.

Philad., Seventh mo., 1861.

FRIENDS' INDIAN INSTITUTE, TUNESSASSAH.

A man and a woman Friend are wanted to aid in conducting this Institution. A man and his wife would be preferred, one of whom should be qualified to teach in the school. Apply to

EBENEZER WORTH,

Marshallton, Chester Co., Pa.

THOS. WISTAR,

Fox Chase, Philadelphia Co., Pa.

JOEL EVANS,

Oakdale P. O., Delaware Co., Pa.

Philad., Second mo. 5th, 1861.

DIED, on the 25th of the Fourth month last, CALF SPROUD; an esteemed member of Wilmington Monthly Meeting, in the seventy-fourth year of his age.

—, on the 21st of Sixth month, 1861, at the residence of her son-in-law Thomas Wickersham, ELIZABETH JONES, widow of the late Joseph Jones; a member and overseer of New Garden Monthly Meeting, aged seventy-one years. Her meek and upright deportment endeared her to a large circle of relatives and friends, who have the consoling evidence, that their loss is her eternal gain.

—, in Philadelphia, on the 6th inst., after an illness of only four days, ELIZABETH TAYLOR TROTH, in the twenty-fifth year of her age; a member of Burlington Monthly Meeting, New Jersey, and widow of the late John T. Troth. This dear young Friend had, from childhood, been much attached to the doctrines of the Society of Friends, and derived great enjoyment from perusing their writings. Since the sudden death of her beloved companion in the Eleventh month last, her health, which had always been delicate, was evident becoming more feeble, and her mind more serious, the Holy Scriptures and other religious books being her frequent companions. The love expressed for her Saviour a few hours before her close, together with the quiet, peaceful and resigned state of her mind, was evidence to those who stood round her bed, that her change was a happy one.

—, on the 12th inst., at Rahway, N. J., at the residence of her father Joel Wilson, MERCE W. TOWNSEND, wife of Joseph S. Townsend, in the thirty-first year of her age; a member of Rahway and Plainfield Monthly Meeting of Friends. She bore an illness of several months with patience, and was enabled to give the consoling evidence, that her end was peace.

PILE & MELROY, PRINTERS,

Lodge street, opposite the Pennsylvania Bank.

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NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

From the British Quarterly Review.

Iceland.

(Continued from page 362.)

The effects of this calamity were terrible. The atmosphere was so filled with smoke, sulphur, and soot, that it was difficult for the healthy, and for delicate persons almost impossible, to breathe. Heavy rains which fell became charged with sulphuric materials, and incruusted the fields with an coating which poisoned the grass and polluted the streams. Vegetables of all kinds withered, became so friable that they fell to powder with the touch. The mortality which ensued amongst the cattle of the island, not only in consequence of the scarcity of fodder and the fouling of the atmosphere, but also from the putrid state of the atmosphere was prodigious. In the course of 1783 and 1784, it is calculated that 129,947 sheep, 19,000 horses, and 6,801 horned cattle fell victims to the terrible volcano. The fish in some of the fresh water lakes were destroyed, and cast up dead on the beach, whilst those at sea were driven from the coast. Certain birds, swans amongst the rest, were killed from the country. To the inhabitants the effects were equally disastrous. Many fearful disorders arose, and amongst these was one which produced swellings in the limbs and contractions in the sinews, so that the sufferers became crooked and maimed; the teeth grew loose, and the gums mortified; the throat was covered with ulcers, and sometimes the tongue rotted entirely out of the mouth. In this, or in other ways, not less than ten thousand persons are supposed to have been perished by Skaptar Yökul.

But the mountains of the island sometimes pour forth water as well as fire. Clothed as many of their summits are in snow and ice, vast glaciers occupy their ravines, it is evident that if the subterranean fires should grow unruly, the overlying masses will melt, and there will be a rush of water down the hapless plains beneath. The volcano of Hekla (to the south-east of Hekla) is famous for the floods it has discharged. On one occasion a deluge of water, bearing huge blocks of ice, came down on its foaming tide, swept away the houses of Höfðabreka, and carried the wooden church out to sea, where it was seen floating for some time before it fell to pieces. On another, all the inhabitants in the immediate vicinity except

two were destroyed by a fearful inundation. The most appalling, however, of these eruptions occurred in 1755, the year of the great earthquake which overthrew Lisbon, shook a large portion of Europe, upset towns in Africa, and even propagated its throes to Asia and America. From the 17th of October to the 7th of November the Yökul was in a state of tremendous excitement, pouring forth streams of hot water, which hurried ice and rock before them into the ocean, where the deposit became so great that it extended to a distance of more than fifteen miles, and even rose above the waves in some places, though the sea was previously forty fathoms deep. Mixed with these vomits of water were vomits of fire. Red-hot globes were hurled to a great height, and then shattered into a thousand pieces. The air was occasionally so darkened with smoke and ashes that a man could not see his companion's face at the distance of a yard, whilst at other times it was so brilliantly illuminated by columns of flame that midnight appeared to be turned into midday. The ground frequently rocked, and the unearthly noises which proceeded from the Yökul appalled the stoutest hearts. Fifty farms were laid waste during these and other eruptions which happened in the following year, and, to crown all, the mephitic gases diffused through the atmosphere brought on a frightful mortality which ought to have appeased the wrath of the mountain demon for centuries to come.

Occasionally, too, the Yökuls give rise to what may be called travelling fields of ice. These move slowly forward, encroaching in many cases upon lands which were once cultivated, and even devouring a parish now and then, as if to emulate the appetite of the volcano. Sometimes they retrograde at certain periods, and afterwards advance. The Southern Skeidará is said to move backwards and forwards alternately for the distance of half a mile, and in 1727, during an eruption in the neighbourhood, it was seen to oscillate, whilst numerous streams suddenly started from its base, and placed the spectators in great jeopardy. The Briedmark Yökul, however, affords the most remarkable sample of an itinerant field. Twenty miles long, by fifteen broad, with a maximum height of about four hundred feet, it covers what was once a fair and fertile plain. How was it formed? Not like the glaciers of a Swiss or a Norwegian scene, for there are no burning mountains or scalding-hot springs to produce great floods of melted snow and carry down big lumps of ice. But in Iceland this does happen, and it will be seen that the blocks which are thus discharged into the valley will accumulate, whilst further accessions from the same source will gradually add to the extent of the sheet, and then the slope of the ground, the constant pressure *à tergo*, the lubricating of the soil by the snow streams, combined with other causes, will probably explain why the mass glides so regularly, with its stealthy ghost-like step, towards the sea.

But as our space is diminishing faster than the soil over which the icy wanderer is creeping, we must now be content to note a few more points of

interest connected with the island in mere descriptive short-hand. Iceland has its Surtshellir caverns, extending for upwards of a mile underground, with chambers where beautiful stalactites, formed by the once fluid lava, or still superber icicles formed by the dripping water, hang from the roofs in the most "curious and fantastic shapes;" and from this cavern, which few natives will dare to enter, the people believe that Surtur, the enemy of the gods, will one day issue to set the universe on fire. Iceland, too, has its huge lava bubbles, which were produced in the material whilst plastic by the expansion of the gases, and now constitute caves—some fifty or one hundred feet in diameter—where frozen and vitrified pendants adorn the domes as they do in the Halls of Surtur. It has horrible passages also, like that of Bulaudshöfði, where the track runs along the face of a nearly perpendicular mountain one thousand feet above the sea which is roaring at its base, and the traveller seems to cling like a fly to the side of the cliff; or again, as at Ennit, he must creep along at the bottom of a frightful rock two thousand five hundred feet in height, but only at low water, and with the chance of being crushed in a moment by the fall of great stones from the side of the precipice, numbers of natives having already been killed in the perilous passage. Iceland, again, is peculiarly a land of earthquakes, and during the paroxysms mountains have been cleft to their foundations, boiling springs have spouted from the soil, the wells have become white as milk, men and cattle have been tossed into the air, the darkness has become so great that all travelling was impracticable, the quiverings of the ground grew so incessant that service in the churches was suspended for weeks together, and in 1784 not less than one thousand four hundred and fifty-nine houses were overturned, whilst five hundred and thirty more were greatly damaged. The inhabitants, too, are seized upon by various forms of disease. Owing to their fishy food, scanty supply of vegetables, want of cleanliness, and many local disadvantages, they suffer severely if any epidemic should be abroad.

In the year 1707, sixteen thousand individuals, more than one-quarter of the whole population, perished from the small-pox. In 1797, six hundred persons were sent to the grave by that infantile complaint the measles. The natives are peculiarly liable to the itch, and keep up a terrible scratching, though there is sulphur enough in the island to cure the whole human race, if it were thus vilely afflicted. But the most horrible of their distempers is the Icelandic leprosy, which converts the sufferer, with his seamed countenance, scaly skin, ulcerated body, fetid breath, and haggard looks, into a living corpse, too loathsome for his fellow creatures to approach, and almost too burdensome for himself to bear. The climate of the country is not so harsh as its latitude might imply, though the summer is short, and during the long winter a native rarely travels further than his parish church. For eight months Dr. Henderson never ventured more than a quarter of a mile out of the capital, except on one occasion, when he paid a visit to a neighbouring seat. Fortunately,

the rigors of an arctic position are moderated by the beneficent Gulf Stream, which breaks upon the island, and, dividing into two branches, leaves it a grateful legacy of warmth. It is in a northern locality especially that we can best appreciate the generousities of that noble ocean-river; for, as the polar currents bring down such a quantity of ice (with a few bears occasionally for passengers) that it has been known to form a belt thirty miles in breadth, and the whole space between Iceland and Greenland has even been filled with frozen masses; so, but for that stream of heated water, the atmosphere of the country would be 'sadly lowered in tone, and the sea would be so cooled that the fisheries, on which the natives depend for subsistence, might be destroyed. Nor is this great current less remarkable for the drift-wood which it kindly conveys from other quarters and deposits on the Icelandic shores. Without it the inhabitants would be sorely distressed for fuel. Coal like ours they have none themselves. Beds of Surturbrand exist, but these have probably been formed of drifted timber. Forests in this country are such ridiculous affairs, that it is difficult to contemplate one with a serious countenance. The trees may be about four or five feet in height. Some may reach six; Mackenzie mentions a few which ranged from six to ten; but where will you find many which can overtop a very tall man. A traveller feels quite merry when he discovers that he can crash through, stride over, or even trample an extensive wood under foot, as if he were a Gulliver in a corn field, or an elephant in a shrubbery. A boy who has often smarted under the rod would feel perfectly enchanted when he saw that the troubler of his soul—the tree from which the disciplinary twigs are always gathered—was here stripped of its strength, deprived of its pungency; and tamed down from a goodly piece of timber to a poor dwarf of a vegetable. It is the absence of wood, indeed, which gives a particularly naked look to the country, as if it were all shaven and shorn, and consequently, in the highest degree forlorn. Iceland, further, is a land whose interior is so little explored that the people believe its deserts and glacier regions are occupied by a race of outlaws; and though no traces of these Utilegu-menn have been discovered, yet their existence is assumed from the fact that multitudes of sheep vanish from the high pasture grounds, coupled with the circumstance that sometimes wanderers who have ventured too far into the bowels of the country have never returned.

(To be concluded.)

Selected for "The Friend."

Extracts from the Letters and Memorandums of our Late Friend, H. Williams.

(Concluded.)

"1st mo. 18th, 1848.—I cannot well forbear acknowledging the great kindness of thy letter last evening, and that excellent 'testimony,' how fully could I take it in and own it. It is encouraging truly, and my concern long has been that sound friends, in our highly favoured Yearly Meeting, may be able, through best help, to see eye to eye, and act in true unity: none reaching forth a hand unbidden, 'The work is the Lord's,' and it seems to me, He will take care of *his own*, and his own cause; while the servants wait in patience, bearing and forbearing, eyeing their blessed holy Leader. My indisposition up till now, kept my pen quiet, and yet am hardly able to write; this is to encourage you to come up to-morrow: my love to friends who ask for me, not forgetting yourselves and that clever little —; may he always be so, is my wish and desire."

"2nd mo. 4th.—It is with pleasure and gratitude that I am able to address thee myself, with pen and ink, and inform thee I am a great deal more comfortable than a little time back, cannot say exactly how long, as time slips around, I can hardly number days and weeks. The doctor has been favoured to find what has helped me, and, as yet, I do not regret calling on him. He does not come often, but keeps sight of my case. I want thou should not be very anxious about me; when the weather settles fine, expect to ride out; that, I trust, will improve my strength. M. D. is very ill, but a little better to day, has made her 'will,' and settled her outward affairs, I understand she is herself and very composed. So, dear children, both of you together, try with your mother to hold on, in the best way we can, then I trust at the end of the race a blessing will be given. Our Monthly Meeting was yesterday, many of our friends called to see me: they had an interesting meeting: I think there is a little life stirring more than some weeks back; somehow I feel more encouraged in the spirit of my mind."

"13th.—Thy comfortable letter I received last evening, it read like old times with thee, which did me good, but then it some scared me that my awkwardly worded 'concern' should be read by —. I remember it was not worded well, though I hardly know what I did say, but great responsibility does rest on them, and hitherto they have been helped through when in a great straight; we may go back as far as our other troubles and see. We now are walking as on a sea of glass mingled with fire, here and there one in a covert manner undoing the religious standing of Friends, some in particular. This is done by whispering to such as open their ear to it. Do not thou be one to listen to tales; if a Friend has slipped, it is not the way to help him or her, and if they are past hope, time will make it appear. Give an erring one time to recover. * * * I often think I cannot be thankful enough for the kindness of my great Caretaker, every way. I have not been out for some time, yet am so well off at home I care but little about it, only as meeting is so near, would be glad to go."

"25th.—We had a very comfortable visit yesterday from —. She is a very pleasant friend, midway between old and young in her manners and in her concerns: some meeting matters rested with her to say to me; I told her I had not lost my interest in all that concerned our meeting, though not with them. The Friends who are around visiting meetings,—we shall look for them till we see them, and are, I trust, prepared to receive them in the way of their coming. * * * My flesh has wasted till it surprises me, but my spirits are pretty good, and through favour, my mind much stayed."

"3rd mo. 2nd.—At home! not with our family at Gwynedd Monthly Meeting. As I lay awake early this morning, my concern and care was that our folks should provide themselves warmly, for a colder time we have not had. Then I thought of you, and did feel sympathy for you, dear children; the distance you were from your meeting, the exercise of faith and patience called for; was concerned you should not forget whose subjects ye are. Not the subjects of one who cannot pay, but of Him who often suddenly enriches from his inexhaustible store-house, filling our hearts with love, which makes hard things easy, bitter things sweet, and that which is crooked straight."

Alluding to the sudden decease of a Friend, she says, * * * "His short but full, counsel to his children, who I understood were all present, is what they may easily remember, and I hope all

children will practice upon it, 'Dear children, what is right.'"

"11th.—I have been sick all winter, only twice since about the middle of Twelfth mo. am gradually weakening. If it be not the will of Providence to renovate my wasted frame and he generally, I may not be long here, but I am the full I can say I am resigned to his will, either or death."

The 2nd of 1st mo. 1848, was the last meeting our friend, H. W. attended, and the last of being out, except a visit to a relative, and an appointed meeting for —, on the 28th of 2nd mo. which seemed too much for her in her enfeebled state. Her love for assembling with her friends for the purpose of Divine worship, lived after bodily powers failed, and often when very feeble would she rise above her weakness and go to meeting, thus evincing her love for her dear Lord Saviour. When the time came that she could thus mingle no more with us, she cheerfully gave up, remarking on her family's return from meeting one day, "I have given up the idea of ever occupying my seat there again; am entirely resigned; so easy and peaceful, can but compare my mind to the peaceful ocean; I fear sometimes I am easy and comfortable."

16th.—She expressed the desire she felt a patience might be given her to bear whatever might be laid upon her, remarking, I hope I shall be favoured with patience to bear my affliction, that we may be supported and sustained in every trying hour, adding "I believe it will be the case."

2nd mo. 6th, she had a slight hemorrhage from the lungs, after which observed, "It seems to remind me how slender a thread binds me to time." And on hearing of the decease of a friend remarked, "so it is we pass away, no fixed here."

Although she had given up the idea of ever occupying her place at meeting again, on the 8th of 3d mo. feeling a little better, and the weather being very fine, she remarked, "I think I can go to meeting to-morrow, if the day be as pleasant as this," that night, however, her cough allowed her very little rest, and the morning proved rainy; on this she observed, "my plans seem to be washed away, written on the sand, a wave comes and washes them away."

12th.—She said, "It seems as though a little respite had in mercy been allowed, that I might finish what yet remained to be done." "I do not feel as if any great service would be required of me, but some little matters rest with me, which I hope to have strength to perform." This she was favoured to do, having private opportunities with several persons, the import of which was known to them and her alone. After attending to a little matter in the writing line, which had been on her mind for some days, remarked, "How much better I feel when I do my duty," "How comfortable and happy I feel," "Am sure you could not but have me well again, I am so happy." Her heart seemed to overflow with love and gratitude, often contrasting her comforts with others under affliction. Nothing she so frequently desired as to be "now let us be still," was a remark she made, and also "may I be preserved in patience. Truly it may be said she was most exemplary in patience, quietness and resignation. She frequently spoke of her death with the utmost composure, giving directions relative to the articles of dress needed; "that there might be no confusion at the time." A new feature in the disease appearing, she remarked, "Do not be troubled, again," "It is only the flesh that is wearing away. It seemed to be her desire to strengthen no di-

ss those about her. Her wonted placid cheer-
ness continued, and she often entered into plea-
sant and instructive conversation. Notwithstanding
she was generally favoured in so remarkable a
manner, with peace of mind and holy confidence,
she had seasons of close proving; remarked at
time, "I have felt tried and proved this morn-
ing," had to remember a remark of a dear friend,
deceased, "that the enemy is permitted to
lead us to the very threshold of eternity,"
she was, however, soon favoured to centre down in
a noble quietness and calm dependence.

4th mo. 12th.—Had a suffering time from a
stitch in her side, on which occasion she re-
marked, "do not be too anxious," my case is in
God's hands, "I do not feel uneasy." Daily she
endeavoured to prepare those about her
for the time of trial, expressing the desire she felt
that quiet might be observed, and that things
might be done decently and in order.

20th.—On being fixed for the night she said,
"One thing more I want," being queried with
at it was, replied, "An evidence that all is right."

21st.—She said, "There was a passage of scrip-
ture unexpectedly brought to my remembrance
this morning, which I hardly knew how to apply.
I was feeling desirous ability might be afforded
to look into my own state," when this was presented,
"came not to call the righteous but sinners to
repentance." It was observed to her, she might
find comfort in it, "Oh, (she replied,) I never
would class myself with the righteous."

5th mo. 11th.—She said to a relation who was
with us, "Is it not the practice of Friends in the
city to bow their shutters after the decease of a
friend," being told it was, continued, "If you could
be so easy to omit in this case, I should be glad."
He had previously spoken on this subject, and
she "believed there was great inconsistency
in Friends doing so."

11th.—After passing a trying night, she remarked
the morning with great sweetness, "Through
the goodness and mercy of a kind Providence, I
feel a little better." Had a call this day from
one of her beloved friends, members of her meet-
ing; after they left the room she observed "how
well they looked" adding "but I would not ex-
change situations with them, and have again to
contend with the conflicts of time."

12th.—This morning after the doctor had gone
out of the room, she said, "doctor sees he cannot
do anything more for me." Shortly after, on of-
fering her her usual medicine, she calmly but ear-
nestly remarked, "These things will not keep me
here," "you must let me go." Toward evening
suffering from pain of body, she earnestly desired
that her understanding might not fail her, and
shortly after put up a short but fervent petition
to the throne of grace "that a little relief might be
afforded," which was mercifully the case, after
which she observed, "I shall not be here long."
In great tenderness she then bade some present
adieu; after which she was very quiet, her
work appearing to be done, she gently breathed
shorter and shorter, until her purified spirit de-
parted. Those who were left had the consoling
belief that her robes were washed and made white,
and she prepared to join the just, in ascribing glory
and honour, thanksgiving and praise to Him who
sitteth on the Throne, and the Lamb forever.

Her remains were interred in Friend's burial
ground at Plymouth, on Second day the 15th of 5th
month, 1848.

If a forbearing temper should be maintained
towards the irreligious, how much more by the
professors of religion towards each other.

From Hunt's Magazine.

The Future Supply of Cotton.

(Continued from page 364.)

THE WEST INDIES AND AMERICA.

Cuba.—At Havana, an Anglo-Spanish Cotton
Company, capital four million dollars, has been es-
tablished for the extension of cotton cultivation in
Cuba.

Jamaica.—The British Cotton Company are
steadily pursuing their initial experiment, and, as
we are informed, with the most gratifying results,
both as to the quality of cotton which has been
raised, and as to benefit to the shareholders. It
is thought that ere long this company will receive
that support in Lancashire that will enable it ex-
tensively to widen its basis of operations. As the
first company started in this country it deserves the
special attention and encouragement of the trade.

Tobago.—Barbadoes.—Several land-owners in
these islands have planted areas of a few acres
each.

British Honduras and Guatemala.—Experi-
ments are being made in both these countries to
introduce the cultivation among the people.

Peru.—In the north of Peru the proprietor of an
extensive estate has let out portions of land to
four cotton-growing companies, three of which are
raising 200,000 plants each, and one 100,000
plants, in all 700,000. The estate is capable of
growing at least 14,000,000 cotton plants. A
large number of small farmers in the same district
are also stated to be growing cotton on portions of
their farms to a greater or less extent. Two
landed proprietors, also in the province of Chicla-
go, have begun to grow cotton; one of whom has re-
cently visited this country to purchase machinery
for a cotton plantation in Peru, and he has engaged
a shipload of two hundred and fifty Spanish emi-
grants, who have set sail for that country, where
they will be solely employed in the raising of cotton
and its preparation for export. He has constructed
a canal, thirty-nine miles in length, to convey
water from the Andes to his estate, for the purpose
of irrigating his lands. This canal was begun
about three years ago, without any idea of cotton
cultivation. The operations of the Association
having come to his knowledge, and finding that
the soil is splendidly adapted for cotton planting,
they are going into the cultivation with good ear-
nest.

Venezuela.—New-Granada.—The committee
have furnished machinery and cotton seed to be
employed at Maracaibo, Baranquilla and Sabinilla,
where effort is being made to promote the growth
and export of cotton, with fair prospect of success.

British Guiana.—In Demerara a missionary
of the Church of England has recently been sup-
plied with cotton seed, which he will distribute
among the resident farmers. He purposes making
a tour and lecturing in different towns and villages
on the advantage of cotton cultivation.

EAST INDIES, AUSTRALIA, CEYLON, &c.

Batavia.—A member of the committee has re-
ceived information that an extensive proprietor in
Batavia has a large extent of land under cultiva-
tion. From New-Orleans seed he has raised a crop
of 272,000 lbs. of cotton, and from Palembang
seed nearly 1,000,000 lbs. Arrangements have
been made by this proprietor with the laborers on
his estate to continue the cultivation for five years.
The land is well suited to the plant, and as the
natives find the cultivation profitable, they have
planted largely.

Java.—Cotton seed has been supplied by the
committee for planting on an estate in this island.

Feejee Islands.—The committee have received

through the Foreign Office five descriptions of in-
digenous cotton which are reported by Consul
PRITCHARD to grow wild in these islands. The
plant yields without intermission for ten, twelve or
fifteen years. The values of the several samples are
7d., 7½d., 8d., 9d., 11d., 1s. and 1s. 0½d., per lb.
About 80 to 100 of these islands are inhabited, the
total population being 200,000, 50,000 of whom have
been converted to Christianity. One-half the area
of one of these islands would grow three to four
millions of bales of cotton. In view of these facts,
and being informed that an offer had been made
by the native king and chiefs of the cession of
these islands to the British Crown, the committee
felt it to be their duty to represent to Her Majesty's
government the suitability of the native Feejee
cotton to the wants of the trade. The question of
annexation was one into which it was not in the
province of the committee to enter. It was never-
theless their obvious duty in the interest of the
cotton trade, and in view of a faithful discharge of
their duty as your executive, to see that a just re-
presentation should be made of the utility of such
an addition to our sources of supply. From no
single quarter of the world has such a collection of
graduated qualities been received.

Australia.—To Sir WILLIAM DENISON, the
Governor-General of New South Wales, and also
to Sir GEORGE BOWEN, the Governor of Queens-
land, the best thanks of this Association are due
for the zealous and active interest they have taken
in furtherance of the objects of this Association.
A considerable quantity of cotton seed, with cotton
gins, have been forwarded to Sir WILLIAM DENI-
SON, at Sydney, who has taken steps for the dis-
tribution of the seed among the farmers. More
than fifty settlers have been supplied with seed,
and one gentleman of large property has disposed
of a quantity of seed among the tenants on his es-
tates, to whom, aided by the women and children
of their families, it is expected the cultivation will
be profitable. Several bales of Sea Island cotton
have been received from Australia by the commit-
tee during the past year, which have sold from 1s.
8d. to 2s. per lb. One settler at Port Curtis,
writing to an Australian paper, says: "I think I
shall have this year cotton enough to plant 1,000
to 1,500 acres." A sample of his cotton has been
valued in Manchester at 3s. per lb.

Accompanying a copy of a despatch just re-
ceived from Sir GEORGE BOWEN, on the subject
of cotton cultivation, the committee have received
a copy of a prospectus of a company now formed
for the growth of cotton in Queensland. This
company will commence operations upon one hun-
dred acres of land.

A landed proprietor from Australia is now in
this country endeavoring to form a company to
commence with the cultivation of 1,000 acres of
land. He is prepared to place 1,000 acres of his
own estates at the disposal of such a company, and
to become a large shareholder in the undertaking.
He has already sufficient labor upon his land for
the cultivation of 1,000 acres, together with suita-
ble buildings and steam power. The rent he pro-
poses to take out of the profits of the company.
There are ten to twenty millions of acres of land
suited to the growth of cotton in that part of Aus-
tralia where he proposes to commence operations.
He has already grown both Sea Island and New-
Orleans cotton upon his estates; and the land,
which has a depth of soil of twenty feet, will grow
600 lbs. of clean cotton to the acre. Should this
scheme prove successful, and only one third of our
emigration be annually diverted to the Australian
cotton fields, England would soon be placed in
safety as to her sources of supply of cotton. The

committee cannot but regard such efforts with great interest, and they will be prepared to render their utmost aid within the limits of the rules of this Association to every well-considered and practicable scheme, having for its object the establishment of cotton-growing in Her Majesty's colonies.

Ceylon.—The Kandy Agricultural Society are endeavouring to extend the cultivation of cotton in this island, and have made application to the governor, Sir H. G. WARD, to encourage the inhabitants favourable to its growth, by granting them permission to pay for a certain period a portion of their taxation in cotton. The committee are informed by the Kandy Agricultural Society that "there are thousands of acres well adapted for cotton cultivation," and they trust hereafter to report that the culture has been extensively entered upon.

(To be continued.)

For "The Friend."

Musings and Memories.

THE LOVE OF MONEY—THE ROOT OF EVIL.

I have recently read a narrative of a person, born in the north of Europe, who, in his youth, left the place of his nativity, the place where he had many privileges and christian and social advantages, with the determination of acquiring wealth. About forty years since he settled in the State of Pennsylvania, and with good business habits, he soon began to prosper, as the world terms the accumulating of riches. After a time he became a contractor on one of the large railroads then constructing, and, by inducing his workmen to buy rum, brandy and whiskey at his store, which for that purpose he kept open on the first day of the week, he succeeded in absorbing nearly all their wages, and, at the finishing of the road, found himself a man of wealth. Wealth brought distinction, and from a military office he held, he was known in all the neighbouring parts as Colonel F—. How many of his workmen had been utterly ruined by the facilities he had furnished them for obtaining intoxicating drinks, the world did not know, nor did it care to inquire. He was rich, the owner of several of the finest estates in the county in which he resided, and being looked up to as the great man, in the *little world* in which he mingled, was very popular there. Such was he for years. The object to which he had devoted himself in childhood, had been obtained, and forgetting how much had been lost in the acquisition, he doubtless endeavoured to think himself, as he was deemed by the world around him, a fortunate and successful man. What had he lost? Why, the very remembrance of the religious instruction received in youth had almost passed away from him, with all the controlling, restraining influences of the correct habits then acquired. God had not been in all his thoughts. Gold had become his idol, and he lived to serve it alone. He did not marry, or perhaps in a wife and family he would have found some scope for the kindly affections, which might have weaned him in measure from his worship of Mammon. At this period, looking over his acquired wealth, considering his projected plans for the further increase of his possessions, he, without doubt, felt like the king when he said, "Is not this great Babylon which I have builded?" But a change came. His plans, made with all the worldly wisdom he possessed to gather more, failed of success. It seemed as though a special providence blasted them all. Nay, more, the hoards already accumulated were also swept away, until little remained of that which to him was the one thing needful. The loss of his

property was more than the mind of this devoted worshipper of gold could bear, and he became insane. A writer says, "When I saw him in 1853, he was sitting in the street—crazy, picking the pebbles out of the dirt."

Having no one to take care of him, he was removed to an insane asylum, where a few months afterward he died.

When Baron Rothschild, on a certain occasion, was dining at the house of Powell Buxton, his whole discourse was of money, of the art of making or preserving and increasing an estate, and the manner in which he had trained up his children to follow his footsteps in this respect. His hostess ventured to express a hope that *he did not allow them to forget that never-ending life so soon to begin, for which also preparation must be made.* He replied, "I could not allow them to think of such a thing. It would divert their minds from business. It would be fatal to their success. To get and keep a fortune is a very difficult thing, and *requires all one's time and thoughts.*" Baron Rothschild has passed away from all his enormous wealth. Time to him is over, and he now is realizing, and must forever realize the awful infatuation of employing every energy in accumulating an immense estate, of which a small portion could only be used during the brief period of his earthly existence, and making no provision for an eternity. In the parable of our Saviour, it is said, "The rich man also died, and was buried, and in hell he lifted up his eyes, being in torment." Ah, his dream of enjoyment ended in an awakening into horror and agony unutterable!

HEAVEN—HOME.

I was much interested in a remark made by a young daughter of a rich man. His father being ill, and likely soon to die, was, by word of mouth, apportioning his estate amongst his children, which perhaps he had neglected to do in a proper manner by will. As she heard him saying, that he gave this house to one, and that house to another, she inquired of him, if he had any house where he was going? Perhaps she did not fully herself feel the tremendous importance of the query. But it is one that the rich and the poor of this world are alike interested, in asking themselves. Hast thou, dear reader, a sure and certain inheritance in heaven?—a mansion of glory which ever endureth, made thine through faith in the Lord Jesus, and that new birth unto holiness by which thou hast become an heir of God, and a joint heir with Christ?

When Baxter was dying, to an inquiry as to his condition he could joyfully say, "Almost well! and nearly at home!" One who was made a martyr for the word of God and the testimony of the Lord Jesus, on being asked, as he approached the stake, how he felt, answered, "Never better; for now I know that I am almost at home." Another religious man, near his close, said, "I am going home as fast as I can, and I bless God that I have a good home to go to."

Oh, to feel heaven is our home! that a mansion has been prepared for us therein! what happiness, what inexpressible peace and thankful love it must beget in the soul. The return to our earthly houses, if we are blessed with sociable feelings, and a loving circle of dear ones there await us, is a cause of happiness to the heart. In the life of the late Patrick Tytler, this passage relative to his father is introduced, "In those days when we knew my father was to be detained in town till late in the evening, we always placed a candle in this window. Often did he remark that he never gained sight of this twinkling light through the trees of the avenue, without feeling his heart raised

in gratitude to heaven for the many blessings which he was surrounded, and the happy home which he was returning." Such feelings will arise spontaneously in the heart of every real religious, home-loving wanderer, as he drew near the termination of his journey, and how much stronger should the emotions be in the bosom of the christian who feels himself rapidly drawing near to the blessed home, prepared for him in heaven! Ah! he may see with the eye of faith indeed the twinkle of a feeble light through a solitary window, welcoming him to the endearment of his household, but the love of Christ giving forth such a brightness to his everlasting home, as that it needs no light of the sun to lighten it, whilst, the depth of his humble heart, he can catch some whispers of the cheering welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you."

For "The Friend."

For "the Children."

To-night I heard a little girl say to her brother "Charley, won't thee carry my umbrella home? It was said very gently and sweetly, and Sallie her little sister to lead, and some books to carry, and so you will think, of course, Charley, like good, kind little boy, took the umbrella. Ah, with an ugly shrug of the shoulders, he exclaimed in a rough voice, "Indeed, I won't, then!" "Charley! what a disposition was that? not kind and loving! Not such as the dear Saviour would love and bless! Charley forgot, as he stood there looking so self-willed and careless, that his heart was open before an eye that was reading all his feelings, and was grieved at the wrong spirit that led him to speak so. He forgot the golden rule

"Be you to others kind and true,
As you'd have others be to you."

Now, children, I want to ask you one question. Why ought we to be good; that is, to do right? To please father and mother?—To be happy? To keep from being punished?—So as to be rewarded? These are all motives, but not the one great motive. The one first and great motive is please our heavenly Father. How many ways has He taken to please us; giving us such a beautiful world to live in, such kind friends around us, and so many blessings every way. We ought to think a great deal about how very kind He is to us, and this will help make us want to please Him.

There is one way of pleasing Him that we little children may take, and that is by being kind, and you never can know how much good you may do to others and to your own little hearts, by being kind. I know a dear little boy that is bright and happy child, very busy with his own thoughts, and plans and plays. But if his mother or any one is sick or in pain, little Ettie leaves all to come, stand by her, and wait on her, as he looks so much sympathy, and asks so gently, "is any better?" that it is a real comfort to him near; and it is because the love in his heart makes him kind, that he knows how to be kind. Now, when any one tries to be good, they must expect to have a little trouble with an enemy that lives very near them, and sometimes gets right in their hearts. His name is "I-don't-want-to." I don't look so very bad at first sight, but he's determined to keep you from being kind to others and doing things for them, if he possibly can. He don't let him speak; make him "*hush!*" the minute he opens his mouth. Then he'll get tired trying to hinder you from being good, and doing good. He may come back again, and sometimes he may get such a fast hold of you as to make you "feel bad all over." Ah, that is because you are

For "The Friend."

Meteorology.

(Continued from page 366.)

"The greatest heat and the greatest cold which have ever been experienced by man, though not at the same place, are also worthy of being mentioned. By guarding the heat, received from the vertical rays of the sun, as when a thermometer is placed inside of a blackened box, covered with glass, and surrounded by sand, the mercury in it sometimes rises so as to indicate 240°. Such an experiment was made by Sir John Herschel, while at the Cape of Good Hope in 1837. He remarks: 'As these temperatures far surpass that of boiling water, some amusing experiments were made by exposing eggs, fruit, meat, &c., in the same manner, all of which, after a moderate length of exposure, were found perfectly cooked,—the eggs being rendered hard and powdery to the centre; and on one occasion a very respectable stew of meat and vegetables was prepared, and eaten with no small relish by the entertained by-standers.' Capt. James C. Ross cooked eggs in New Zealand by putting them in holes dug in the ground.' Captain Sturt in the description of his experiences in Australia, says: 'The thermometer, in the shade of a tree, rose to 127°, after which the bulb burst from the expansion. The ground was almost a molten surface with the heat, and if a match accidentally fell upon it, it was immediately ignited.' Griffiths has observed the thermometer in the desert, near the Euphrates, rise to 132° Fahr. in the shade, and to 156° in the sun. On the other hand, Capt. Back observed the thermometer at Port Reliance, January 17th, 1834, as low as —70°. Gmelin the elder recorded the temperature in Siberia, at the foot of Kiringa, in December, 1838, at —120°. Capt. Lyon observed one singular effect of these extremes of temperature. He says: 'There were two or three others, equally insensible to the cold as myself; but the change of climate had an effect on me, which, I believe, was not experienced by the rest, and which was, that the hair from my head regularly *moulted*, if I may be excused the expression, and was renewed two or three times; even in the summer following, and this second winter, the process still continued, although in a slighter degree.' He describes the degree of cold thus: 'Our stove-funnels collected a quantity of ice within them, notwithstanding fires kept up night and day, so that it was frequently requisite to take them down, in order to break and melt out the ice, as it collected in the same form as the pulp of a cocoanut lies within the shell.' Erman lost the skin of his finger by touching the screw of an instrument. The sailors in Arctic expeditions, where the mercury is frozen for weeks, amuse themselves by firing mercurial bullets."

HAS THE CLIMATE OF THE EARTH OR OF ANY PART OF IT CHANGED?

"The question is often asked, whether from any cause, local or cosmical the climate of the same place has undergone, or is likely to undergo, material changes with the lapse of time. We may look at this question, first, under the light of facts, and then under the light of theory. Individual experience is not adequate to settle the inquiry, because the cycle of the weather is too large to be embraced by the longest life of man, much less to repeat itself within the memory of the same person. Extraordinary degrees of heat or cold, extraordinary storms, or any other extraordinary phase of the climate, occur at long intervals, and produce a deep impression on the observer, especially in early life. If the same thing does not occur again for a century, it is natural to conclude that nature has degenerated, without remembering that such events

those with whom he converses. And as this cross is taken up, the worldly part is offended, and the life grows, cutting down worldly interests and ways of religion daily; but as worldly interests are followed and kept up, the fleshly part thrives, and the life decays and suffers, even till at length it come under death, and then death hath the dominion.—*Isaac Pennington.*

A LITTLE WHILE.

Selected.

Beyond the smiling and the weeping,
I shall be soon;
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
I shall be soon.
Love, rest, and home!
Sweet hope!
Lord, tarry not, but come!

Beyond the blooming and the fading,
I shall be soon;
Beyond the shining and the shading,
Beyond the hoping and the dreading,
I shall be soon.
Love, rest, and home!
Sweet hope!
Lord, tarry not, but come!

Beyond the rising and the setting,
I shall be soon;
Beyond the calming and the fretting,
Beyond remembering and forgetting,
I shall be soon.
Love, rest, and home!
Sweet hope!
Lord, tarry not, but come!

Beyond the gathering and the stowing,
I shall be soon;
Beyond the ebbing and the flowing,
Beyond the coming and the going,
I shall be soon.
Love, rest, and home!
Sweet hope!
Lord, tarry not, but come!

Beyond the parting and the meeting,
I shall be soon;
Beyond the farewell and the greeting,
Beyond this pulse's fever-heating,
I shall be soon.
Love, rest, and home!
Sweet hope!
Lord, tarry not, but come!

Beyond the frost-chain and the fever,
I shall be soon;
Beyond the rock-waste and the river,
Beyond the ever and the never,
I shall be soon.
Love, rest, and home!
Sweet hope!
Lord, tarry not, but come!

Seventh mo. 7th.

H. BONAR.

Selected.

THERE BE THOSE.

There be those who sow beside
The waters that in silence glide,
Trusting no echo will declare
Whose footsteps ever wandered there.

The noiseless footsteps pass away,
The stream flows on as yesterday;
Nor can it for a time be seen
A benefactor there had been.

Yet think not that the seed is dead,
Which in the lonely place is spread;
It lives, it lives—the spring is nigh,
And soon its life shall testify.

That silent stream, that desert ground,
No more unlovely shall be found;
But scattered flowers of simplest grace
Shall spread their beauty round the place.

And soon or late a time will come
When witnesses, that now are dumb,
With grateful eloquence shall tell
From whom the seed, there scattered, fell.

Bernard Barton.

strong enough to drive him out, and keep him out. Every enemy we have that tries to hinder from pleasing our heavenly Father, is an enemy to Him, and little children must seek him for help to conquer. He says, "They that seek me early shall find me," and the Lord Jesus says, "Ask and ye shall receive; seek and ye shall find." Oh, that good encouragement to seek Him for help to please Him. What a kind and patient friend He is! He not only tells us what to do, and how to do it, but He helps us by His Holy Spirit in our hearts, if we seek for it.

The more we do right the easier it is. When we try to be kind, we soon learn how. When the heart is loving and willing, 'tis wonderful how many ways it finds, how easy it grows "to think." It is not always easy and pleasant at first, but this we know, children, it is always sweet and pleasant in the end. "To be good is to be happy." Every time "I-don't-want-to" is turned out of the heart, "Kindness," with a smile like a rainbow, comes; and the reason "Kindness" wears a smile, and looks so happy, and makes us so happy, is just because she is a good servant of our heavenly Father. We ought to love her very much, and take great care never to drive her out by cross feelings.

Children, will you have gentle "Kindness" for your friend, to live in your hearts, to grow up with you, to make others happy, to help make you happy, and above all to help you please your Father in heaven?

What a Volcano can do!—Cotopaxi, in 1738, threw its fiery rockets 3000 feet above its crater, while in 1744 the blazing mass, struggling for an outlet, roared so that its awful voice was heard at a distance of more than 600 miles. In 1797, the crater of Tunguragua, one of the peaks of the Andes, flung out torrents of mud which dammed up rivers, opened new lakes, and in valleys of a thousand feet wide made deposits of six hundred feet deep. The stream from Vesuvius, which in 1737 passed through Torrel de Greco, contained 33,600,000 cubic feet of solid matter; and in 1794, when Torre del Greco was destroyed a second time, the mass of lava amounted to 45,000,000 cubic feet. In 1679, Etna poured forth a flood which covered 14 square miles of surface, which measured 100,000,000 cubic feet. On this occasion the scorix formed the Monte Rossi, near Nicolosi, a cone two miles in circumference and 4000 feet high. The stream thrown out by Etna in 1810, was in motion at the rate of a yard per day for nine months after the eruption; and it is on record that the lava of the same mountain, after a terrible eruption, was not thoroughly cooled and consolidated ten years after the event. In the eruption of Vesuvius, A. D., 79, the scorix and ashes vomited forth far exceeded the entire bulk of the mountain; while in 1660 Etna disgorged more than twenty times its own mass. Vesuvius has thrown its ashes as far as Constantinople, Syria and Egypt; it hurled stones, eight pounds in weight, to Pompeii, a distance of six miles, while similar masses were tossed 2000 feet above its summit. Cotopaxi has projected a block of 109 cubic yards in volume a distance of nine miles, and Sambawa, in 1815, during the most terrific eruption on record, sent its ashes as far as Java, a distance of 300 miles surface, and about of a population of 12,000 souls, only 20 escaped.—*Recreative Science.*

The Way of the Cross.—He that will follow Christ, must take up the daily cross, even that cross which God daily lays upon him, who will still be requiring somewhat which is contrary to his own fleshly part, and contrary to the fleshly part of

were as extraordinary when they occurred last, as they would be now, and have never been witnessed except on rare occasions. Besides other writers, to whom we shall refer more particularly, this subject has been discussed by Buffon, Hume, Abbé du Bos, Pelloutier, Dr. Robertson, Gibbon, Dr. Williams, Jefferson, Volney, Holyoke, Noah Webster, and Dr. Forry.

"It has been a common opinion that the climate of the whole earth has undergone, within historical times, a gradual amelioration. It has been thought that in America the climate has grown milder, even since the first European settlements were made. The argument of Barrington, Mann, and others is this. Herodotus states that in the European part of Scythia, (the Palus Mæotis,) the winter lasted eight months in the year, and with almost intolerable severity, and that the countries farther north were uninhabitable on account of the cold. The Sacred Scriptures speak of *hoar frost* in Palestine and Egypt, where there is none now. Livy enlarges upon the cold winters of Italy, when the Tiber was frozen, and armies crossed it, and tells us, that the Roman soldiers complained of living in tents in winter, on account of the cold. Juvenal states that the congelation of the Tiber was frequent in his day. Virgil directs the farmer to put straw under the sheep and goats to protect them from the cold; and he speaks of the freezing of the rivers in Calabria, in the southern part of Italy. Horace alludes to the *Acres Hyemes*. Passages in his Odes imply that the streets of Rome are filled with snow and ice. Juvenal, in his sixth Satire, remarks, that the freezing of the rivers afforded the ladies an opportunity to show an extraordinary degree of deference to the commands of the Egyptian priests, in the performance of their ablutions:—

'Hibernum fractâ glacie descendet in annem;
Ter matutino Tiberi mergetur,' &c.

"In Ælian, instructions are given for catching eels when the water is covered with ice. Ovid, banished to Tomos for seven years, inveighs bitterly against the cold of that place, though the latitude was only 44°.

"It is said that in the year 271, B. C., the winter was so rigorous and so long in Italy, that the snow remained in the forum, at a prodigious height, for forty days: the Tiber was frozen to a great depth. Livy relates that in the second Punic war, while the Romans, under the command of Scipio, besieged a city of Spain, situated near the mouth of the Ebro, the ground was covered with snow, to a depth of 4 feet, for 35 consecutive days.

(To be continued.)

For "The Friend."

"I am a Christian, and cannot Fight."

At a time when war is actually doing its deadly work in our late happy country, and the anti-christian spirit which it begets, and in which only it can be carried on, is overspreading the community, it is well that we should call to mind, the straight forward and unflinching conduct of the early disciples of our Lord, when placed in circumstances somewhat similar to their successors of the present day. It is a fact well worthy of notice, that let us search as we may the records of those primitive times, when love, and purity and fidelity to the blessed cause marked the believer—we shall not find among all their writers, one advocate for war; but on the other hand, that they bore an unwavering testimony to the peaceable character of the Messiah's kingdom. It is believed that for the first two hundred years, not a christian soldier is recorded, as prominent in the annals of the church; and this fact is the more noticeable when we reflect, that those were times of great commotion,

when war was held to be essential to the very existence of the state, and claims to precedence, depended mainly upon military achievements. While on the other hand, the maxims of that semi-barbarous age, were not slow in bringing the pressure of the prison, the torture and the stake, to bear upon the scruples of the believer, when urged to comply with the requisitions of his government. Under such circumstances, how artless, how comprehensive, yet what innocent boldness in his reply, "I am a Christian, and cannot fight."

There is much to be said and very forcibly, as to the important consequences involved in the unhappy struggle in which our government is at present engaged; the necessity for all loyal citizens to rally to its support, lest anarchy overspread the land; and finally, that it is the only course by which the very serious questions at issue can be met. The writer is fully aware of the force of these arguments, yet it is to him equally apparent, that upon one and perhaps but one ground, can we maintain our testimony as "Friends." That testimony has its origin in the spirit and precepts and example of the founder of the Christian religion, and those of His immediate followers. When we reflect upon the peace and good-will to men, which breathe throughout the whole history of the blessed Saviour, from the ushering in of the new Dispensation at Bethlehem, to the closing scenes at Calvary, there would seem no other course left to His followers in all succeeding ages, but in meekness to tread in His steps. Yet as if foreseeing the departure to which they would be liable, how impressive the declaration he has left us—"if my kingdom were of this world, then would my servants fight." Here then is the reply, ever ready and unanswerable, to the strongest reasonings which can be opposed to the advocate of peace, through every age and generation. It admits of no examination into the merits of the case in hand, however pressing it may be, and the consequences of his course he must be willing to leave with Him who has declared "vengeance is mine, I will repay."

In endeavouring thus to bear a faithful protest against all wars and fightings, it has seemed to me that the subject is divested of many of the difficulties which naturally present to a thoughtful mind, if we can regard the course which may be proper for us individually, as altogether apart from the action of the government under which we may live; and while the latter has undoubtedly a moral character and responsibilities to sustain, we may remember that we had nothing to do with its formation, or the continued line of policy which may have resulted in war; and that therefore as individuals, we cannot be held accountable for its errors. On the one hand, we see the government based from its very existence upon the assumption, that war is justifiable and necessary. When therefore in the exercise of the right thus claimed, the state puts forth at its discretion, its military power, it is only pursuing a course consistent with its fundamental principles. On the other hand, it is self-evident, that war from its very necessities, can only be carried on in opposition to the spirit of the gospel and by setting at nought almost every precept of the blessed Saviour of men. The practical question presented to the consistent Christian must therefore be, whom shall I serve? and we hold as a society, that he can only obey the commands of the powers that be, in so far as they do not conflict with his duties to the divine Law-giver.

It is evident that the great mass of mankind, or even of professing Christians, are not prepared to receive many of the truths of the Gospel in all

their fulness. Nor can we hope that government will see differently upon the important subject under consideration, until the very hearts of men are changed by the softening influences of the religion of Jesus. Until then, a line of demarcation must exist between the consistent follower of the Saviour and those who practically, if not professedly, deny His right to reign in their hearts and lives. It is nothing new in the history of the church, that those who are endeavouring to maintain its doctrines and practices in their primitive purity, have found themselves apparently alone and powerless to stem the tide of opposition to those testimonies which were laid upon it in the beginning, and which must be maintained from age to age, until in the fullness of time "the kingdoms of this world" shall "become the kingdoms of our Lord and of His Christ."

Sad and disheartening as the present aspect of affairs throughout our favoured land must appear to those who may have hoped for better things, it is cheering to discern through the gloom, traces of the softening and humanizing spirit of the Gospel, as shown in the forbearance of our government toward those who have so wantonly sought to overthrow it; in the great reluctance to the shedding of blood, which from the first has been manifest among those, who do not feel restrained from taking part in the strife; and in the earnest desire of the great mass of our fellow-countrymen, that the contest may be a short one. May we not here see the happy result of those Christian sentiments which have been cherished during a long period of peace and prosperity; nor can we doubt that much has been owing to the influence exerted by our religious society, which for two centuries, has borne before the world its consistent testimony to the peaceable nature of the Christian Dispensation.

I believe it is especially important, when war is exerting its baneful influence over the whole community, that those who cannot under any circumstances lend their aid or countenance to it, should be found faithful to their convictions. We can never perhaps fully appreciate the good which may result from the steadfastness of "Friends" at this critical period of our country's history. Let us not then be too much cast down at the discouragements of our day, but while some are trusting "in chariots, and some in horses," may our confidence be renewed in the Lord alone, who can make ever "the wrath of man to praise him." In this simple, humble trust, we shall be kept above slavish fears, and a willingness will be begotten to endure reproach and loss and suffering—if need be—to prove our steadfastness in "the faith once delivered to the saints."

Dear Friends, the standard of Truth is high and may we ever beware of seeking to lower it, in order to meet the exigencies of the times. Rather let us, notwithstanding the lukewarmness and declensions within our own borders—and which may perhaps too much oppress us—be found still ready to maintain our ancient protest against war in any shape; that so, let the present calamity be longer or shorter, our hands may be "clear of the blood of all men." And while we thus honestly differ from our fellow christians around us, let us remember that the truths of the Gospel can only be rightly advanced by those who are actuated by its spirit, which is "first pure, then peaceable, gentle and easy to be entreated." As we live under this restraining influence, I believe we shall be kept out of the sectional feelings and prejudices which are now so rife, and into which our natural sympathies would lead us, while we should thus in our daily lives and conversation practically illustrate the principles we profess.

"Friends" have already been, and probably will continue to be pressed to aid in the military preparations which are going on around them, and in which they cannot consistently take part directly indirectly; but should we, in time of weakness tempted to baulk our testimony in this respect, us recall the honest, and noble reply of the mitive disciple—"I am a Christian, and cannot fight."

What Influences the Climate of Great Britain.
I cannot omit directing the reader's attention to influence which the far-distant barrier of Central America has upon the climate of Great Britain. supposing yon narrow belt of land to be suddenly elmed by the ocean; then, instead of circuitously riding round the Gulf of Mexico, the heated waves of the equatorial current would naturally flow to the Pacific, and the Gulf stream no longer exist. We should not only lose the benefit of its warm current, but cold polar streams, descending ther to the south, would take its place, and be immediately driven by the westerly winds against our coasts. Our climate would then resemble that of Newfoundland, and our ports be blocked up during many months by enormous masses of ice. Under these altered circumstances, England would no longer be the grand emporium of trade and industry and would finally dwindle down from her pre-erial station to an insignificant dependency of the other country more favoured by Nature.—*Cartwright's Sea and its wonders.*

Selected.

Letter of John Barclay.

I believe there may be much show and appearance of excellent dispositions in some, who have not had any call to service in the line which they may have set their feet in, as well as in some that have not abode long enough under the refining and, which was fitting them for their allotted post. These may talk of the degeneracy in the faith or practice of others who profess with them, and may lament, or seem to lament the innovations or backslidings of their fellows; and they may for a time keep within the limits of consistency, imitating the actions of those, whom they apprehend to retain something of primitive zeal and uprightness. Some also of these may, in the heat and warmth of the sparks which they have kindled, and with which they have compassed themselves, be in the work of reformation, or rather set about in their own wills, and after their darkened apprehensions; and when they see their endeavours not owned nor seconded so readily or quickly as they deem them worthy, (for the faithful cannot own them,) then it sometimes happens that these spirits burst out into open variance with the body; and so manifest their foundation to the faithful, whose eyes the Lord opens to see and discern the good, from that which only appears to be so. Such in one, if he is ever favoured to see the error of his way, and to turn from it, will have to acknowledge, that all his stirrings, strivings, willings, runnings, his labours and services, even to promote good, were out of that Spirit, whereby alone good can be discovered, embraced, or promoted in his own heart, or in the hearts of others. There is then great need for all, to wait upon the Lord, to feel his power discovering the evil and the good in us, raising up the one, and enabling us to overcome the other; and as we continue faithful to these discoveries, we shall be made partakers of more of his gifts, and grow in a living experience of his Truth, and in a lively understanding as to such things as are best for us to know; until it please the Lord to dispose of us in that part of his

vineyard, where he "hath need of us." Then, as we abide in Him, from whom we derive our strength and vigour, we shall bring forth much fruit, not only to his praise and our own peace, but to the edification of the church and to the comfort of its living members.

Eighth month 29th, 1818.

We wanted the power from on high.—Quest.—But some may say, what appearance of the great God and Saviour did ye want? Ans.—We wanted the presence and power of his Spirit to be inwardly manifested in our spirits. We had (as I may say) what we could gather from the letter, and endeavoured to practise what we could read in the letter, but we wanted the power from on high, we wanted life, we wanted the presence and fellowship of our Beloved, we wanted the knowledge of the heavenly seed and kingdom, and an entrance into it, and the holy dominion and reign of the Lord of life over the flesh, over sin and death in us.—*Isaac Pennington.*

Strive to recommend religion by the courtesy, civility, and condescending character of thy conduct.

THE FRIEND.

SEVENTH MONTH 27, 1861.

LONDON YEARLY MEETING.

(Continued from page 368.)

Fifth-day morning, Fifth mo. 30th.—The British Friend says, "met at half-past nine, when the sitting of four hours was taken up with the schedule from the conference, and the alterations on sundry chapters adopted, consisting chiefly of omissions, with a few substitutions under the heads 'Meetings for Discipline,' 'Preparative Meetings,' and 'Ministers and Elders.' A lengthened discourse arose in connection with the subject of imparting advice to ministers, opinion being much divided as to the proper instrumentality for the purpose. Some Friends were of the judgment, that it ought to be through the elders or overseers, while others thought that any one who felt uneasy with the services of a minister ought to communicate such feeling to the party in the first instance; afterwards, if necessary, asking assistance from the elders, &c., which latter mode of procedure was agreed to.

"A minute having been previously adopted, in reference to overseers, providing for a periodical revision of the names under this appointment, a like measure with regard to those in the station of elders, appeared equally desirable. Accordingly, on being informed that the question was now before the meeting, the measure was advocated at considerable length, as well as with great force and clearness, by John T. Grace. He asked the attention of the meeting to the mode of appointment for the station of elder, which, being for life, did not, he considered, operate to promote the best interests of the Society.

"He had hoped to hear from the conference a proposal for the periodical revision, perhaps triennially, of the appointments in each Monthly Meeting; and as this had not been realized, he alluded to the very cumbrous machinery required for the selection and appointment of elders under our present regulations, which could hardly be much simplified, unless the service were for a limited period.

"He briefly mentioned the objectionable nature of life appointments in general; and thought the experience of many present would point to some cases in which Friends, who might have good

service as elders at one period of life, were less eligible or altogether disqualified at another; instancing the entanglement of the world, and the absorption of mind in business pursuits, as well as personal reasons of advancing age, and mental or bodily infirmity, which might occur.

"The tendency, too, of the present system to raise up and perpetuate an order amongst us, was, he considered, objectionable, and calculated to discourage the services of these *serious and judicious* Friends not under appointment, to whom the Yearly Meeting had just adopted advice on the care and admonition of ministers.

"Whilst disclaiming any intentions to reflect on the services of the present elders, whose faithful labours he highly appreciated, he entreated these and other Friends seriously to ponder this question in its various aspects; and expressed the opinion that the periodical revision would strengthen the hand of the elders, by assuring them, from time to time, of the continued unity of their friends, by securing to the church a greater variety of gift, and by deepening the authority and place which their services ought to have with all those in the ministry.

"His arguments appeared to meet with a favourable reception. The question, however, appearing to have a variety of bearings, and the time of the meeting being much pre-engaged, the discussion was postponed for the present."

"The proposal of the conference with respect to the chapter entitled, 'the Morning Meeting,' occupied the attention of the chief part of the sitting. This proposal was to abrogate that meeting entirely, and to provide for part of the functions which it had heretofore exercised, in another way. This was followed by a minute from the Yearly Meeting of Ministers and Elders, introducing a proposition submitted to that body by the Morning Meeting, to the effect that, instead of coming together *monthly*, it should be quarterly, viz: in the Second, Fifth, Eighth, and Eleventh months; also, that instead of that meeting consisting exclusively of ministers and elders within the compass of London and Middlesex Quarterly Meeting, those Friends in the same stations resident within the six adjacent Quarterly Meetings, should be added to the constituency.

"A member of the conference committee having been requested to become its expositor, supported the recommendation of that body, demonstrating in a lucid and convincing manner, that the services of the Morning Meeting would be much better dispensed with than retained, especially as regards the revision of manuscripts intended for publication. A few other Friends thought it was undesirable that important works on christian doctrine and practice should be published, without Friends being able to say that such works had the sanction of the society. There, was, however, a much larger expression of coincidence in the view which had been advocated by the member of the conference committee. One Friend was especially strong in his condemnation of a system which Friends have always protested against in other professors, that of an ecclesiastical hierarchy, but which had insensibly grown up and been cherished in our midst; and it was because of his attachment to the original principles of the society, that he wished to see so objectionable a machinery abolished. This he would consider a *step in the right direction, we had of late taken several similar steps, but a number more yet remained* before we come back to original simplicity."

The London Friend says, "after much preliminary discussion as to the course which the deliberation should take, it was concluded to consider in the first place, the general question of the revision

of manuscripts. With the exception of W. Brown and G. Dawson, and J. F. Forster, (who had, however, no strong feeling on the question,) the expression of opinion was clearly in favour of doing away with all such revisions by a public body, and the clerk was soon able to announce this conclusion as adopted. The liberation of ministers for foreign service, was then considered. T. Binns spoke strongly on the evils which he had long deplored, springing from the hierarchical element in our Society. He rejoiced that the recent course of our legislation had tended to weaken that element, and proportionately to restore to the structure of our Society its *beautiful simplicity, by clearing away the rubbish*, and divesting it of the scaffoldings which had gathered about it. He strongly disapproved of obliging a minister who had already the consent and unity of his Monthly and Quarterly Meetings, to obtain that of a select and unrepresentative body, whether it were the Morning Meeting, or that proposed by the conference.* He thought with E. Smith, (who had given his own opinion when explaining the subject,) that the Meeting for Sufferings would be the proper body to determine on the religious concerns in question."

Fifth-day afternoon.—The British Friend says, "After the reading again of the propositions from the conference, and from the Morning Meeting, the first Friend who spoke, said that the proposition of the Morning Meeting should be adopted. Another followed at some length, recommending another course, which he thought more constitutional, and that was to confide the matter to which the proposition of the conference referred—viz., the granting of certificates to ministers going abroad, to the Meeting for Sufferings. The view which a Friend in the forenoon took of the Morning Meeting as being a 'hierarchy,' found no favour at this sitting from any one who spoke on the subject; indeed, quite a number of Friends were satisfied that there was no ground whatever for the imputation. So far from the members of that meeting considering themselves as lords over God's heritage, it was rather the fault, or weakness, of those to whom they ministered, to look too much up to them, and thus to constitute them, in some degree, a superior and separate order. The suggestion to transfer the business on hand to the Meeting for Sufferings, was favourably received by a few Friends, but the proposal of the Morning Meeting, as already described, met with a greatly larger share of approbation, and was agreed to. Some were of the judgment that it was to the Yearly Meeting itself that ministers going on foreign service should come for the threefold sanction deemed necessary, rather than to the Yearly Meeting of Ministers and Elders, or to the Morning Meeting; those entertaining this opinion were, of course, prepared to refer the granting of certificates to the Meeting for Sufferings when the Yearly Meeting is not in session. The rule, however, in cases of Friends going abroad on religious service, now stands thus; beside a certificate from their Monthly and Quarterly Meetings, they are to have the concurrence of the Yearly Meeting of Ministers and Elders, if it can conveniently be obtained; otherwise the Morning Meeting, as it will now assemble only quarterly, is to be convened at the instance of any three members, and consisting of its enlarged constituency—viz.,

* The conference had proposed that the liberation of ministers for foreign service when not performed by the Yearly Meeting of Ministers and Elders, should be considered by a special meeting summoned by the clerk of the Yearly Meeting of Ministers and Elders, consisting of Friends in the latter station in London and Middlesex and the six adjacent Quarterly Meetings.

the ministers and elders of London and Middlesex Quarterly Meeting, and of the six adjacent counties—is to grant certificates in the cases supposed." The proposition from the Morning Meeting, with the exception of the part relative to the revision of manuscripts, which was stricken out, was accepted. A number of small alterations and omissions were then agreed too of little moment, and the London Friend states, "A small but *not unimportant* change was, however, made under the last of them, by the change of "the *principle* of Truth" to "the *principles* of Truth." After some remarks on the poor, the meeting adjourned."

(To be continued.)

SUMMARY OF EVENTS.

The First Great Battle, between the Federal forces and those of the "Confederate States," took place on First-day, the 21st instant, near Manassas Junction. The troops, under the command of Gen. McDowell, to the number of about 50,000, had been advanced in that direction during several of the preceding days, meeting without no serious opposition until they arrived at a small stream called Bull's Run, about five miles from the Junction. Here formidable masked batteries were encountered, and one of the advancing columns was repulsed on the 18th inst., with a loss of perhaps 150 men. On the morning of the 21st, an attempt was made to carry the batteries, and drive the rebels back toward Manassas Junction. A terrible conflict ensued attended with fearful slaughter on both sides, but resulting finally in the complete defeat of the Federal army, which was compelled to retreat towards Washington. It is said that only 25,000 of the federal troops were actually engaged in the battle, and of these not more than 15,000 at any one time. The contest, which continued during most of the day, was decided towards evening; probably, by the arrival on the ground of a large body of fresh rebel troops, threatening the flank and rear of the assailants. Portions of the army were seized with sudden panic, and commenced a disorderly retreat, which soon became general, thousands of the men throwing away their arms in the haste to escape. The field covered with dead and wounded men, was abandoned to the rebels, together with many pieces of artillery, baggage wagons and supplies of various kinds. At the time of making up this summary on the 23d inst, the loss sustained by the Federal army, was not known with any certainty. It was vaguely reported at 3000 in killed, wounded and missing.

Army Movements.—Gen. Johnson commenced moving toward Manassas Junction on the 18th inst., with 30,000 men, arriving there in time to secure the defeat of the Federal forces. Gen. Patterson's army which was intended to hold Johnson's force in check, entirely failed in its object. Gen. Patterson has been relieved from his command, and Gen. Banks, of Massachusetts, has been appointed to succeed him. Gen. McClellan has been summoned to Washington to take command of the army on the Potomac. Gen. Rosencranz takes his place in Western Virginia. After the disastrous events of the 21st, the Federal forces returned to the entrenched positions which they occupied previous to their advance. Many additional regiments have been ordered to Washington, and no serious fears were felt for its safety. It is, however, now believed that the strength of the rebels in Virginia has been greatly under-rated, and that their main army is not only under able command, but is very formidable in numbers, and especially strong in cavalry and artillery. Gen. Scott, it is stated, had misgivings when the recent advance into Virginia was ordered, but yielded his better judgment in deference to the President and Secretary of War.

Congress.—The Committee of Ways and Means have prepared a bill providing for a direct tax and internal duties. The bill imposes a tax of \$30,000,000 on real estate and slaves distributed through the States and territories, the proportion of New York being \$3,905,878. The bill also proposes a tax on spirituous liquors of ten cents a gallon, and on fermented and malt liquors five cents a gallon. All vehicles, except those used exclusively for the transportation of merchandise, are to be taxed, and also the stills, boilers and other utensils used in distilling. The new tariff bill which has passed the House of Representatives, imposes a duty of 2½ and 3 cents a pound on brown sugar, 4 cents on refined, molasses 5 cents a gallon, teas 15 cents a pound, coffee 5 cents a pound, salt 18 cents per 100 pounds. The duties on many other articles have been raised with a view to increased revenue. The Senate has passed a bill provid-

ing for the confiscation of the property of rebels found in arms against the government. One of its clauses provides that any person held to service or labour, employed in any manner in aiding the rebellion, shall be forfeited to his master.

The "Southern Confederacy."—The news of the defection of the Union forces near Manassas Junction has caused great rejoicing in the South. The rebel Congress assembled at Richmond on the 20th inst. The inaugural message of Jefferson Davis congratulates the Congress on the acquisition to the Confederacy of three most sovereign States. Others, he says, would have united with the Confederacy, had they not been restrained by the actual presence of large armies, and the subversion of civil authority. He denounces the war waged by the United States upon the South, as an act of folly, equalled only by its wickedness, and which must fail in its object, while its dire calamities will fall doubly severe upon the United States. The large military operation which the U. S. Congress have authorized, will, he says, oblige a corresponding increase of the Confederate forces. The crops of the present year are stated to be the most abundant ever known in the South. "Many believe the supply adequate to two years' consumption. Our citizens manifest a laudable pride in upholding their independence unaided by any other resources save their own, and subscription to the loan proposed by the government cannot fall short of \$50,000,000, and will probably exceed that sum." The Governor of Virginia has issued a proclamation calling to arms nearly the entire military force of the State. The two principal ports of North Carolina, Wilmington and Beaufort, have not been and are not now under blockade, and an active trade is carried on in the export of naval stores and the import of provisions.

New York.—Mortality last week, 522. The specie in the New York banks, on the 20th inst., amounted to \$46,602,295.

Philadelphia.—Mortality last week, 367; of cholera infantum, 71.

Missouri.—The secessionists in this State being in many places determined to resist the authority of the government, frequent collisions with the Union force and bloodshed still take place. On the 22d, a State convention of the Union party assembled at Jefferson City.

FOREIGN.—Liverpool dates to the 11th. The Republican outbreak in Spain has been totally suppressed, and nearly all the leaders are in the hands of the troops.

It is reported that the Emperor of Russia was treated with great indignity at Moscow.

The bark *Flight*, of Boston, was captured by a British vessel on the coast of Africa, with 500 slaves on board.

Lord Palmerston had received a deputation in relation to the slave trade. He stated that the rehuke he had administered to the Spanish government had induced them to send to the coast of Africa a number of cruisers. The government of the United States were now doing more than they ever did before to suppress the slave trade.

It is reported that the new French minister to Turin will be Benedetti, who is said to have the strongest sympathy with the Italian cause.

Mazzini has published a manifesto, lamenting the present state of inaction, asserting that Italy and Europe, during the last six months, have lost, rather than gained ground, and calls on the government to give a new impulse to Garibaldi's movement.

The Liverpool cotton market was firm at previous rates. Breadstuffs were generally quiet, and prices steady. The weather in England had been favourable for the growing crops.

RECEIPTS.

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Selected.

Robert Barclay's Proposition XV.

(Continued from page 365.)

IV. Now besides these general titles of honour, what gross abuses are crept in among such as called Christians in the use of compliments, wherein not servants to masters, or others with respect to any such kind of relations, do say and write to one another at every turn, Your humble servant, Your most obedient servant, &c. Such gross customs have, to the great prejudice of us, accustomed Christians to lie; and to use flattery is now come to be accounted civility. O vile apostasy! for it is notoriously known, that the use of these compliments imports not any degree of service, neither are any such such fools to be so; for if we should put them to it that say they would not doubt to think we abused them; they would let us know they gave us words in jest, and no more. It is strange, that such as pretend to scripture as their rule, should not be ashamed to use such things; since Elihu, that had the scriptures, could by the light within him, (which these men think insufficient,) say, Job ii. 21, 22, Let me not accept any man's praise, neither let me give flattering titles unto men. I know not to give flattering titles; in so doing my Maker would soon take me away. A certain ancient devout man in the primitive time, described himself to a bishop, Your humble servant; wherein I doubt not but he was more real than our usual complimenters; and yet he was justly reprov'd for it.* But they usually object, to defend themselves, that Luke saith, Most Excellent Theophilus; and that Most Noble Festus.

Answer; Since Luke wrote that by the direction of the Infallible Spirit of God, I think it not to be doubted but Theophilus did deserve it,

This history is reported by *Casaubonus*, in his book *manners and Customs*, p. 160. In this last age he is represented as an uncivil man, who will not either to his inferior or equal subscribe himself Servant. But *Sulpicius Severus* was heretofore sharply reprov'd by *Paulinus*, Bishop of Nola, because in his epistle he had subscribed himself his servant, saying, Beware thou subscribe not thyself his Servant who is thy Brother; for flattery is not a testimony of humility to give those honours which are only due to the One Lord, Master, and

as being really endued with that virtue: in which case we shall not condemn those that do it by the same rule. But it is not proved that Luke gave Theophilus this title, as that which was inherent to him, either by his Father, or by any patent Theophilus had obtained from any of the princes of the earth; or that he would have given it him, in case he had not been truly excellent: and without this be proved (which never can) there can nothing hence be deduced against us. The like may be said of that of Paul to Festus, whom he would not have called such if he had not been truly noble; as indeed he was, in that he suffered him to be heard in his own cause, and would not give way to the fury of the Jews against him; it was not because of any outward title bestowed upon Festus, that he so called him, else he would have given the same appellation to his predecessor Felix, who had the same office; but being a covetous man, we find he gives him no such style.

§ V. It will not be unfit in this place to say something concerning the using of the singular number to one person; of this there is no controversy in the Latin. For when we speak to one we always use the pronoun [TU,] and he that would do otherwise, would break the rules of grammar. For what boy, learning his rudiments, is ignorant that it is incongruous to say [*vos amas vos legitis*,] that is [you lovest, you readest,] speaking to one? But the pride of man, that hath corrupted many things, refuses also to use this simplicity of speaking in the vulgar languages. For being puffed up with a vain opinion of themselves, as if the singular number were not sufficient for them, they will have others to speak to them in the plural. Hence Luther, in his plays, reproveth and mocks this manner of speaking saying, *Magister vos es iratus*: which corruption Erasmus sufficiently refutes in his book of writing epistles: concerning which likewise James Howel, in his epistle to the nobility of England, before the French and English Dictionary, takes notice, That both in France, and in other nations, the word [THOU] was used in speaking to one; but by succession of time, when the Roman commonwealth grew into an empire, the courtiers began to magnify the emperor, (as being furnished with power to confer dignities and offices,) using the word [YOU,] yea, and deifying him with more remarkable titles; concerning which matter, we read in the epistles of Symmachus to the Emperors Theodosius and Valentinianus, where he useth these forms of speaking, *Vestra Eternitas*, Your Eternity; *Vestrum Numen*, Your Godhead; *Vestra Serenitas*, Your Serenity; *Vestra Clementia*, Your Clemency. So that the word [You] in the plural number, together with the other titles and appellations of honour, seem to have taken their rise from monarchicall governments; which afterwards, by degrees, came to be derived to private persons.

The same is witnessed by John Maresius, of the French academy, in the preface of his *Clovis*: Let none wonder, saith he, that the word [Thou] is used in this work to Princes and Princesses; for we use the same to God: and of old the same was used to Alexanders, Cæsars, Queens, and Empresses.

The use of the word [You,] when one person is spoken to, was only introduced by the base flatteries of men of latter ages, to whom it seemed good to use the plural number to one person, that he may imagine himself alone to be equal to many others in dignity and worth from whence at last it came to persons of lower quality.

To the same purpose speaketh also M. Godeau, in his preface to the New Testament translation: I had rather, saith he, faithfully keep to the express words of Paul, than exactly follow the polished style of our tongue; therefore I always use that form of calling God in the singular number, not in the plural; and therefore I say rather [Thou] than [You.] I confess indeed, that the civility and custom of this world requires him to be honoured after that manner; but it is likewise on the contrary true, that the original tongue of the New Testament hath nothing common with such manners and civility; so that not one of these many old versions we have doth observe it. Let not men believe, that we give not respect enough to God, in that we call him by the word [Thou,] which is nevertheless far otherwise; for I seem to myself (may be by the effect of custom) more to honour his Divine Majesty, in calling him after this manner, than if I should call him after the manner of men, who are so delicate in their forms of speech.

See how clearly and evidently these men witness, that this form of speaking, and these profane titles, derive their origin from the base flattery of these last ages, and from the delicate haughtiness of worldly men, who have invented these novelties, that thereby they might honour one another, under I know not what pretence of civility and respect. From whence many of the present Christians (so accounted) are become so perverse, in commending most wicked men, and wicked customs, that the simplicity of the Gospel is wholly lost; so that the giving of men and things their own names is not only worn out of custom, but the doing thereof is accounted absurd and rude by such kind of delicate parasites, who desire to ascribe to this flattery, and abuse the name of civility. Moreover, that this way of speaking proceeds from a high and proud mind, hence appears; because that men commonly use the singular number to beggars, and to their servants; yea and in their prayers to God. Thus the superior will speak to his inferior, who yet will not bear that the inferior so speak to him, as judging it a kind of reproach unto him. So hath the pride of men placed God and the beggar in the same category. I think I need not use arguments to prove to such as know congruous language, that we ought to use the singular number speaking to one; which is the common dialect of the whole scripture, as also the most interpreters do translate it. Seeing therefore it is manifest to us, that this form of speaking to men in the plural number doth proceed from pride, as well as that it is in itself a lie, we found a necessity upon us to testify against this corruption, by using the singular equally unto all. And although no reason can be given why we should be persecuted upon this account, especially by Christians, who profess to follow the rule of scripture, whose dialect this is; yet

it would perhaps seem incredible if I should relate how much we have suffered for this thing, and how these proud ones have fumed, fretted, gnashed their teeth, frequently beating and striking us, when we have spoken to them thus in the singular number: whereby we are the more confirmed in our judgment, as seeing that this testimony of truth, which God hath given us to bear in all things, doth so vex the serpentine nature in the children of darkness.

§ VI. Secondly, Next unto this of titles, the other part of honour used among Christians is the kneeling, bowing, and uncovering of the head to one another. I know nothing our adversaries have to plead for them in this matter, save some few instances of the Old Testament, and the custom of the country.

The first are, such as Abraham's bowing himself to the children of Heth, and Lot to the two angels, &c.

But the practice of these patriarchs, related as matter of fact, are not to be a rule to Christians now; neither are we to imitate them in every practice, which has not a particular reproof added to it: for we find not Abraham reprov'd for taking Hagar, &c. And indeed to say all things were lawful for us which they practised, would produce great inconveniencies obvious enough to all. And as to the customs of the nations, it is a very ill argument for a Christian's practice: we should have a better rule to walk by than the custom of the Gentiles; the apostles desire us not to be conformed to this world, &c. We see how little they have to say for themselves in this matter. Let it be observed then, whether our reasons for laying aside these things be not considerable and weighty enough to uphold us in so doing.

First, We say, That God, who is the Creator of man, and he to whom he oweth the dedication both of soul and body, is over all to be worshipped and adored, and that not only by the spirit, but also with the prostration of the body. Now kneeling, bowing, and uncovering of the head, is the alone outward signification of our adoration towards God, and therefore it is not lawful to give it unto man. He that kneeleth or prostrates himself to man, what doth he more to God? He that boweth, and uncovereth his head to the creature, what hath he reserved to the Creator? Now the apostle shows us, that the uncovering of the head is that which God requires of us in our worshipping of him, 1 Cor. xi. 14. But if we make our address to men in the same manner where lieth the difference? Not in the outward signification, but merely in the intention; which opens a door for the Popish veneration of images, which hereby is necessarily excluded.

(To be continued.)

The Christian's strength.—Whoever gives up to the drawings of the good spirit of God that moves in them, and in obedience thereto, do deny themselves of their own wills, and lusts and evil desires and pleasures, such want not power, but feel Him near them, who works the willingness *first*, and *then* the deed according to his pleasure: and so the glory alone comes to be His. Then thou knowest the mystery of the cross, and how it is the *power* of God, which all who reject the cross, complain for want of. Thus, so long as thou livest in the cross, thou livest in the power, and thy obeying is easy, and all things are possible through it, and as long as thou art dying daily to that which is corruptible, thou feelest the more life, and joy, and pleasure in that which is everlasting.—*Stephen Crisp.*

Trouble.

For "The Friend."

"Neither doth trouble spring out of the ground." Job, v. 6.

"Every trial was a fresh incitement to give myself up wholly to the service of God, and I found no helper like Him in times of trouble."—*John Woolman.*

Various indeed, are the uses of trouble; and so surely is it the allotment of man, that it is recorded, "Man is born to trouble, as the sparks fly upward." "The heart knoweth his own bitterness," is a familiar proverb, and they who impose upon the ignorant by a pretense of "fortune-telling," take advantage of this law of life, and win their credulity by telling them "they have seen trouble."

We may look around upon those apparently free, but we can see but in part, as many a smiling face covers trouble that has sunk too deep in the heart to disturb the placid surface: and many a heart, in very self-defence, conceals its grief.

We might call up many reasons why the discipline of trouble is a good discipline; for the ill weeds of self-satisfaction are uprooted by it, and larger sympathy for others is begotten; but the lesson it best teaches is not merely moral and social, but religious. By religion, do we not mean, "Love to God," and that love to man and love for goodness, with all their practical developments, that spring therefrom, as a plant grows from its root? And all imbued with this quickening influence, must feel that the high use of trouble, is, in the hands of the Merciful One, to draw His children to know his love. Wonderful indeed, is it, that those who stand off in prosperity—who live without Him in ease, when humbled by trial, should find Him near unto their call; yet in his infinite, incomparable mercy, how often is the chastening sent that they may be induced to call upon Him; how often "He wounds" that he may "heal."

Various as are the sources of trouble in our present life, just so various are the consolations of religion and the promises that lure the heart of the believer, to look toward the peace and rest of heaven, instead of dwelling, as our nature is prone to do, on the corroding tribulations of the earth.

The poor, whose heritage is toil, who are harassed by many things of which those more bountifully blessed, can scarcely think, may turn to Him who is rich in poverty, feeling by that *faith* which is the beginning and the fulfilment of all knowledge, that He can "supply all their need," and feeling too, that their very poverty makes them peculiarly His, "who hath chosen the poor of this world," and whose compassions fail not. Very bright examples of faith and dedication have been found among the very poor, who being heirs of God and joint heirs with Christ, have their hopes, which have little hold on the present, fixed on that unchanging inheritance where they shall "rest from their labours," where they shall "hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat, for the Lamb that is in the midst of the throne shall feed them and shall lead them to living fountains of waters, and God shall wipe away all tears from their eyes."

Physical suffering is a furnace wherein so many hearts of gold and silver have been purified of dross, that it seems especially blessed of the great Refiner. Ah, it may do for the learned to trace out the beautiful chain of causes and effects, and prove that suffering is the result in so many cases, of violation of natural laws. But it is nevertheless a choice instrument in His hands, who works by means, and whose laws are his hidden levers for his own proposed changes. The cheek that throws the eager convalescent back into his old resting place—the will of God,—may indeed come through

some thoughtless disregard, in fancied needlessness of restraint; but if the check came, with its less of still greater caution, to "the hidden life," when needed, was not the wise Power dealing with that priceless germ, working through his physical laws?

How many, many suffering ones, have look forth with songs of praise from the furnace of affliction! indeed, praise seems to arise from affliction, as incense ascends only when fire sets free the clouds of fragrance. And of all the many varieties of affliction, none but that most certain sound the trumpet—the removal forever of the beloved, seems so to withdraw the soul from outward influences, so tenderly to enclose it with the love of God as continued physical suffering. It brings eternal so near, the narrow chasm that is the separation therefrom, seems so close, the summons to pass on may be so immediate, that the "Border Land" becomes, not the Red Sea nor the wilderness, but Mount Pisgah, wherefrom the eye of faith clearly discerns the promised land. "That Promised Land" where none can say I am sick," "where there shall be no more pain," but "God himself shall be with them, and be their God."

While such dispensations as come more directly from the Wise Father of all, may well be called trials, there is another class which may be called troubles. Just as good a discipline, these doubtless are, if meekly accepted as such, and from Him who numbereth every hair of our heads; but coming directly from Him, it requires more faith, more child-like love, and more mature patience to accept them as the chastening of the Father. Such is wrong doing of the near and dear, the wickedness of evil men, the falsity of friends, the frailty of those highly esteemed, the loss of estate, the turmoil in the political world, the dissensions in the universal church of Christ, and the many dangers and troubles, and even petty vexations, that crowd the pathway of some, and are perhaps more or less felt by all. But there is a sun can shine into the most tangled intricacies of life, and it is the sun of Faith. If we humbly trust "our Father with the ordering of our lives, take up daily portion given with the day, with simple patience and reliance on Him, however hard and trying may be, we may be sure it is just what we need, and being so, however bitter its lessons, they will be sweet to us, however others may err, in His exercise of power, and love, and wisdom, it will be transformed into good to us.

If no other good sprung from living religion, this resting in the will of the Most High, this abiding faith, practically owned and felt, that "all things shall work together for good to them that love God," is not this enough? It is security against insecurity, good out of evil, comfort in suffering, peace in turmoil, triumph in defeat. All this in the present, and for that future, whether of time or eternity, which sometimes hangs as a dark cloud before us, nothing can happily dispose of its gloom and unreality, but *faith*. Bravery may face it boldly, but belief may affect to scorn it, thoughtlessness may heed it not, but faith alone can crown the joy of the present with the unseen future, faith, alone the substance of things hoped for, the evidence of things not seen." All the temporal future is certain, but he who rests in "the good and acceptable, and perfect will of God," feels no shadow from that trouble, for to him, *this will* is the body of hope, and love and joy.

A great step is gained when a child has learned that there is no necessary connection between suffering and doing a thing and doing it.

From the British Quarterly Review.
Iceland.

(Concluded from page 370.)

"Truly a wretched island!" many of us cosily seated Englishmen may be disposed to exclaim. It is a place where no corn is regularly produced, and in Madame Pfeiffer's time, only one bakehouse existed in the country. The natives live chiefly on fish, and their principal beverage is milk; so that, should the fisheries prove bad, or the hay season unfavourable, a famine is almost certain to ensue. Unable to raise sufficient supplies, even for the scanty population, a war which should cripple their commerce for a few months, or simply cut off their ports of fishing-hooks, would reduce them to a state of lamentable destitution. There, if a peasant is ill, and needs a medical man, he may have to seek him at a distance of fifty, eighty, or one hundred miles; and in winter it may be requisite to open a road, and pioneer for the doctor with sledges and pick-axes. If a man wishes to attend divine worship, he may have to ride many miles to church, twenty or thirty feet in length, which is used as a lumber-house by the incumbent, and as a hotel by travellers, the latter spreading their beds on the floor, and sometimes taking their meals from the altar; and when service is performed, it will be by a well-educated clergyman, who considers himself passing rich on ten to two hundred rix-dollars a year, and who shoes horses or makes hay, whilst his lady milks cows and tends sheep.

But the Icelanders will tell us that his country has some splendid negative advantages at the least. It has no forts, no soldiery, no policemen (worth mentioning), no custom-house officers, no income-tax gatherers, and happily for its peace (so the general public may say), no professional lawyers! Neither has it had a single executioner for some time past, for it is remarkable that no native could be found to undertake this odious duty; and consequently, it has been necessary to export malefactors to the mainland, in order that they might be despatched. He will tell us also,—such is the strong attachment which man naturally conceives for his native spot, however uncouth and ungenial—that though his country is blistered with lava, and its hills blanched with snow, though its valleys may be without verdure, and its valleys without corn, though its atmosphere reeks with sulphur, and its streams may flow from boiling fountains, though he walks on a nest of earthquakes and sleeps amongst a host of angry volcanoes, and though to all appearance, his little island might at any moment be blown up into the air, or let down into the sea; yet, after all, in his opinion, Iceland is the very best spot on which the sun shines."

Still, even here, content can spread a charm, Redress the clime, and all its rage disarm. Though poor the peasant's hut, his feasts though small, He sees his little lot, the lot of all; Sees no contiguous palace rear its head, To shame the meanness of his humble shed; No costly lord the sumptuous banquet deal, To make him loathe his poor and scanty meal; But calm, and bred in ignorance and toil, Each wish contracting, fits him to the soil."

Just one point more. At the present moment Iceland possesses an additional feature of interest—one which may possibly render it of great service to the New World as well as the Old. The difficulties of laying an electric cable across the Atlantic, and of working it with the requisite vigor when laid, have made it expedient to break the length of the journey by establishing several intermediate posts. By fixing upon three stepping-stones, as it were, the ocean may certainly be overleaped by the galvanic fluid without much sense of resistance. Of these Iceland must be one. We

conclude by giving Commander Forbes' opinion on the subject, at the same time expressing our obligations to him for his lively and interesting work. It is sketchy in character, and scarcely fulfils the expectations which its title and appearance excite. Nor is the language at all eminent for its polish; but taking it as a sailor's narrative, purposely written with a free-and-easy pen, the reader will find much in its pages to entertain and instruct.

"The manifest advantages of a North Atlantic telegraph would be, that four electrical circuits would be obtained, none of greater length than six hundred miles; and as submarine telegraphs now working at greater lengths demonstrate the possibility of complete insulation and retardation up to that distance, whereas, when we get beyond the thousand miles, all is doubt and conjecture, to say nothing of the hazard attendant on the enterprise, and the advantage of having to relay a portion instead of the whole length of the line, in the event of a fracture, the superiority of this route cannot fail to command attention. The honour of originating the North Atlantic line belongs wholly to Colonel Schaffner, of the United States, who, in 1854, obtained a cession from the Danish government of exclusive telegraphic rights in the Faroes, Iceland, and Greenland. His proposed route is as follows: From Scotland to the Faroes, two hundred and fifty miles; from Faroes to Iceland, three hundred and fifty miles; from Iceland to Greenland, five hundred and fifty miles; from Greenland to coast of Labrador, six hundred miles. Now with regard to the objections that may be advanced against this line there are only two worthy of notice; namely, the icebergs of these northern coasts, and the submarine volcanic line of the south-western extreme of Iceland. The latter may be easily avoided by landing the cable on any of the many eligible spots between Portland and Cape Reykianes, and thence carrying the line across the country to any part of Faxa Fiord. All this portion of the coast is free from icebergs, and the shore-ice occasionally formed in the winter is inconsiderable; and besides it has been already demonstrated in the Baltic and American lakes that shore-ice does not interfere with the workings of submarine lines. With regard to any local electrical difficulties to be surmounted, it must be remembered that, as far as our present knowledge goes, they are only conjectural; and when it is added that the bottom in these regions is, for the most part, composed of sand and mud, and nowhere of a greater depth than two thousand fathoms,* the only wonder is that this North-about route was not first adopted."

Speed of the Reindeer.—Cassell relates that, at the Palace of Drothingholm, in Sweden, there is a portrait of a reindeer, which is represented to have drawn an officer, on an occasion of emergency, with important despatches, the incredible distance of 800 English miles in forty-eight hours. The event is stated to have happened in 1669, and tradition adds that the deer dropped down lifeless on its arrival. M. Pictet a French astronomer, made some experiments in the year 1769, in order to ascertain the speed of the reindeer when exerted to the full, for a short distance. Of three deer yoked to light sledges, the first performed three thousand and eighty-nine feet eight inches in two minutes—that is at the rate of nearly nineteen miles an hour; the second did the same distance in three minutes, and the third in three minutes twenty-six seconds.

* The expedition since employed to sound this line found much less depth of water than had been anticipated.

For "The Friend."

Musings and Memories.

SUSTAINING GRACE.

I have been led into some pleasant musings on the goodness and mercy of God, and that grace through which he brings salvation to his humble, trusting disciples, by reading a portion of a letter received about nine years ago. The letter described the severe illness of a faithful servant of the Lord Jesus Christ, who, in her household, in the community in which she dwelt, and in her station in the church militant, had been a useful labourer for the truth, by precept much, but more by example, pleading the cause of righteousness on the earth. The writer then speaks thus of the husband of the sick Friend, who was a minister of the gospel, and in many ways a sufferer for the testimony of Jesus. "Her dear husband is sustained by Him whom he has long endeavoured to serve. Last First-day he gave us a very sweet discourse, concluding with, 'I have so felt the love of God in my heart, to flow towards you this morning, that I feel ready to adopt the language of the apostle, "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all."' He had adverted to this passage at the commencement of his sermon, and said, this grace was the great end and sum of the christian's attainment. He dwelt on the effectual change wrought by it on the character of Paul, who from a hater and persecutor, came thus to breathe the language of good will to men. He spoke of the sufficiency of this grace to all those who received it, and added, 'though affliction may befall them, for that is the common lot of all men,—though temptations may assail, and weakness oppress,—yet they have a place of safety.' After meeting, mother said, the discourse reminded her of a circumstance which she had heard related by Dr. Robinson, our old family physician. He said, at one time his father awaking in the night, saw a sea-captain, a near neighbour of his, walking backward and forward across his apartment. Surprised at his appearance there, he inquired why he visited him at such an unseasonable time. He replied, 'the grace of God in the soul, at such an hour as this, is worth millions of worlds,' and immediately vanished from sight. It then occurred to Robinson, that his neighbour was at sea, and feeling much impressed at the occurrence, he rose and noted down the time. He afterwards learned that, at the very hour this appearance took place, his friend was knocked overboard from his vessel, and was drowned."

Ah! when death stares the christian in the face, when he sees there is no escape, but that for him, a few more swiftly passing moments only are allotted in this world, how sweetly comforting to feel the grace of God sustaining the soul. To him, it is worth indeed millions of worlds. The death-bed of that ancient labourer in the gospel of Christ, Richard Hubberton, now comes to my remembrance as a fitting illustration. His natural disposition was meek and lowly, and he loved peace amongst men; but when through the tender mercy of the Lord, he experienced the converting visitations of heavenly love, we are told, "he went through great afflictions, through the dispensation of the grace and spirit of Christ Jesus, until such time as the same power that killed did make alive, that wounded, also healed." Being raised up by the holy spirit of the Lord, he was made a minister of the everlasting gospel, and accordingly went forth in the name and power of the Lord Jesus Christ, and travelled to and fro in the nation for the space of nine years, and thousands were as seals to the

power and verity of his ministry, and of his faithfulness among the churches of Christ. "He was very wise, and knew his season when to speak and when to be silent. When he spoke, it was with such discretion and plainness of words, that reached perfectly the matter intended; and his speech being with grace, and his ministry savoury, God made him and his service a blessing to many. He was not easily moved into grief by adversity, or into joy by prosperity; a faithful contender for the living faith once delivered to the saints, which stands in the power of God, and worketh by love."

So he lived faithful to God; and being imprisoned for attending a religious meeting, he sealed his testimony with his blood, dying in the thronged and foul prison-house of Newgate. God, whom he had served, was with him through the valley and shadow of death; and that grace which he had preached unto others, gave great comfort and sweet support, as the end of his earthly course drew near. He told his friends, "There is no need to dispute matters. I know the ground of my salvation, and am satisfied forever in peace with the Lord." The longing after immortality in him seemed to increase, and on the day of his departure he said to a Friend, "Do not seek to hold me! It is too strait for me! Out of this straitness I must go." And so trusting to the grace of God, and supported by the God of Grace, he went to his heavenly home rejoicing in a sense of acceptance.

How does the power of divine grace pour into the souls of some, rich streams of consolation when the hour of death and the pains of a dissolving tabernacle is upon them. Thomas Loc, an able gospel minister in his day, very powerful in confounding opposers of the truth, and yet remarkably pleasant and sweetly agreeably in conversation; full of kind sympathy for those in affliction, to whom he was qualified to speak encouragingly from experience, closed a life of dedication to the Truth, and suffering for its support, by a death of unusual comfort, yea, glory! In an outburst of heartfelt adoration and praise he exclaimed, "Glory to thee, O God, for thy power is known. God is the Lord." Then addressing William Penn, who had been convinced of the Truth through his ministry, he said, "Dear heart, bear thy cross! Stand faithful for God, and bear thy testimony in thy day and generation, and God will give thee an eternal crown of glory, that shall not be taken from thee. There is not another way than that the holy men of old walked in, and it shall prosper. God has brought immortality to light, and immortal life is felt: Glory, glory, for He is worthy. My heart is full, what shall I say? His love overcomes my heart; my cup runs over, my cup runs over! Glory, glory to his name forever. He is come. He has appeared, and will appear. Friends keep your testimony for God! Live with Him, and He will live with you."

So expressing his gladness to see his friends, and his sense of the Lord's mercy, and declaring of the glory of the Holy One, which he had been permitted to see that day, he closed with ascriptions of praise to the Lord, saying, "Glory, glory to Thee, forever." So, warmed with love and devotion to the very close, participating even here in the blessed employ of redeemed souls in glory, he was permitted in great joy, to pass the gates of death, to praise the Lord God and the Lamb, in that city, where there is no more death, neither sorrow nor sighing.

From social intercourse are derived some of the highest enjoyments of life. Where there is a free interchange of sentiment, the mind acquires new ideas, and by a frequent exercise of its powers the understanding gains fresh vigour.

For "The Friend."

Meteorology.

(Continued from page 374.)

"Cæsar, Virgil, Ovid, Strabo, Seneca, Pomponius Mela, Petronius, Pliny, Justin, Statius, Herodian, Justin, and Diodorus Siculus refer to the intolerable cold of the winters in the countries situated between the parallels of 44° and 50°, and which extend from Gaul to the Euxine. The description which they give of these countries would not be unsuitable now to Norway and Sweden. As if two thousand years ago the climate of the region bordering the rivers Don, Dnieper, Danube, and the Rhone was one only realized now in Lapland, Siberia, and the neighbourhood of Hudson's Bay in America. Plutarch asserts that the pressure of the enormous masses of ice, in the Euxine, against the sides of vessels, crushes them to pieces. Both Virgil and Ovid mention the fact that the inhabitants of Thrace, and near the Danube, cut their wine with axes, and distribute it in solid pieces:—

'Udaque consistunt formam servantia testæ,
Vina nec hausta meri, sed data frusta bibunt.'

"The hair and beards of the men were often covered with frost:—

'Caeduntque securibus humida vina,
Et totæ solidam in glaciem vertere lacunæ,
Stiriaque impexis indurunt horrida barbis.'

"Ovid also:—

'Saepe sonant moti glacie pendente capilli,
Et nitet iuducto candida barba gelu.'

"Tacitus describes the prodigious force of the winds in Gaul and Germany, which uprooted trees, transported the roofs of houses, and carried away men. Virgil and Ovid relate, that in their day there were bears in Thrace, which are now found only very near to the polar circle; and that the inhabitants lived under ground part of the year, as the Laplanders now do; and that they wrapped themselves in skins, and left nothing but the mouth and eyes exposed. An argument, used by Buffon, is, that the deer, which cannot live now south of the Baltic, and is found in Spitzbergen, was, in the time of Cæsar, a native of the Hercynian Forests, which then overshadowed a great part of Germany and Poland.

"Hence it has been concluded that the soil and temperature of all the lands from Spain to India, and from the ridge of Mount Atlas to Lapland, have, in the course of ages, since the period of the oldest historical monuments, been gradually subjected to a complete change, viz., from an extreme degree of moisture and cold to the opposite extreme of heat and aridity.

"To neutralize the force of the evidence derived from instances of extraordinary cold in the ancient winters of Europe, Arago has laboriously constructed a catalogue, displaying the years in which the rivers of Europe have frozen; and he finds that this happened to the Seine in 822, 849, 1218, 1307, 1325, 1408, 1422, 1430, 1433, 1480, 1565, 1616, 1657, 1658, 1663, 1677, 1726, 1743, 1744, 1748, 1755, 1757, 1763, 1766, 1767, 1768, 1776, 1789, 1795, 1799, 1800, 1803, 1813, 1820, 1821, 1823, 1829, 1830, 1838, 1841, and 1854; to the Rhone, in 400, 822, 860, 893, 1216, 1234, 1302, 1305, 1323, 1364, 1460, 1565, 1568, 1603, 1766, 1776, 1789, 1820, 1830; to the Tiber, in 396, B. C., 271, B. C., 1009 (?), 1334; to the Po, in 1082, 1133, 1216, 1234, 1334, 1503, 1594; to the Rhine, in 874, 880, 1076, 1077, 1124, 1288, 1292, 1594, 1767, 1801, 1802; to the Meuse, in 874, 880, 891, 1338, 1513, 1565, 1635, 1636, 1798, 1799, 1801, 1802, 1803, 1809, 1810, 1811, 1812, 1818, 1819, 1822, 1823, 1827, 1829, 1830; to the Danube, in 462, 559, 822, 1430, 1458, 1460, 1624, 1788, 1789; to the Black Sea, 66 B.

C., 400, 763, 801; to the Nile, in 1829; to the Adriatic, in 822, 1234, 1709, and to the ports of the Mediterranean, in 822, 1507, 1681, 1709.

"In the year 66 B. C., a battle of cavalry was fought on the ice in the northern part of the Black Sea, by one of the generals of Mithridates, who six months before, he had had a naval combat. In 299, A. D., an immense quantity of German ice passed the Rhine on the ice. In 462, Theodoric traversed the Danube with his army. In 1418, an army of 40,000 men was encamped upon the Danube. In Padua, not far from the village of Mantua, where Virgil was born, there fell in January, 1608, such a quantity of snow, that the roofs of many houses could not bear the weight, and were crushed, and the wine froze in the caves. In the year 173, the snow in England covered the ground for thirteen weeks. In the winter of 1684, the French academicians saw the wine freeze in ten or twelve minutes. In 1688, Charles II. of Sweden crossed the Baltic with his army. In 1779-80, horse and artillery were transported on the ice in the harbour of New York, between the city and Staten Island. In 1642, the harbor of Boston was covered with ice, so that teams could pass from one island to another. In 1696, loaded sleds passed on the ice from Boston to Newmarket. In 1780, the Chesapeake was covered with solid ice from its head to the mouth of the Potomac. In 1835, the harbor of Boston was closed down for Fort Independence, and those of Portland, Newburyport, New Bedford, New Haven, Philadelphia, Baltimore and Washington were frozen over; the Potomac, at Washington was frozen so firmly that carriages might cross on the ice.

"The astonishing fall of snow at Boston, in February, 1717, when the inhabitants entered the streets from their chamber windows on snow-shoes, and when sheep were not extricated from the snow for twenty-eight days, is as wonderful, though probably no less unusual, than that which Livy describes as occurring near Barcelona in the second Punic war. On the contrary, in January and February, 1755-56, troops were transported by water from New York to Albany. On Christmas day, in 1717, ladies walked upon the battery in New York without shawls.

"Thompson has collected the following catalogue of remarkable frosts:—"From October, 763, to February, 764, a frost continued at Constantinople both the Euxine and Propontis were frozen over a hundred miles from shore. In the year 860, the Rhone was frozen. On midsummer day, in 1010, the frost was so severe in England that fruits were destroyed. In 1063, the Thames was frozen fourteen weeks. In the years 1149, 1263, and 1269, it was again frozen. In 1294 and 1313, the Baltic was frozen. In the year 1334, a frost of two months and twenty days' duration froze the rivers of Italy and Provence. In 1402, the Baltic was again frozen. From November, 24, 1413, to February 10, 1414, the Thames was frozen from Gravesend. In 1426 and 1460, the Baltic was locked in ice. In 1507, the harbor of Marseilles was frozen over. In 1515, carriages crossed the Thames upon the ice from Lambeth to Westminster. In 1544, and previously, in 1468, wine was cut by hatchets in Flanders. In 1548, the Baltic was frozen over. In 1564, from December 10 to January 3, 1565, the Thames was covered with ice. In 1565, loaded wagons passed over the Scheldt. In 1594, the Scheldt, Rhine, and sea near Venice, were frozen. In 1607, fires were kindled on the ice upon the Thames. In 1622, many European rivers, the Zuyder Zee and the Hellespont were frozen. In the years 1657 and 1667,

ne was frozen. In 1658, the Baltic was frozen, and Charles X. led his whole army across Holstein to Denmark. In 1683-84, the Thames was frozen eleven inches deep. In 1708, the ice was twenty-seven inches thick in the harbor of Copenhagen, and in April, 1709, people passed the ice between Schonen and Denmark; both at Gothenburg and Leghorn, the sea was frozen. From November 24, 1716, to February 9, 1717, the Thames was again frozen; fairs were held and men roasted. In 1740, it was again covered with ice, and festivities held. In 1783, frost was observed in June. In 1788-89, the Thames was passable on the ice opposite the Custom-house, from November to January. In 1794-95, Pichegru's army was encamped upon the ice in Holland. In 1813-14, the Thames was again frozen, and booths were erected on the ice; the frost was intense in Holland. In 1823, that river was once more looked upon as frozen.

(To be continued.)

The faithful, and those who humble themselves in the dust.—Whatever may be the good pleasure of Him, who raised us up by the breath of his word, with regard to our undisturbed enjoyment of those sweet privileges of fellowship together, as a visibly distinct body, of which we have so long and so unworthily partaken, it is more and more dear to me, that the faithful, and those that humble themselves in the dust before Him, will never be utterly forsaken or forgotten; that these will never be altogether disappointed of their confidence in Him, though they have the bread of affliction and water of adversity administered for a long season and in large measure:—the Lord will still have a people peculiarly formed for himself, who shall purely show forth his praise, and be enabled to lift up his standard to the nations. Those who love our Lord Jesus Christ in very truth, not feignedly, and who have proof thereof are given up to follow him in the present generation and daily cross, I trust will not be permitted to be moved by afflictions, nor carried away by delusions, nor exalted by abundance of revelations, nor turned aside by the business or the pleasures, the cares or the riches of this life, or by the love of other things; but these are concerned to be low before the Lord, and to be crucified with Christ: that so they may say in truth "I live, yet I die daily, but Christ liveth" and moveth and reigneth in me."—*John Barclay.*

What the Spirit of Truth leads into.—The Spirit of love and fear of the Lord, accompanied by the Spirit of grace, I was led in a close walking before him. My understanding was opened to have a sight of many things, which the Spirit of Truth leads into; some whereof were plainness in speech and nothing, few words in conversation, watchfulness and prayer, choosing rather to be alone, than in the company of those whose discourse and talking were out of the fear of God.—*Daniel Stanton.*

Profession not Practice.—Profession is only the badge of a Christian, belief the beginning, but practice is the nature, and custom the perfection. For it is this which translates Christianity from a bare notion into a real business, from useless speculations into substantial duties, and from an idea in the brain, into an existence in the life. An upright conversation is the beginning of the general theorems of religion, into the particular instances of solid experience. The grand deciding question is: the last day will be, not, What have you said? or what have you believed? but, What have you done more than others?

TO NIGHT.

Mysterious Night! when our first parent knew Thee from report divine, and heard thy name, Did he not tremble for this lovely frame, This glorious canopy of light and blue? Yet 'neath the curtain of translucent dew, Bathed in the rays of the great setting flame, Hesperus with the host of heaven came, And lo! creation widened in man's view. Who could have thought such darkness lay concealed Within thy beams, O Sun! or who could find, While fly, and leaf, and insect lay revealed, That to such countless orbs thou mad'st us blind! Why do we, then, shun death with anxious strife? If Light can thus deceive, wherefore not Life?

Blanco White.

From Hunt's Magazine.

The Future Supply of Cotton.

(Concluded from page 372.)

Pegu.—The attention of the committee has recently been drawn to an entirely new cotton field, by Captain RICHARD SPRYE. This gentleman advocates the opening of a new line of overland communication with the interior of China. He proposes the construction of a cheap single line of railway for commerce from Rangoon or Negrais, in the Bay of Bengal, through Her Majesty's territory of Pegu, and thence through a portion of the Burmese Territory to Esmok, in the Chinese province of Yunnan. Rangoon is distant from Esmok 500 miles. The southern provinces of China are densely peopled, and abound with most valuable raw products. Situated 3,200 miles from Peking, the people are more free and open to foreign intercourse than the more exclusive populations of the north. They offer, therefore, an enormous market for British manufactures. The soils of Pegu and Burmah are admirably adapted to the growth of cotton. Captain SPRYE states that when "Dacca was in times past the great muslin-making place of the East, considerable quantities were sent from Burmah to that city, for the manufacture of those exquisitely fine muslins which were formerly made there;" and that, "under proper cultivation, with such a soil and climate, adapted to the growth of cotton, his belief is that Pegu, Burmah, and the adjacent Shan territories east of them, could produce annually all the raw cotton that England requires, and the whole of superior quality." The Chinese at the present time employ caravans, numbering 40,000 ponies, for carrying on trade with these regions. A railway, such as Captain SPRYE describes, would at once open a considerable source for the supply of cotton. Through its terminus, at Esmok, British merchandise would gain ready access to that vast network of water communication which intersects China, and in lineal extent reaches 15,000 miles. The opening of such a commercial artery into China, with her four hundred millions of population, would be a great gain for our manufactures; and if at the same time so ample a cotton-growing region could be laid under contribution, Captain SPRYE's scheme would be worthy of immediate adoption by capitalists, as a hopeful source of gain.

India.—Among the numerous regions to which the attention of the committee has been directed, none have presented so vast or hopeful a field for their labours as that of India; and while the difficulties they have had to encounter have been of more than ordinary magnitude, the success they have met with has proved the most encouraging for perseverance. The Chambers of Commerce of Bombay, Calcutta and Madras, and the Agri-Horticultural Society at Calcutta, have alike rendered invaluable aid to the operations of the committee, and to whom the best thanks of the Association are justly due.

Selected.

Average Quantity of Cotton Exported into Great Britain in each Five Years, with the total Import of all descriptions of Cotton, and the average price of Bowed Cotton for the same period.

YEARS.	From To	Average Price.	Decr. p. ct.	Incr. p. ct.	Total Imports.	Decr. p. ct.	Incr. p. ct.	West Indian Average.	Decr. p. ct.	Incr. p. ct.	Last Indian Average.	Decr. p. ct.	Incr. p. ct.	Egyptian Average.	Decr. p. ct.	Incr. p. ct.	Brazilian Average.	Decr. p. ct.	Incr. p. ct.	American Average.	Decr. p. ct.	Incr. p. ct.
		d.			lbs.			Bales.			Bales.			Bales.			Bales.			Bales.		
1800-5	1800-5	19	...	...	58,340,000	...	...	76,875	...	...	7,797	...	...	...	...	...	65,115	...	...	105,813	...	...
1805-10	1805-10	20	...	...	81,200,000	...	...	84,459	...	...	29,371	...	...	...	...	...	81,026	...	...	148,163	...	...
1810-15	1810-15	21	...	...	73,000,000	...	...	66,060	...	...	10,817	...	...	...	...	...	119,274	...	...	102,629	...	...
1815-20	1815-20	16	...	...	137,940,000	...	...	41,509	...	...	128,143	...	...	...	...	...	141,193	...	...	216,176	...	...
1820-25	1820-25	9	...	...	165,080,000	...	...	33,071	...	...	39,817	...	...	...	...	...	149,291	...	...	357,666	...	...
1825-30	1825-30	6	...	...	229,080,000	...	...	19,964	...	...	67,760	...	...	...	...	...	138,857	...	...	513,724	...	...
1830-35	1830-35	7	...	...	310,960,000	...	...	14,742	...	...	97,565	...	...	...	...	...	138,657	...	...	677,833	...	...
1835-40	1835-40	8	...	...	458,400,000	...	...	29,999	...	...	142,055	...	...	...	...	...	117,504	...	...	957,264	...	...
1840-45	1840-45	5	...	...	609,220,000	...	...	18,840	...	...	220,780	...	...	...	...	...	100,640	...	...	1,211,840	...	...
1845-50	1845-50	5	...	...	614,340,000	...	...	7,320	...	...	197,980	...	...	...	...	...	126,000	...	...	1,168,680	...	...
1850-55	1850-55	5	...	...	875,080,000	...	...	9,180	...	...	348,000	...	...	...	...	...	125,380	...	...	1,600,840	...	...
1855-59	1855-59	6	...	...	1,053,400,000	...	...	9,000	...	...	503,800	...	...	...	...	...	130,400	...	...	1,797,465	...	...

From this we may trace the supply of cotton from each source, and the comparative relation of one to the other. As late as the year 1820, the imports of cotton from other countries than America exceeded the latter by 43 $\frac{1}{2}$ per cent.; after that date America took the lead, gradually advancing over the collective supply from all other parts of the globe, until the excess of American reached 209 $\frac{1}{2}$ per cent. in 1840-45. But since that period she has evidently been most seriously losing ground, and the nearer we come to the consideration of this question to the present day, the more important is its bearing upon the present position and future prospects. It will be seen, that in the five years ending 1850, the imports of American cotton actually show a decrease of 43,000 bales as compared with five years ending 1845, and that from all other sources there was also a decrease. In the five years ending 1850-55, over 1845-50, there was an average increase in the exports from America of 432,000 bales; but in that period, as compared with the preceding five years, an increase took place in the imports of manufactured cotton goods of 497,454,000 yards, and of 403,400 bales

of raw cotton, together equal to 652,127 bales of cotton, or fully one-third more than the increase in the exports from America; fortunately for the trade, England has received in the latter period an increase from other countries of 210,000 bales.

Make straight paths for your feet.—The several dispensations which we are under in our religious pilgrimage, may be compared, I think, to the various turns, roads and lanes in a journey. I am at present, and have been for many years in one long lane; when I shall get out of it, I know not. The believer is not to make haste. The great point is, to make straight steps, and keep steadily, right on our way in the right road, without loitering, looking unnecessarily behind, or in the impatience of our own spirits, pressing too hastily forward. Indeed, I find the road of this life so bestrewn with difficulties and dangers, and myself so exceedingly weak and unable by my own powers to preserve alive my own soul, or even to succeed in my temporal transactions by reason of my peculiar incapacity, that under this sense I cannot but commit me and mine with great earnestness to the protection and help of Divine Providence.—*Richard Shackleton.*

Deem every day of your life a leaf in your history.

For "The Friend."

The Great Comet of 1861.

On Third-day evening, the 2nd of Seventh month, this interesting visitor was first seen by most of the inhabitants of this neighbourhood, and probably of the United States generally. It had been noticed by a few in the early morning of the same day, and on the two preceding evenings, (6th mo. 30th and 7th mo. 1st,) it was seen at Atlantic City, New Haven, and we believe also at Pittsburg. The prevalence of clouded sky had prevented its being seen more generally on these two evenings. On Seventh-day evening, (6th mo. 29th,) it is reported to have been noticed at Columbus, Ohio, at Christiana, Penna., and by one individual in this city. On the same evening several individuals at New Haven, observed in the north a bright streamer rising to a great height above the horizon.

Of its appearance at New Haven, Conn., and Cambridge, Mass., we have a full account in an extra, just issued from the office of Silliman's Journal, from which we condense the following:

On the evening of the 30th, between 8 and 9 o'clock, "there was observed at New Haven, in the northern part of the heavens, in an opening between the clouds, and at an elevation of about ten degrees, a nebulous body of unusual brilliancy. Its appearance was similar to that of the planet Jupiter shining through a thin mist; and it was nearly as conspicuous an object in the heavens as Jupiter, although this was due not wholly to the intensity of its light, but partly to its extent of surface, its apparent diameter being about equal to that of the full moon. It was at once suspected that this body was a comet; but this conclusion was adopted with some reserve, on account of the unusual brilliancy and sudden apparition of the meteor. This light was soon concealed by a cloud; but about half an hour later, a larger opening in the clouds, disclosed the tail of a comet, in the form of a bright streamer, with sides nearly straight and parallel, and pretty sharply defined. The head of the comet was now invisible; but a little later, both head and tail were seen simultaneously, forming together one of the most brilliant comets of the last fifty years, and astonishing every one, by the suddenness of its development." By marking the position of the nucleus upon a star-chart, its ap-

proximate position at a quarter before nine o'clock was obtained as follows: Right ascension 108° declination 47° North. It may be remarked that when first seen at Atlantic City (on the evening of the 30th,) it was through a break in the clouds, the sky being overcast there as well as at New Haven.

Second-day night was cloudy at New Haven as well as in this vicinity, but on Third-day evening, the 2nd of the month, the sky there, as here, was mostly clear, and the comet very conspicuous; although it was thought that its head was not as brilliant as on the preceding evening. At 9 h. 31 m. P. M., its right ascension was $130^{\circ} 15'$ and its declination $63^{\circ} 5'$ North. Seen through a telescope of five inches aperture, with a power of 55, the head was fully $30'$ in diameter, or about the size of the moon. The nucleus was near the centre of this nebulousity and was very brilliant, with a luminous sector or brush of light extending one fourth around it and reaching about $2'$ from the nucleus.

On the evening of the 3rd the sky was again clear, and "the comet was observed to great advantage, but its brilliancy had palpably declined" since the 30th. At 9 h. 5 m. P. M., the nucleus was in right ascension 148° and declination $66^{\circ} 10'$ North. Seen through the telescope, the coma or head "had about the same extent as on the preceding evening, but the luminous sector already mentioned, had changed very noticeably." Beyond it "there was a dark arch or band concentric with the nucleus, and beyond the dark band a luminous arch or envelope, faint and misty, the middle line of which was $2' 56''$ from the nucleus. Beyond this there were faint indications of a second envelope, with an intervening dark arch, the whole forming a series of nearly concentric light and dark arches, similar to those observed in Donati's comet in 1858 and in Halley's comet in 1835. The tail of the comet could be traced through an arc of 95° , and the deviation of its axis from the position of direct opposition to the sun was about 12° , and toward the east, the axis produced cutting the ecliptic about 8° behind the sun's place." At about 20° from the nucleus, the tail proper suddenly became narrower, and from that point it "continued as a much fainter milky band, decreasing very gradually in luminosity, and varying but little in apparent breadth. This breadth was less than one half the breadth of the extremity of the brighter portion, which was about 3° . * * * The decreasing light of this stream vanished in the immediate vicinity of the Milky Way, to the east of Beta Ophiuchi. The extreme length of the tail was about 95° . The train of the comet was apparently made up of two distinct streams of luminous matter, differing greatly in width and length. The northern edges of the two were in the same line, but the extreme breadth of the shorter stream was much greater than that of the other. Its southern edge was badly defined, and somewhat concave outward. A very faint diffused light, rapidly widening out, could be traced far beyond the point where the sudden falling off of brightness occurred. This diffused light extended on the evenings of the 4th and 5th, to the vicinity of Corona Borealis, or more than 40° from the nucleus, and attained to a width of 12° or 15° . Its southern edge passed just to the north of the star Theta Bootis. The breadth of the tail, as distinctly seen, at its broadest part, was about 3° ." Since the 5th, the tail has decreased in brightness as well as in length and breadth.

At the Observatory of Harvard College, Cambridge, the comet was first seen in the early twi-

light on Third-day evening, the 2nd of the month, the sky having been clouded on the two preceding evenings. On Seventh-day evening, (6th mo. 29th,) "the air was hazy, preventing the sweeping for comets, although observations at the meridian were prosecuted until 11 P. M. If the sky been clear, the tail of the comet would probably have been seen. A day or two previous the western twilight had been explored with opera glass, but at this time only the upper part of the tail could have been in sight, and it might have been too faint to attract notice." [This would appear to be an oversight, as the comet set before the sun previous to the 29th.]

"The condition of the theory of cometary motion, makes it very desirable that astronomers should devote more attention than they have hitherto to being accustomed to do, to the accurate delineation of the curve of the tail among the stars. The present opportunity has been improved at the Observatory of Harvard College, by making careful tracings of the boundaries of the rays through the entire extent upon star charts. The *Uranometria Nova* of Argelander, was found to be especially convenient for the purpose, both from the exactness of the projection and the care taken in giving proper magnitudes to the stars, which greatly facilitates their identification. An uninterrupted series of clear nights from the 2nd of the month to the present time has very much favoured us in preserving the continuity of the phenomena, which is a condition of the utmost importance for the future discussion."

(To be continued.)

THE FRIEND.

EIGHTH MONTH 3, 1861.

LONDON YEARLY MEETING.

(Continued from page 376.)

Sixth-day, Fifth mo. 31st.—The London Friends, "an addition was adopted to the first paragraph under Queries, to the effect that it is to be outward arrangements, but Christian faithfulness that must lead to real religious progress. Much interchange of sentiment took place on the advice as to answering the Queries, from which a large portion of old matter is omitted; especially that the subject of exceptions, adopted by the Yearly Meeting in 1856. The latter has been understood to imply that exceptions are not to be noticed unless officially before the meeting or overseers. The new paragraph on this point is pretty much limited to advice against bringing forward an exception at the Meeting, the truth of which had not been previously ascertained; some Friends thought that the course pointed out by the Minute of 1856 was the correct one, and others took a very different view, and thought such a course inconsistent with truthfulness. T. B. thought the difficulties of making or not making exceptions in the answers were sufficient to justify the abandonment of such Queries as created them, in which sentiment, D. expressed his concurrence. A proposal of clerk to retain a portion of the old advice was considered but finally negatived, and the paragraph as brought in by the conference adopted. It was arranged that the Query on Meetings and Worship should stand first in order, that the second should be that on love, the third on reading the Scriptures, and the fourth on a religious life and conversation. A paragraph on the care of our younger members is withdrawn from the General Advice and formed into a fourth

answered Query, to this effect,—“Do you exercise judicious religious care over your younger members, manifesting an earnest concern that through the power of Divine Grace, they may all become established in the faith and hope of the Gospel?” The unanswered Queries are to be designated in future as 1st, 2nd, 3rd and 4th, instead of by letters as at present.” “During the deliberation, a Friend enquired how the Query as to ecclesiastical commands was to be understood, some considering the latter term to include such payments as fines for the renewal of lives, &c. It was thought undesirable to open the subject, though J. B. gave his opinion that such payments are of the nature of tithes, and cannot properly be refused. The order of the women’s queries was then altered so as to respond with that of the men’s. An addition proposed by the conference to that Query* to Ministers and Elders, which respects the occupancy of their gifts, viz., ‘With singleness of heart as servants of Christ,’ was rejected in favour of the words ‘to the honour of God.’ Before passing on the queries, S. F. stated that the answers to letters of inquiry sent to Friends in all parts of the kingdom as to the new queries, had been favourable, with very little exception. An altered paragraph on the burial of non-members in our bounds was then adopted, rescinding the advice to hold “meetings on such occasions, and leaving this to the discretion of the Monthly Meeting. The prohibition of printed forms for certificates of removal is withdrawn, and the signatures of the clerks to such documents is to suffice, without that of other Friends.”

From the British Friend, we extract some additional information. “A paragraph under the head ‘Oversight,’ came under review, making the advice of *general* rather than of limited application, reference to the means of admission into the Christian Church, viz., baptism; and what this baptism is, the paragraph defines as the washing of regeneration and renewing of the Holy Ghost.” The chapter subjected to the greatest amount of discussion is that on ‘Tithes and Sufferings,’ and gave rise to a great amount of discussion. Many paragraphs are entirely omitted, but with what has been retained and introduced, the conference considered the testimony of the Society on this important question, is maintained in its original fulness and integrity. A Friend, who was the principal dissentient, thought the meeting had gone as far as it seemed capable at present, but a few years would bring about another advance, which he evidently relied, in the belief that this testimony and some important peculiarities, as he viewed them, interfering with individual liberty, had greatly helped to diminish the Society: and its downward progress seemed to him inevitable, so long as these restrictions were made matter of rule. He appeared to consider it was quite enough to *protest* against an error, but that all were to be now at liberty to disregard such protest, and not be amenable to the discipline. In reply, the clerk was very explicit in showing that unfaithfulness in regard to this testimony against an unscriptural usurpation and infringement of the right of conscience, subjected the party to advice, and it might be to dealing, the same as any other departure from consistency, though it was not for him to lay down the extent of such disciplinary action.”

The London Friend, although expressing the belief that the testimony of the society against tithes is still retained in the discipline, says that the tendency of the omissions is “to render the regulations

bearing on delinquents of a still less stringent character.” “J. Forster spoke at some length on the subject, appearing to fear lest our testimony might be weakened. Some Friends united with him; others thought that our views on the subject were as dear to Friends as ever, but that the Tithe Commutation Act had materially altered the character of the chief demand for ecclesiastical purposes. E. C. May twice enquired, whether in the case of a Friend not only paying church-rate, &c., but openly advocating such payments, a Monthly Meeting was not at liberty to disown him. The meeting, however, declined to consider this question, or to point out what should be the specific action of Monthly Meetings in any such case.” “Before the sitting closed, J. J. Dymond proposed the re-insertion of the words ‘in the wisdom of truth,’ expunged on Fourth-day, from the directions as to the acknowledgment of ministers. Many Friends concurred, and as the objection to them was mainly to their phraseology, not to the meaning as understood by Friends, the meeting pretty readily consented.”

Sixth-day Afternoon.—The London Friend continues, “The meeting proceeded with the schedule, and adopted the alterations under ‘Trade’ and ‘Trust Property,’ by which, as regards the latter, much space will be saved in the new book. The proposal to omit paragraph 18 in the present advice, under war, produced some discussion. Several Friends thought it too valuable to be omitted, at least altogether, but a still larger number objected to it, both as having been inserted under special circumstances, and as liable to misconception from the way in which it spoke of the results of war, as of the judgments of the Lord. It was finally omitted. The concluding paragraph of the book was next considered. That now proposed to supersede the old paragraph, is taken mainly from the Epistle of 1857. Two or three slight verbal alterations were proposed in it, and the discussion on these was accompanied with an expression from several, of their preference of the old minute. Finally, after perhaps half an hour’s deliberation, the meeting adopted the minute selected by the conference, without any alteration.”

A minute was then made “recording the completion by the Yearly Meeting of the revision of the Book of Extracts, and gratefully acknowledging the help that had been granted to proceed in it with brotherly love and forbearance.” The printing of the revised discipline, was confided to the Meeting for Sufferings, and it was agreed that the new rules should come into operation First mo. 1st, 1862.

The general epistle to Friends in America was then read, and after an omission, was adopted.

On Seventh day morning, 1st of 6th mo.—[British Friend.] “The fore part of this sitting was occupied with reading the answers to the different epistles from America, also from Ireland. On these being concluded, a number of Friends took the opportunity to advert to the present state of our religious society. Samuel Marshall, in particular, said he considered it in a more hopeful condition than at any previous period within his recollection, and his observation extended to about fifty years. He felt encouraged and full of hope for the future, for, though there were some things which he would wish to see otherwise, he believed there was among our younger brethren, that evidence of a love to Christ, attachment to our principles, and devotion of their talents for the good of others, which show that there was life at the root, and if that was sound, the branches would also, as faithfulness was maintained, in due time bring forth fruit to the power and the glory of God. Many Friends expressed their concurrence with the view which Samuel

Marshall had taken. Josiah Forster, however, did not appear altogether to unite with him, though he did not seem insensible of healthful indications, particularly on the part of some of his younger brethren; he was not without his apprehensions; at the same time, he was desirous as had been recommended, of cherishing a hopeful mind.” Wm. Thistlethwaite,* “did not attach so much importance as some of his Friends, to the influence, either for good or evil, of the changes lately made in our rules and advices, but he did attach much to the prevalence amongst us of a religious life. He alluded to the exercise of the ministry, desiring that some whose services in this way had been recognized, and properly recognized, by the church, should revert to the feelings of dependence and brokenness which had attended them, when first called to the work, that they would not seek for an enlargement of their gifts in the use of many words, but would often recur to the day of their espousals,—to those times when the utterance of a few broken sentences was followed by an effect which might be described by saying that ‘the house was filled with the odor of the ointment.’ He would also tenderly caution his younger brethren, who might feel themselves called to minister in our meetings, against suffering mere intellectual exposition to intrude into services where it had no rightful place. Several Friends afterwards expressed their sense of the value of W. T.’s remarks. T. Pumphrey, said he had been much relieved by some of the preceding communications, and added his testimony to what he believed the improved state of things amongst us. Whatever objectionable there might still be among our young Friends, he believed that the amount of it was much less than it was but a few years since. He noticed, as a token for good, the seriousness and earnestness manifested in their meetings for the reading of the Scriptures, and the anxiety they evinced—sometimes he thought in an undue degree—not to appear better than they were, nor profess where they did not really possess. Young persons would occasionally come to him with their doubts and difficulties, fearing apparently lest they might be deemed, should he say, heretics or skeptics, but on finding that he had himself once known something of a similar experience, would freely unbosom themselves and gratefully accept any counsel or assistance which he might be enabled to impart. Josiah Forster desired to cultivate a cheerful spirit, and wished to take a hopeful view of things amongst us, but confessed to some thoughtfulness and anxiety on the subject. Joseph Armfield sympathized with the mourners, and desired their support and encouragement. Joseph Shewell had, as we understood him, attended the Yearly Meeting, with but one exception, for fifty years, and thought, on looking back to former occasions, that there was much ground for encouragement on the present. J. Ford and E. Smith, expressed a similar feeling, the latter adverted to the increased seriousness visible at these times in the deportment of our young men. Thomas Chalk wished to recollect that we are enjoined to ‘rejoice with them that do rejoice,’ but that it is also said, ‘blessed are they that mourn.’”

The report from a committee to visit Lincolnshire Quarterly Meeting was then read, and the committee was continued. Smith Harrison then called the attention of the meeting to the necessity of providing better accommodations for the women Friends. The meeting concurring with him, the Quarterly Meetings, and private individuals, were recommended to make collections towards defraying the expense. Some minutes of the Meeting

* London Friend.

* It had been one of the advices to ministers, but is now made, with the addition stated above, one of the queries.

for Sufferings were approved, among which was a memorial to the Emperor of Russia, expressing the satisfaction of Friends with the liberation of the serfs in his dominions. Some papers were not read for want of time, among which was a narrative of James Backhouse's recent visit to Norway, and another of Robert and Sarah Lindsey's religious services in the South Sea. The only business for the last sitting was the General Epistle, which being approved, the meeting concluded.

We have this week concluded our account of London Yearly Meeting. We know that some Friends have been burdened with the space devoted to it, yet in view of the great importance of the changes that body has made in its discipline, we think a pretty detailed statement necessary. Our aim has been so to select from the two descriptions, one in the British and the other in the London Friend, as to give our readers as clear a view of what has been done as we could. We shall have some remarks hereafter to offer on the changes already made, the present position of the body, and the further alterations which some plainly indicate they intend the Yearly Meeting to make.

SUMMARY OF EVENTS.

The Late Battle.—The facts which have come to light within the last week make it obvious that the attack upon the Rebel entrenchments near Manassas Junction would not have been hazarded had the Federal commanders known the actual condition of affairs. The U. S. troops took eighteen large pieces of artillery into action, but the Rebels are said to have about two hundred guns, of various calibre, in position at the several entrenchments, while their superiority in numerical strength is so great that they would probably have repulsed even a more formidable and better directed assault. The Southern newspapers carefully refrain from giving publicity to any information regarding their military preparations which might be prejudicial to the rebel cause; while every item of intelligence respecting the northern army and even the movements of each regiment is published in the newspapers of the northern cities, and soon reaches Richmond and the rebel camps.

The Loss of Life.—No clear and reliable statement of the losses on either side has yet appeared. On comparing the various reports it seems probable that at least 2,000 of the Federal troops, and nearly an equal number of the Confederates were killed and wounded in the action. *The Prisoners, &c.*—According to the accounts forwarded to Richmond from the battle field, more than 1000 prisoners including 70 officers, and a member of Congress, remained in the hands of the rebels, who had also captured 7000 muskets, all the artillery, 200 horses, 150 wagons, 5000 blankets, &c. The reports state that the wounded prisoners were receiving the same attention that was given to their own wounded.

Warlike Measures.—Vigorous measures are being adopted by the War Department for a thorough and complete re-organization of the army, and the providing of reliable officers. To this end the Secretary of War has issued a general order, that all officers of regiments will be subjected to examination by a board of military officers, to be appointed by the Department, with the concurrence of the Commander-in-Chief, as to their fitness for the positions assigned to them. Those found incompetent will be rejected, and their positions will be filled by competent officers, that may have passed an examination of the Military Board. The services of 80 additional regiments to serve for three years, have been accepted, many of these have already arrived at Washington and others are on the route. The three months volunteer are being discharged as fast as their time expires; they generally return to their homes, though it is expected most of them will re-enlist for the three years term. The Navy Department has been making great exertions to get enough armed vessels afloat to constitute an effective blockade and suppress privateering. It is said that probably fifty vessels of various sizes will be ready to sail within two weeks, provided men can be obtained for them. Four regiments have been withdrawn from Gen. Butler's command, and ordered to Washington. No offensive operations in that part of Virginia, seem to be contemplated. An order has been issued by Gen. Butler to the inhabitants of Hampton to remove, it being his determination to withdraw the troops and burn the town, in the event of its being attacked by the rebel

forces. Gen. Banks' command has been reduced to 10,000 men, in consequence of the three months volunteers having returned to their homes. It had been withdrawn to the Maryland side of the Potomac.

Southern Items.—The Petersburg, Va., Express, says that the number of Confederate troops now in Virginia and under arms, is estimated at 170,000 men. There is also a large enrolled force not yet equipped. It is said that the Virginia militia left at Winchester by Gen. Johnson when he moved to Manassas Junction, have since been disbanded. Many of them were sick. Batteries, it is announced, will soon be placed on the Potomac at points to command the channel. The cotton factors in New Orleans, in view of the interests of all parties, recommend to their various customers and correspondents not to ship any portion of their crops of cotton to that city, or to remove it from their plantations, until the blockade is fully and entirely abandoned. The Legislature of Tennessee has passed an act "for the relief of volunteers," which authorizes the governor to impress into the army all the free negroes of that State, between the ages of fifteen and fifty years, being sound in mind and body. These negroes are to perform such menial services in the camp as may be required, and to receive therefor regular rations, with eight dollars per month as wages. It is stated that large bodies of the Confederate troops will shortly occupy north western Virginia.

Missouri.—The Union Convention in session at Jefferson have various important measures under consideration. One of these proposes to declare the offices of Governor, Lieut. Governor and Secretary of State vacant, and provides that these vacancies shall be filled by the convention, and that the officers so appointed shall hold their positions until the 8th mo. 1862, at which time it provides for a special election by the people. It is also proposed to abolish the present State Legislature. Major General Fremont to whom the command of military operation in the Mississippi Valley has been assigned, has taken up his residence in St. Louis. The rebels appear to be gathering in great strength in southern Missouri. The secessionists were also disarming the Union men in the north-eastern portion of the State.

Congress.—The Senate has passed a bill to indemnify the States for expenses incurred to defend the Government, another, to define and punish conspiracies, and also, a bill to provide for the suppression of the rebellion. A bill has also been passed appropriating \$2,000,000, to furnish arms and munitions of war to the loyal citizens of the rebel states, and to provide for organizing them into regiments. Another bill has been passed to refund the duties on arms imported by the loyal states. The joint resolutions approving the acts of the President, have been under debate. They were opposed by Breckenridge of Kentucky, and supported by Johnson of Tennessee, in an earnest and able speech. A bill was reported by the Committee on Finance, and passed, which provides for a board of commissioners to examine into the compensation of all officers of the Government, with a view to equalize and regulate the compensation of the government employees. Both Houses have agreed that the regular army shall be increased to 40,000 men, to be reduced to 25,000 men, at the end of the war. The direct tax bill has met with strong opposition. It finally passed the House of Representatives by a vote of 77 to 60, after being reduced in amount and modified in several respects. By the act to authorize a national loan of \$250,000,000, it is made optional with the Secretary of the Treasury, either to issue coupon or registered bonds, or Treasury notes, in such proportions of each, as he may deem advisable. The Treasury notes may be issued from \$10 upwards, and paid out for salaries and supplies.

The Rich Mountain Prisoners.—The seven hundred prisoners captured at Rich Mountain, and those taken by General Morris, all, excepting Lieut. Col. Pegram, gave their parole not to bear arms against the government, nor to give aid or information to the rebels during the war, and were then released.

New York.—Mortality last week, 530; of the deaths, 363 were under ten years of age.

Philadelphia.—Mortality last week, 389; of Cholera infantum, 71; of debility, 25; marasmus, 27; scarlet fever, 30; adults, 95; children, 294.

The Sumter's Prizes.—All the vessels captured by the rebel privateer Sumter, and sent into Cienfuegos have been released by order of the Captain General of Cuba.

The Grain Markets.—The following were the quotations, on the 29th ult. *New York.*—Sales of 170,000 bushels of wheat at 87 a 94 for Chicago Spring, and \$1.11 a \$1.14; for red winter; western oats, 32 a 33½; sales of 129,000 bushels of corn at 42 a 45, for mixed. *Philadelphia.*—Red wheat, \$1.12 a \$1.15; white, \$1.17 a \$1.20; oats, 29½ a 30; prime yellow corn, 52.

FOREIGN.—Liverpool dates to the 21st ult. The

President's message had been received, and was variously commented on by the press. The Times says, that it altogether confirms the impressions produced by his first message. An obstinate struggle is predicted, but which will result, the Times says, in the recognition of Southern independence, after the North has been subjected to infinite loss and humiliation. Other papers view the matter differently, and commend the course proposed to be pursued by the U. S. Government.

During a debate in the House of Commons, on a rumor of the possible cession of the Island of Sardinia to France Lord John Russell said that such a scheme could not be permitted, and would terminate the alliance of England and France. He did not believe that the Italian Government contemplated such an act.

The King of Prussia was fired at on the 14th, at Baden by a young student, named Becken, who was arrested. The ball slightly grazed the king's neck.

Lord John Russell is to be created a peer.

The Steamer Great Eastern is to be employed regularly between Liverpool and New York.

The Irish census shows a decrease of 12 per cent. in the population in the last ten years.

Political matters in Russia, appear to be in an unsatisfactory state. Symptoms of discontent with the government were manifesting themselves in different quarters. There was also a severe commercial pressure. The national bank at St. Petersburg, has raised the rate of discount to seven per cent. Gold was not obtainable. Orders had been given for the issue of small silver and copper money for a large amount.

Accounts from India are more favourable respecting the districts which have suffered from famine. Copious rains had fallen.

The sales of cotton in the Liverpool market, for the previous week, were 113,000 bales. Fair Orleans 8½ middlings, 8½. These prices are a small advance on previous quotations. Stock in port, 1,053,000 bales, including 795,000 bales of American.

The Manchester advices were favourable, holders demanding an advance in prices.

The weather in England was favourable for the crops. Breadstuffs dull, and previous quotations barely maintained. American securities were unchanged. Consols, 89½ a 90.

RECEIPTS.

Received from Asa Garretson, Agt., O., \$1, and for Jos Wilson, \$2, vol. 33, for Israel Wilson, \$2, vol. 34.

FRIENDS' SELECT SCHOOLS.

These Seminaries will, it is expected, be re-opened after the summer vacation, on or near the 1st of Ninth month next, the Boys' school being situated on Cherry street, west of Eighth, and the Girls' school on Seventh street, between Cherry and Race streets.

The Course of Instruction now adopted in the Boys' school, embraces, besides the ordinary branches, a selection of more advanced mathematical, scientific and classical studies, on the satisfactory completion of which the pupil will be entitled to a diploma, or certificate of scholarship.

During the winter months, lectures on scientific subjects are regularly delivered, illustrated by appropriate apparatus and experiments.

The Course of Study at the Girls' school embraces, in addition to the elementary branches—Algebra, Geometry, History, Natural Philosophy, Chemistry, Astronomy, Physiology, Natural History, Botany, Physical Geography, Mental Philosophy, Etymology, Rhetoric, and Composition. Instruction is also given in Trigonometry, Mensuration, and the French and Latin languages.

As the proper classification of the scholars, early in the session, is important, it is desirable that those who intend to enter pupils for the coming term, should do so as early in the session as possible. Application may be made on the opening of the schools, to JOSEPH W. ALDEN, the Principal of the Boys' school, and to MARGARET LIGHTFOOT, the Principal of the Girls' school.

With the present arrangements, it is believed that these schools offer unusual advantages to Friends, for the liberal education of their children, and at a very moderate cost. Their attention is also invited to the primary schools in the Northern and Western Districts, where provision is made for the careful elementary instruction of children too young to enter the principal schools. On behalf of the Committee,

JOHN CARTER, Clerk.

Philad., Seventh mo., 1861.

PILE & MELROY, PRINTERS,
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Selected.

Robert Barclay's Proposition XV.

(Continued from page 378.)

Secondly, Men being alike by creation, (though their being stated under their several relations requires from them mutual services according to those respective relations,) owe not worship one to another, but all equally are to return it to God: because it is to him, and his name alone, that every knee must bow, and before whose throne the four and twenty elders prostrate themselves. Therefore for men to take this one from another, is to rob God of his glory: since all the duties of relation may be performed one to another without these kind of bowings, which therefore are no essential part of our duty to man, but to God. All men, by an inward instinct, in all nations have been led to prostrate and bow themselves to God. And it is plain that this bowing to men took place from a slavish fear possessing some, which led them to set up others as gods; when also an ambitious proud spirit got up in those others, to usurp the place of God over their brethren.

Thirdly, We see that Peter refused it from Cornelius, saying, he was a man. Are then the popes more, or more excellent than Peter, who suffer men daily to fall down at their feet and kiss them? This reproof of Peter to Cornelius doth abundantly show, that such manners were not to be admitted among Christians. Yea, we see, that the angel twice refused this kind of bowing from John, Rev. xix. 10, and xxii. 9, for this reason, Because I am thy fellow-servant, and of thy brethren; abundantly intimating that it is not lawful for fellow-servants thus to prostrate themselves one to another: and in this respect all men are fellow-servants.

If it be said, John intended here a religious worship, and not a civil:

I answer; This is to say, not to prove: neither can we suppose John, at that time of the day, so all-instructed as not to know it was unlawful to worship angels; only it should seem, because of those great and mysterious things revealed to him by that angel, he was willing to signify some more than ordinary testimony of respect, for which he was reprov'd. These things being thus considered, is remitted to the judgment of such as are desirous to be found Christians indeed, whether we are

worthy of blame for waiving it to men. Let those then that will blame us consider whether they might not as well accuse Mordecai of incivility who was no less singular than we in this matter. And forasmuch as they accuse us herein of rudeness and pride, though the testimony of our consciences in the sight of God be a guard against such calumnies, yet there are of us known to be men of such education, as forbear not these things for want of that they call good breeding; and we should be very void of reason, to purchase that pride at so dear a rate, as many have done the exercise of their conscience in this matter; many of us having been sorely beaten and buffeted, yea, and several months imprisoned, for no other reason but because we could not so satisfy the proud unreasonable humors of proud men, as to uncover our heads, and bow our bodies. Nor doth our innocent practice, in standing still, though upright, not putting off our hats, any more than our shoes, the one being the covering of our heads, as well as the other of our feet, show so much rudeness, as their beating and knocking us, &c., because we cannot bow to them, contrary to our consciences: which certainly shows less meekness and humility upon their part, than it doth of rudeness or pride upon ours. Now suppose it were our weakness, and we really under a mistake in this thing, since it is not alleged to be the breach of any Christian precept, are we not to be indulged, as the apostle commanded should be done to such as scrupled to eat flesh? And do not persecuting and reviling us upon this account show them to be more like unto proud Haman, than the disciples or followers of the meek, self-denying Jesus? And this I can say boldly, in the sight of God, from my own experience, and that of many thousands more, that however small or foolish this may seem, yet we behoved to choose death rather than do it, and that for conscience' sake; and that in its being so contrary to our natural spirits, there are many of us, to whom the forsaking of these bowings and ceremonies was as death itself; which we could never have left, if we could have enjoyed our peace with God in the use of them. Though it be far from us to judge all those to whom God hath not shown the evil of them, under the like hazard; yet nevertheless we doubt not but to such as would prove faithful witnesses to Christ's divine light in their consciences, God will also show the evil of these things.

§VII. The third thing to be treated of, is the vanity and superfluity of apparel. In which, first, two things are to be considered, the condition of the person, and the country he lives in. We shall not say that all persons are to be clothed alike, because it will perhaps neither suit their bodies nor their estates. And if a man be clothed soberly, and without superfluity, though they may be finer than that which his servant is clothed with, we shall not blame him for it: the abstaining from superfluities, which his condition and education have accustomed him to, may be in him a greater act of mortification than the abstaining from finer clothes in the servant, who never was accustomed to them. As to the country, what it naturally produces may be no vanity to the inhabitants to

use, or what is commonly imparted to them by way of exchange, seeing it is without doubt that the creation is for the use of man. So where silk abounds, it may be worn as well as wool; and were we in those countries, or near unto them, where gold or silver were as common as iron or brass, the one might be used as well as the other. The iniquity lies then here, First, When from a lust of vanity, and a desire to adorn themselves, men and women, not content with what their condition can hear, or their country easily affords, do stretch to have things, that from their rarity, and the price that is put upon them, seem to be precious, and so feed their lust the more; and this all sober men of all sorts will readily grant to be evil.

Secondly, When men are not content to make a true use of the creation, whether the things be fine or coarse, and do not satisfy themselves with what need and conveniency call for, but add thereunto things merely superfluous, such as is the use of ribbons and lace, and much more of that kind of stuff, as painting the face, and plaiting the hair, which are the fruits of the fallen, lustful, and corrupt nature, and not of the new creation, as all will acknowledge. And though sober men among all sorts will say, that it were better these things were not, yet will they not reckon them unlawful, and therefore do admit the use of them among their church-members: but we do account them altogether unlawful, and unsuitable to Christians, and that for these reasons:

First, The use of clothes came originally from the fall. If man had not fallen, it appears he would not have needed them; but this miserable state made them necessary in two respects: 1. To cover his nakedness; 2. To keep him from the cold; which are both the proper and principal use of them. Now for man to delight himself in that which is the fruit of his iniquity, and the consequence of his sin, can be no ways lawful for him: so to extend things beyond their real use, or to superadd things wholly superfluous, is a manifest abuse of the creation, and therefore not lawful to Christians.

Secondly, Those that will needs so adorn themselves in the use of their clothes, as to hest them with things having no real use or necessity, but merely for ornament's sake, do openly declare that the end of it is either to please their lusts, (for which end these things are chiefly invented and contrived,) or otherwise to gratify a vain, proud, and ostentatious mind; and it is obvious these are their general ends in so doing. Yea, we see how easily men are puffed up with their garments, and how proud and vain they are, when adorned to their mind. Now how far these things are below a true Christian, and how unsuitable, needs very little proof. Hereby those who love to be gaudy and superfluous in their clothes, show they concern themselves little with mortification and self-denial, and that they study to beautify their bodies more than their souls; which proves they think little upon mortality, and so certainly are more pominal than real Christians.

Thirdly, The scripture severely reproves such practices, both commending and commanding the

contrary; as Isa. iii. how severely doth the prophet reprove the daughters of Israel for their tinkling ornaments, their eauls, and their round tires, their chains and bracelets, &c., and yet is it not strange to see Christians allow themselves in these things, from whom a more strict and exemplary conversation is required? Christ desires us not to be anxious about our clothing, Mat. vi. 25, and to show the vanity of such as glory in the splendour of their clothing tells them, That even Solomon, in all his glory, was not to be compared to the lily of the field, which to-day is, and to-morrow is cast into the oven. But surely they make small reckoning of Christ's words and doctrine that are so curious in their clothing, and so industrious to deck themselves, and so earnest to justify it, and so enraged when they are reprov'd for it. The apostle Paul is very positive in this respect, 1 Tim. ii. 9, 10. I will therefore in like manner also that women adorn themselves in modest apparel, with shame-facedness and sobriety, and not with brodered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works. To the same purpose saith Peter, 1 Pet. iii. 3, 4. Whose adorning let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, &c. Here both the apostles do very positively and expressly assert two things, First, That the adorning of Christian women (of whom it is particularly spoken, I judge, because this sex is most naturally inclined to that vanity, and that it seems that Christian men in those days deserved not in this respect so much to be reprov'd) ought not to be outward, nor consist in the apparel. Secondly, That they ought not to use the plaiting of the hair, or ornaments, &c., which was at that time the custom of the nations. But is it not strange, that such as make the scripture their rule, and pretend they are guided by it, should not only be so generally in the use of these things, which the scripture so plainly condemns, but also should attempt to justify themselves in so doing? For the apostles not only commend the forbearance of these things, as an attainment commendable in Christians, but condemn the use of them as unlawful; and yet may it not seem more strange, that in contradiction to the apostles' doctrine, as if they had resolved to slight their testimony, they should condemn those that out of conscience apply themselves seriously to follow it, as if in so doing they were singular, proud, or superstitious? This certainly betokens a sad apostacy in those that will be accounted Christians, that they are so offended with those who love to follow Christ and his apostles, in denying of, and departing from, the lying vanities of this perishing world; and so doth much evidence their affinity with those who hate to be reprov'd, and neither will enter themselves, nor suffer those that would.

(To be continued.)

The power of God within man.—Man reasons, errs, and mistakes too nearly continually; but I am firm in the faith, that he who keeps closely to what he feels of the power of God, submits wholly to it, and resigns his human faculty of reason to its rectification, will be conformed to all the will of God respecting him; whether he is able, as a rational creature, to demonstrate the truth of every proposition in Euclid, or unable to comprehend the simplest among them.—*Job Scott.*

Those that serve God, must serve him with all they have.

Cottonized Flax.—Fibrilia.

I. The importance of Recent Discoveries to the World.—II. Lyman's New Process.—III. The adaptation of Flax as a Paper Stock.

Among the processes recently applied to the disintegration of flax, hemp and other fibrous plants, and the preparation of the product for textile purposes, the most efficacious, and by far the most economical, is that discovered by A. S. LYMAN, of New York, and lately patented in several European countries and India, as well as in the United States. The principle of this invention consists in a highly ingenious application of the explosive power of steam to the separation of the fibres of all vegetable materials. In all fibrous plants, such as flax, hemp, cane, &c., when freshly cut, sap, or, if dry, after being soaked a short time, moisture is found to be minutely distributed throughout the entire structure of the plant. This simple element it is which is converted into an agency of immense but easily regulated power, for the complete disintegration of fibrous plants of any and every description. The *modus operandi* consists in the use of a strong iron cylinder, say twelve inches in diameter and twenty four feet long, having a valve at either end, carried by an arm moving on a centre, so that the end of the cylinder can be thrown open to its full area. This cylinder being more than half filled with flax or hemp recently cut, or charged with moisture by being soaked for a brief period, the valves at the ends of the cylinder are closed, being made steam-tight, and by means of a pipe from a boiler, steam is supplied to the cylinder of any required pressure to the square inch. In a few minutes the moisture in the hemp or flax is raised to a temperature above that requisite for becoming steam, but it cannot be converted into steam, being controlled by the pressure of the steam which already fills the whole available space for steam within the cylinder; the valve at the mouth of the cylinder being now let loose, the confined material is discharged from it with a loud explosion, and being suddenly projected from the cylinder, where it was under a pressure of 200 lbs. into the atmosphere at a pressure of only 15 lbs. to the square inch, the heated moisture within the fibrous material instantaneously flashes into steam, rending and disintegrating the material as completely and minutely as the moisture was distributed throughout its fibrous structure.

In the case of flax and hemp it is found that this process of blowing separates in the most complete manner the fibre from the shive or woody portion of the plant, from which it is then freed by being passed through an ordinary burring mill; and being afterwards washed in a mild alkaline solution, it can be carded and used in combination with either wool or cotton, or both, and as well for felting as for spinning purposes. In this condition the fibre, thus simply and inexpensively prepared, is applicable to many uses—taking the place of wool with equal utility and at not more than one-third of its cost—and of cotton, in those fabrics in which it is combined with other textile substances, with equal advantage and at a very large reduction on the cost of cotton. When, however, the flax fibre is subjected to a second blowing process, it is found to be minutely subdivided in a natural manner into its ultimate or component fibres, which are ascertained to be of the length of from one and a half to two inches. By means of a simple and economical process, applied by the inventor, the comminuted fibre is bleached, any remaining gum is removed, and it is reduced to a condition in which it can be made capable of being spun alone, in the same manner as cotton. Although experiments on a large scale, in this respect, have not yet been made,

there remains little doubt that, with some slight modifications of machinery, which experience and ingenuity will easily supply, this cottonized flax can and will be used and spun by itself, in the same manner as ordinary cotton, while by this process can be manufactured at half the cost of cotton.

For textile and felting purposes, in combination with wool and cotton, or with both, and especially as a substitute for wool, its value and great economy are already established, and for all such combination purposes it cannot fail henceforth to come in extensive use. Specimens of felted cloth, half wool and half flax; of stockings in the like proportions of felt hats, one-third flax and two-thirds wool, and other fabrics are exhibited. Thread or spun goods are being made, all of which articles manufacturers pronounce to be improved by the admixture of flax, but, as first samples, are greatly inferior in quality, they say, to what will be produced.

One peculiar advantage of the LYMAN process is, that by means of it no single particle of the fibre is wasted or becomes refuse; but every part is equally valuable for the highest uses. By the process, moreover, the fibre of hemp can be made equally available with flax; and it is specially adapted to the treatment of jute and numerous other fibrous plants in like manner.

The first application of this most ingenious invention has been to the disintegration of fibrous material, and its conversion into paper stock, for which it bids fair to supersede, in economy of production, any existing agency. In the treatment of the hemp plant for this purpose its results are most striking. But its future value to the manufacturing community will be chiefly in the economical preparation of flax for textile purposes. To the agriculturist it presents a powerful inducement for turning to profitable account the vast area of western lands specially adapted to the growth of flax and hemp, while it furnishes facilities for utilizing the millions of tons of flax straw which heretofore have been, and still are, left as useless to rot upon the ground, after the removal of the seed.

The cost of the apparatus for working LYMAN process is very inconsiderable, when contrasted with its produce; while hardly any skilled labour is required. A battery of three guns, of the content of forty cubic feet each gun, with steam boiler, tubing, &c., can be set up for a cost in all not exceeding \$6,000. In Illinois and Ohio, whose soil is specially adapted to the culture of flax and hemp, coal costs not more than two, in many places but one dollar per ton. The shive or boon of the flax will furnish a large portion of the fuel for working flax. Farmers in Illinois will contract to deliver hemp, with the seed on it, at \$5, or before the seed ripens, at \$3 to \$4 per ton; and flax can be had abundantly, we learn, at \$6 the ton. In the case of hemp for paper stock the woody part or shive is equally valuable with the fibre; and from accurate trials made it is ascertained that a ton of hemp 2,000 lbs. will yield 56 per cent., or 1,120 lbs. bleached paper stock. Each gun is capable of blowing 14,000 lbs. of hemp, producing 7,840 lbs. of bleached fibre per day of 20 hours.

Of flax it is found that one ton of 2,240 lbs. yields 324 lbs. of pure bleached fibre, and a large proportion of material for fuel. Hemp or flax requires to be in the gun only from five to six minutes, and two minutes suffice for loading. It admits of eight and a half charges per hour; so may be safely counted on.

From results already obtained a bleached paper stock, from hemp, ready to be run off into paper, can be produced at a cost not exceeding three cents per lb., worth fully seven or eight cents, and which can, at a further cost of not more than one cent,

inverted into paper of different qualities, worth, on an average, not less than twelve cents the lb. The manufacture already, to a considerable extent, of paper from the cane reed, shows results nearly not equally as promising as those from hemp. It is, however, in the application of the process in question to the preparation of flax, hemp and other fibrous plants for textile purposes, as a substitute or supplement to cotton and wool, that it is, at the present time, especially interesting. The LYAN process, at once simple and economical, and acting on fibrous plants in a manner peculiar to their natural construction, by one stroke, supersedes the laborious, tedious and expensive processes of disintegration heretofore in use. It is this which gives to it its peculiar character and value; and estimates it to fill a highly important function in the economy of one of the most valuable and essential branches of human industry.

In view of the lamentable political disturbances which now agitate this country, and of their disastrous consequences to the manufacturing industry of Europe as well as America, it is not easy to over-estimate the importance of the application of such inventions as the one in question to the development of a substitute for cotton. The uncertainty of the duration of the impending civil war which already carries dismay to many a humble home on the other as well as on this side of the Atlantic, and the prospect of a very great diminution, or indefinite interruption of the supply of an article of such prime necessity as cotton, furnish the most powerful stimulus to the discovery no less of other sources of supply, than of some other suitable textile material which may serve as a substitute for it. Let it be remembered that cotton owes its vaunted sovereignty as much to the ingenuity of WHITNEY, as to the peculiar fertility of Southern soils. Contrast its history since the discovery of the cotton gin with that of the preceding period, and the extent of its obligation to that invention is manifest. It requires but the application of mechanical ingenuity to the treatment of flax, a plant indigenous to almost every soil and climate, to adapt it to all the practical utilities of the cotton plant. This desideratum we believe to be substantially supplied by the simple and efficacious invention of A. S. LYMAN; and it can hardly be doubted that in an age remarkable for mechanical ingenuity, any requisite supplementary appliances will be forthcoming in the progress of this new and most interesting branch of industry.—*Hunt's Magazine*.

In a meeting for discipline my mind was oppressed under a sense of some present not sufficiently esteeming the sufferings of Christ without the gates of Jerusalem, nor having fellowship with Him in the same: also of a dark libertine spirit, that would trample upon those precious testimonies of the cross, delivered by George Fox and others, against hat honour, the heathenish appellations of days and months, the unchristian language of You to a single person, and calling men master, contrary to the express prohibition of our blessed Lord. Be ye not called of men master, for one is your master, even Christ." Some well disposed Friends may, perhaps, have strengthened these libertines by laying too great stress on externals; for "in Christ Jesus, neither circumcision availeth, nor uncircumcision, but a new creature;" but if those so-called Quakers, walked according to this rule, they would neither wear gay clothing, nor give flattering titles to men. Much expense in dress, sumptuous houses, and costly furniture, comport not with the example of a crucified Saviour, who was the most perfect pattern of plainness, and had not whereon to lay his head.—*Saml. Scott, 1781.*

For "The Friend."

Musings and Memories.

"READY TO BE OFFERED."—PAUL.

What a blessed condition the apostle had attained to. He felt that his sins had gone beforehand to judgment, and that through the mercy of God in Christ Jesus, they had all been blotted out and a free pardon granted him. In this assurance, he knew that there was laid up for him a crown of righteousness. Yea, he already felt in the inward comfort of the Holy Ghost, a foretaste of the joy which should afterward in its fullness be revealed. To him, to depart and to be with Christ, was far better than to remain toiling in his earth work, yet for the love which he bore his Divine Master, he was willing to continue in his prison-house of flesh, just so long as that All wise, and all loving One should see it was best. Yet he was ready to be offered. He had nothing further to do, but in holy trust and confidence, whilst performing present duty, to wait the moment of his dismissal from time. How different his condition from that of the fearful, doubting ones, who know not whether they are accepted of God, yea or nay! How still more widely different from those, who feel they have not the love of God in them, that it is not, and has not been as their meat and drink, to do his will? Such oftentimes have a vague hope, that through the mercy of God in Christ Jesus, they shall somehow or other, find a rest with the righteous, although they have not whilst on earth, followed the dear Saviour as cross bearing disciples. No cross no crown, is plainly inscribed over the portal, which admits the true christian into the narrow way, which leadeth unto life. I have stood by the dying bed of a humble christian, who looking at the close of his earthly pilgrimage as imminent, could say, in sweet trusting faith in his long loved Redeemer, "though I enter the valley of the shadow of death with awe, I can truly say, it is not with dread." He believed that his sins had been blotted out, and he lay perfectly resigned, let the parting moment come when it might. Nay, he could have exclaimed, had he not deemed quiet, patient waiting, was his duty, "Come, Lord Jesus! come quickly! thy servant is ready."

I have read an anecdote related by an attorney, to this import. He had a case, in which the whole estate of a client was at stake; on the result of which his future affluence or poverty depended. On the morning of the day in which the lord chancellor was to deliver the judgment, he called on his attorney in a state of great excitement. His case was to come up, was every thing ready! The deep feeling evident in the client, struck the attorney with fear for the result. Learned counsel had given a favourable opinion of his cause, but the attorney it appears had doubts, and the chancellor decided adversely. Of the poor client, the attorney writes, "never shall I forget the agony of despair depicted in his countenance at that moment, as, rushing from the court, he hissed into my ear, the fearful words, 'Oh! I am undone.'"

The attorney, himself, moralizes on the case, comparing it to that of those who are about closing their earthly accounts, and know that their case is to be called up that day, or at least in a very short period. As death leaves us, judgment will find us. There is no place for pardon, or repentance, to those whose day of life has closed. Their case is then forever fixed. If they have gone down to the grave trusting in any thing short of being born again, renewed in Christ Jesus, through the cleansing baptisms of his spirit, and a free pardon through his grace, their doom is fixed forever, where the worm dieth not, and the fire is not quenched. In

vain may friends, like the learned counsel in the poor man's case referred to, give favourable opinions. God, who seeth the heart, giveth a final decree, according to the blessed counsel of his immutable justice, in accordance with the precepts and declarations he has given unto men, through the gospel revelations of his dear Son. Sympathizing and loving ones, may bid them confide in the mercy of God in Christ Jesus, priests may undertake to make good any defect in their heavenly title, but the fond wishes of the one sort, and the pretended absolution of the other, are equally unavailing. To the unrenowned soul, the issue of the case will be, "Depart ye cursed, into everlasting fire prepared for the Devil and his angels."

How soon death may call our case up for final decision, we none of us know, but it must be in a little while, to the longest liver; it may be very soon to some of us. We cannot tell but our case may come on this day, nay, we know not but that before the hour we have now entered on shall be finished, our condemnation shall have been forever settled. It behooves us, dear reader, to be in earnest in our inward aspirations after a clean heart and a right spirit. Our God, though he be rich in mercy, and ready to forgive the contrite in spirit, will surely punish the rebellious and backsliding, and every son and daughter of Adam, who do not come unto him, through Jesus Christ, out of whom there is no salvation, must expect no mercy.

Annie of Astria, is reported to have said to Richelieu, that wicked ecclesiastic, "My Lord Cardinal, God does not pay at the end of every week, but at the last he pays." What a lesson this language ought to have been to the proud priest. He was a professed minister of the gospel of Christ, but his heart, his affections, were all fast wedded to the earth. He might from time to time, turn away his thoughts from consideration of the sins he was living in the indulgence of, but there was One who did not forget them. His iniquities were ever recorded against him, and whilst turning away from the secret convictions of the Lord's Holy Spirit, which would have administered some present punishment in mercy, to awaken in him a fervent desire to escape through repentance and amendment of life the wrath to come, he was but increasing that payment, awfully sure at last. "God does not pay at the end of every week, but at the last he pays." How consolatory this thought to the humble tribulated christian. Trials may be his portion on the earth, his heavenly Father may see meet to lead him through many sorrows on his way to the kingdom, yet at last he pays all his true followers with the riches of his glory and grace.

Safety in humility and stillness.—Sat with a young woman to whom tender counsel was given, with sincere desire that she might be preserved from the strange notions of liberty, and of alienation from the cross of Christ, which seem to abound. Our safety is in humility and in stillness; that we may be taught to know ourselves, and often to resort to the place where secret prayer is wont to be made, where the simple-hearted wait for an increase of understanding, to know and to keep in the paths of uprightness, that they may be at peace. These read the holy Scriptures with reverence and lowliness of mind, that they may come unto the Light, the Life, and the Way, whereof the Scriptures do testify, even Christ the Lord.—*Mary Cupper.*

The idle should not be classed among the living; they are a sort of dead men not fit to be buried.

He submits to be seen through a microscope who suffers himself to be caught in a passion.

For "The Friend."

Meteorology.

(Continued from page 381.)

"At a time when the opinion was almost universal that the winters at least, had grown milder in Europe, Dr. Noah Webster undertook to disprove it with great research and ingenuity. He points out the distinction, formerly existing as now, between the climate of the hills of Judæa and Syria and of the plains. He calls notice to the severe winter in Syria of 1741-42; to that of 1756-57, when the mercury sunk into the bulb of the thermometer at Aleppo, and multitudes of vines were killed, as were olives that had stood fifty years. He quotes from Arthur Young's Tour in Italy, in November and December, 1789, who then found the hills covered with snow, and the streets a sheet of ice, and says that on the 29th of November, Cyprus wine was frozen, and milk burst the vessels in which it was put. Young crossed Mount Cenis on the 21st December in ten feet of snow. He thinks the quotations from the classics point not to average winters, but to hard winters, such as those of 1642, 1709, 1741, and 1780. Dr. Webster also quotes a passage from Lady Montague's letters, who travelled along the Danube in 1717, and describes Mount Hoemus and Rodope as *always covered with snow*. These are $1\frac{1}{2}^{\circ}$ south of Tomos, the place of Ovid's banishment.

"Dr. Webster refutes Gibbon's statement, that the 'Rhine and the Danube were frequently frozen, and capable of sustaining the most enormous weight, The barbarians often chose the winter to transport their armies and cavalry over a vast and solid bridge of ice. Modeon ages have not presented an instance of a like phenomenon,' with the remark that both the Rhine and the Danube have, within three centuries, been frequently covered with ice sufficient to sustain the largest armies that ever issued from the north. In 1795, the French troops crossed the Rhine into Holland on the ice. 'This event happened so opportunely for the purposes of the French, that even atheist were disposed to admit the existence of a God, for the purpose of arranging this event among the interpositions of heaven in their favour.' Dr. Webster explains the migration of the deer, not by the change of climate, but by the retreat of the forests under the axe of the emigrant. Dr. Webster regards it as a capital fact, that he does not 'find in history any evidence that a change of climate, generally, has carried any of the delicate fruits into latitudes where they did not thrive in the earliest ages.' Dr. Webster discusses next the evidence adduced by Jefferson and Williams to prove a change of climate in the United States, and he arrives at this conclusion upon the whole subject:—'From all I can discover in regard to the seasons, in ancient and modern times, I see no reason to conclude, with Dr. Williams, that the heat of the earth is increasing. It appears that all the alterations in a country, in consequence of clearing and cultivation, result only in making a different distribution of heat and cold, moisture and dry weather, among the several seasons. The clearing of lands opens them to the sun, their moisture is exhaled, they are more heated in summer, but more cold in winter near the surface; the temperature becomes unsteady and the seasons irregular. This is the fact. A smaller degree of cold, if steady, will longer preserve snow and ice, than a greater degree under frequent changes. Hence we solve the phenomenon of more constant ice and snow in the early ages; which I believe to have been the case. It was not the degree but the steadiness of the cold which produced this effect. Every forest in America exhibits this phenomenon. We have, in the cultivated districts, deep snow to-day, and none to-

morrow; but the same quantity of snow, falling in the woods, lies there till spring. The same fact, on a larger scale, is observed in the ice of our rivers. This will explain all the appearances of the season, in ancient and modern times, without resorting to the unphilosophical hypothesis of a general increase of heat."

"Prof. Schow read a paper before the royal Society of Copenhagen, 'On the supposed Changes in the Meteorological Constitution of the different Parts of the Earth during the Historical Period.' In the absence of the thermometers and hygrometers of modern science, the result of the inquiry will depend on the answers to the following questions: 1. What animals lived, and what plants grew in the country spoken of; have they been the same that now live there, or have they been such as require a more or less warm, a more or less moist atmosphere, than those that now live in these spots? 2. At what time of the year have the inhabitants in former times begun and finished their crops of hay, corn, or other cultivated plants? 3. Have the effects of meteors upon inorganic nature, which suppose a rather fixed temperature, as, for example, the freezing of lakes and rivers, the fall of snow, changed? Are the masses of snow and ice on the mountains now greater or smaller than they were formerly? 4. Have the customs and business, which more or less are dependent upon the climate, changed; for example the use of artificial heat, dress, navigation, &c.?"

"To settle this question, Schow would rely mostly on writers upon natural philosophy and natural history; though he would not overlook historians, geographers, or even poets. But in every case he thinks the most rigorous criticism is needed, on account of the varieties of plants or animals which may go by the same name; on account of the fluctuation of successive years; on account of the broad distinction between such phenomena as are *usual* and such as are extraordinary; and on account of the frailty of human memory, which recollects so much better the wonderful than the commonplace. Applying these principles to the comparison of the ancient and modern climates of Palestine, Egypt, Arabia, Greece, and Italy, Schow maintains that there has been no considerable change; and that the account which the Abbé Mann has given of the transition in the climate of the countries bordering the Black and Caspian Seas, viz., 'that the climate there was such as is now hardly found in Sweden and Norway, but must be sought for in Lapland, Siberia, or in America, to the north of Hudson's Bay,' is irreconcilable with the accounts of northern travellers, who state that olive-trees, fig-trees, and bay-trees continue to grow there.

Malle presented a memoir to the French Academy in 1848 on the change of climate in Italy, in which he gives his evidence for the conclusion that the time of cutting the first hay occurs in the same decade of the same month now as it did two thousand years ago. He quotes from Virgil the description of the ancient fertility,

'Bis gravidæ pecudes, bis pomis utilis arbor,'

which some commentators had explained away as a figure of speech (though Pliny and Varro confirm it;) and remarks upon it, that he had himself eaten, in 1811 and 1830 pears and apples of the second crop. Malle concludes his discussion in these words: 'I end by declaring that the epochs, or at least the limits of the different agricultural labours, and the several phases of vegetation, are for the same localities and the same altitudes, identical in ancient and modern Italy; and finally, that, from the age of Augustus to the present era, the climate of Italy has not undergone any sensible modification

in its mean, its annual, or its monthly temperature.

"Arago has discussed at great length this question of the *secular* change of climate, and with his usual ability and learning. He begins with the remark, that, as the thermometer was not introduced until the end of the 16th century, the question can be discussed only in reference to what we know of the state of crops, and other natural phenomena, as the congelation of rivers and seas. He then argues, that the date will not ripen unless the mean temperature comes up to a certain standard; the vine will not produce grapes fit for the manufacture of wine if the temperature *exceeds* by much the above-named limit. Whenever we find a country in which both the date and the grape ripen now as well as formerly, we may conclude that the climate has not sensibly changed. From this argument, applied to Palestine, he concludes that the climate of that country has not altered since the time of Moses.

(To be continued.)

The wisdom of this world is foolishness with God.—What shall I then say to you, who are lovers of learning and admirers of knowledge? Was not I also a lover and admirer of it, who also sought after it according to my age and capacity? But it pleased God in his unutterable love, early to withstand my vain endeavours, while I was yet but eighteen years of age; and made me seriously to consider, (which I wish also may befall others, that without holiness no man can see God, and that the fear of the Lord is the beginning of wisdom, and to depart from iniquity a good understanding, and how much knowledge puffeth up, and leadeth away from that inward quietness, stillness, and humility of mind, where the Lord appears and his heavenly wisdom is revealed. If ye consider these things, then will ye say with me, that all this learning, wisdom, and knowledge, gathered in this fallen nature, is but as dross and dung in comparison of the cross of Christ; especially being destitute of that power, life, and virtue, which I perceived these excellent (though despised, because illiterate) witnesses of God to be filled with. And therefore, seeing that in and among them I, with many others, have found the heavenly food that gives contentment, let my soul seek after this learning, and wait for it for ever.—Robert Barclay.

The Best adorning, and only right qualification of gospel preachers.—Poor as to this world and barely acquainted with the very rudiments of learning, the word of God's wisdom, the word of faith, dwelt richly in him; and his understanding, being much enlarged in heavenly experience, he brought forth, as a faithful steward, the good thing committed to him, to the great refreshment of the Lord's heritage, and to the building up of many in the Truth. As none could justly blame the upright, even tenor of his conduct, so was he, through watchfulness, preserved and directed in the exercise of his ministerial gift; nor could any critic oppose, it is said, ever find him wrong in a word. On the other hand, many persons would confess their admiration at the excellent matter, utterance, and pertinent connexion observed in the testimonies of one, so devoid of acquired learning, and yet, so thoroughly furnished in all respects unto his holy calling. Thus, in this instance, was verily held up to view, what it is that constitutes the best adorning of gospel preachers, and what the only right qualification for speaking "as the oracles of God."—From an account of George Graham.

When shall we be able to do business with the world without catching the spirit of the world?

For "The Friend."

Reflections in the Country.

The blessings of a bounteous Providence are poured out upon us with an unsparing hand. How much there is to call forth heart-felt gratitude, and new the daily sense of man's dependence upon a gracious God. Observe the luxuriance of the fields, the genial warmth, to hasten the growth of the fruits of the earth, and the bright skies, enabling the farmer to gather them safely in their best condition. Note also the fresh-springing verdure after the harvest has been gathered, the sweet quiet tread over hill and vale, while the husbandman enjoys a season of comparative rest, and, if he be a humble Christian, is clothed with calm serenity and gladness in lifting up his heart with thankfulness for all the goodness of the Creator, who places us now in the cloud as a token that summer and winter, seed time and harvest, shall not fail while the earth endures. All classes of the people are deeply interested in the products of the soil, and the success of the agriculturist. If the crops fail, are blighted or destroyed from any cause, all would suffer, but where prosperity rewards the toil of the cultivator, town and country may rejoice together, and unite with grateful hearts in returning thanks to Him, who maketh "his sun to shine on the evil and on the good, and sendeth rain upon the just and on the unjust."

Not only should we be thankful for all our blessings, but we should show our sense of obligation, by fruits of obedience to the Giver, endeavouring a life and conversation, to honour him, and do good to our fellow creatures. He who is a Christian indeed, must keep the divine laws: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbour as thyself." If this love prevailed and ruled in the heart, men would do justly, love mercy, and walk humbly with God. They could do no injury to one another, but in accordance with the golden rule "all things whatsoever ye would that men should do to you, do ye even so unto them," their conduct in life would show forth the fruits of strict justice, of mercy and of brotherly kindness, leading to acts of charity and benevolence, and works of righteousness and peace. In this way, the knowledge of the glory of the Lord would spread, until it covered the earth, the waters cover the sea, and the kingdoms of his world would finally become the kingdoms of our Lord and of his Christ. The evangelical prophecy would be fulfilled, "and he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." But alas, how remote now appears the realization of these blissful anticipations. Slavery, the guilt and shame of our highly favoured land, after being long prolific of bitter fruits, has at last brought on discord, rebellion and civil war. The iniquities of the people have been made their own chastisement, and a fountain of human blood has been opened, which the interposition of an Omnipotent and merciful benefactor alone can close. Oh, what a loud call there is, to the professed followers of the Prince of Peace, to seek to be clothed with his pure, gentle, loving spirit, enabling them to put up acceptable prayers to the Father of mercies, that he may pity and spare his erring and rebellious children, soften their hearts towards each other, and bring them to pause and reflect upon the awful consequences of the course they are pursuing.

Jonah said of the Lord, "I know that thou art a gracious God and merciful, slow to anger and of

great kindness, and repentest thee of the evil." On his mercy and protecting care, his humble dedicated children may safely rely, whatever calamities and sorrows his all-wise Providence may permit, and they can rest in the assurance that all things will work together for good to them that love and fear his great and adorable name. They have a hiding place and sure refuge, and as they cast their cares upon Him who ruleth over all, will be enabled to witness the unfailing truth of the scripture declaration—"Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee."

Seventh mo., 1861.

For "The Friend."

The Great Comet of 1861.

(Continued from page 382.)

"The suddenness of the apparition of the comet in northern latitudes, was one of the most impressive of its characteristics. On the 2nd, after the twilight had disappeared, the head, to the naked eye, was much brighter than a star of the first magnitude, if only the effective impression be taken into account, although as to intensity it was far inferior to Alpha Lyrae, or even to Alpha Ursae Majoris." G. P. Bond, from whose account we are now quoting, says that he considered *the head* as nearly equal in brightness to that of the great comet of 1858, as the latter appeared between the 30th of the Ninth, and the 5th of the Tenth month. "It should be considered, however," that the present comet was better situated, from its higher position above the horizon."

"The aspect of the tail suggested a resemblance to the comet of 1843. It was a narrow, straight ray, projected to a distance of one hundred and six degrees, (106°) from the nucleus, being easily distinguishable, quite up to the borders of the milky-way. The boundaries for the most part were well defined, and easily traced among the stars. It was not until after two or three hours of observation, that I could gain a clear comprehension of the structure of the tail or tails, as they presented themselves to the naked eye, and through a small opera glass. It was then evident that a diffuse, dim light, with very uncertain outlines, apparently composed of hazy filaments, swept off in a strong curve, towards the stars in the tail of Ursa Major, the southern edge directed as low as towards Mizar. This was evidently, a broad curved tail, intersected on its curved side, at the distance of a few degrees from the nucleus, by the long straight ray, which at the first glance, from its greatly superior brightness, seemed alone to constitute the tail. The two were, in fact, counterparts of the principal tail and the supplementary rays of the great comet of 1858, with this remarkable difference, that in the latter the straight rays were so far inferior in brightness to the curved tail, as to have been recognized at only three observatories, those of Poulkova, Gottingen, and Cambridge, U. S., while with the present comet, the predominating feature was the straight ray, to which the curved tail seemed scarcely more than a wisp-like appendage.

"On further scrutiny with the aid of an opera glass, two sharply cut and very dark channels, bounding the principal ray, could be traced for ten or fifteen degrees from the nucleus; while outside of them, on either side, were two additional faint rays. The whole issue of nebulous matter, from the nucleus, far into the tail, was curiously grooved and striated. It was noticed that both the principal ray, and the dark channels, penetrated within the outline of the curved tail, the latter being clearly separated from the principal ray, even to the naked eye, by a dark cleft just above their intersection.

The well-defined margin of the principal ray admitted of a very exact delineation, even as far as Alpha Ophiuchi, 100° from its origin.

"On the 3d, the bright rays, and dark channels, were traced to a distance of 40° from the nucleus, the principal ray to nearly 100°. Five or six alternations were distinguished, besides the hazy filaments constituting the curved tail. Some of the streaks could be traced quite up to the nucleus. The rays were not only separated by the dark channel, parallel to their axes, but they were disconnected at intervals, in the direction of their length.

"On the 4th, there were two or more regions of contrary flexure on the north, following the margin of the ray, which, in a theoretical point of view, arc of very great interest, when taken in connection with the direction of the ray, almost precisely in a great circle from the sun continued through the nucleus. This peculiarity presented itself still more decisively on the 5th, when the tortuous path of the ray could not be overlooked.

"The very singular aspect of the northern edge of the principal ray, for the first thirty or forty degrees of its course, attracted particular attention, and the charts were revised with all possible care. The sky was perfectly clear, and the outlines so distinct that there could be no room for doubt, as to the reality of the reflexure of the curve. Subsequently, on projecting an arc of a great circle from the sun, through the nucleus, it was found to lie clearly within the margin of the ray, as far as a distance of thirty degrees (30°) from the nucleus, and there was still haziness beyond it, almost to the distance of sixty degrees, (60°). The charts on other dates, indicate similar results, but the data cannot be properly discussed, without requiring more labour than can be, at present, devoted to them." "The nucleus was throughout brilliant, and to appearance, solid, with a diameter of from 2" to 3". It "admitted of very precise observations; indeed it is a curious fact that it would be quite possible by means of proper comparisons with neighbouring stars, to obtain the differences of terrestrial longitudes of the principal points at which it was observed, with a degree of precision only surpassed by the more refined methods known in astronomy."

From the observed place of this comet, as taken at three or more different times, the *elements* of its orbit have been calculated by astronomers, three separate determinations of which nearly agreeing with each other, are published in the article from which we have been extracting. We thus learn that the comet passed its perihelion, on the place of its nearest approach to the sun, on the 11th of Sixth month, at 43 minutes past 6 P. M., (Washington time,) that its heliocentric longitude was then 248° 52', its distance from the sun about 78 millions of miles, and from the earth 53½ millions. It was at that time, some 40 millions of miles south of the plane of the earth's orbit, to which plane, the plane of its own orbit is nearly perpendicular, the inclination being about 85½ degrees. At 2 o'clock in the afternoon of Sixth month 28th, or about seventeen days after it passed its perihelion, it crossed the plane of our orbit towards the north, and from that time, its apparent place in the heavens has consequently been north of the ecliptic. When it crossed the plane of our orbit, it was about 13½ millions of miles from us, and nearly this distance—say about 13 millions of miles—nearer to the sun than we were, the lines drawn from the sun to the comet, and to the earth, forming an angle of only 2 degrees. The angle at the earth, formed by the lines drawn to the sun and the comet, was 12½ degrees. As the comet's place

in the ecliptic was then this much *behind* the sun, that is to say, to the westward of it, it must have set before the sun on that evening. Taking into account its motion in longitude and latitude between 2 o'clock and sunset, it must have set on that evening, (Sixth month, 28th,) some 10° westward of the sun, more than half an hour before it, and at a point in the horizon, some 2° north of sunset. On that morning it must have risen about three quarters of an hour in advance of the sun, and ought to have been visible where the sky was clear. On the 29th, it rose more than an hour before the sun, and set about half an hour after it, so that on that day, under favourable circumstances, its tail, if not its body, might have been seen, both in the morning and evening. This was also the case on the 30th, as it rose about an hour and a half before the sun, and set about two hours and a half after it.

(To be continued.)

Selected for "The Friend."

Epistle from the Yearly Meeting of Philadelphia to its Members.

DEAR FRIENDS:—In this day of commotion in our country, when many are departing from the law of righteousness, and seeking to lay waste the peace and happiness of civil society, while others are striving, under various specious pretexts, to draw the unwary into things incompatible with our views of the spirituality of the religion of Christ, we feel engaged to address you in sympathy and brotherly love, in order, if we may be so favoured, to strengthen your faith and allegiance to the God of our fathers, and your steadfastness in maintaining our Christian principles and testimonies, and to encourage you to put your trust in Him who has ever been the refuge and defence of the righteous in all their afflictions, as they have endeavoured to do His will.

It has always been the belief of Friends, that our Religious Society was gathered by the Head of the Church, through the power of His Spirit, operating upon the hearts of the members, to unite them in showing forth by precept and example, the pure and spiritual nature of the Gospel dispensation. Those who had experienced the washing of regeneration, and were baptized by one Spirit into one body, were bound together in the love and fellowship of the Gospel, speaking the same language and minding the same thing. They denied self, bore the cross, followed their dear Redeemer in the way of His leading, and relied upon Him for the unfolding of His will, and for wisdom and strength to do it, both in their individual capacity and as His Church. There has been no change in the doctrines and heavenly fruits of the religion of our Lord Jesus Christ, nor in His gracious designs concerning His humble, faithful followers. He still leads them in humility and holiness, sustains them by the bread and water of life, dispensed by Himself to their souls, and as they obey Him, they grow in grace, and in the knowledge of God and of His dear Son. Those who pass through this administration of the Spirit and maintain their allegiance, will be grafted into Him as branches of the true Vine, and members of His spiritual body. They will severally receive gifts according to His will, to be occupied for His honour, the salvation of their own souls, and for the gathering of others to serve Him.

As they live and walk in the Truth, bringing forth the fruits of the Spirit, they become lights in the world, and as a city set on a hill that cannot be hid, that others seeing their good works may glorify their Father which is in Heaven. It is only in continued watchfulness and prayer, serving

the Lord, that any of us can be preserved from the temptations which surround us, and be instrumental in upholding the testimonies of this Gospel day, which Christ has opened to us in the light, and required us to bear to the world.

Many sons and daughters in our Religious Society have been brought into this day, and been instrumental in spreading the truth as it is in Jesus, who died in the faith, leaving us an example that we should follow them as they followed Christ; walking by the same rule which made them honorable, and prepared them for an inheritance with the saints in light. Great is our responsibility for the multitude of the Lord's mercies and favours extended to us, and it remains to be the travail of the rightly exercised, that all the members of the Society may be quickened to a lively sense of their respective duties, and, turning the back upon the love of the world, enter more fervently into the work of their own salvation, and into a living concern for the dominion of Christ's kingdom among men.

The present is a period of much unsettlement in both civil and religious society. Many conflicting opinions on subjects of great importance, and affecting the highest interest of men, are pressed upon our notice with earnestness and plausibility. Where the natural inquisitiveness of the human mind is not regulated by the restraining influence of the Holy Spirit, it is liable to be drawn into reasoning upon religious truths, the tendency of which is to perplex and bewilder, to unsettle the mind in what it was once rightly established in the belief of, and thus to produce a state of doubt and dimness of spiritual vision, which expose it to the adoption of serious errors.

While laudably engaged in the proper cultivation of the intellectual powers, it becomes us to remember that there is a "knowledge which puffeth up," and that if we employ it, with the unaided and unsanctified mental faculties, in the investigation of religious truths, we shall be led astray. We believe the only place of safety, amid the peculiar trials and temptations of the present time, is in quiet inward retirement, and humble waiting upon the Lord. In the simple trust and ready obedience of little children, we shall not only be taught in the school of Christ those things that belong to our soul's peace, but receive strength, from time to time, to fulfil all the good pleasure of His will. In this state of reverent dependence upon God, a holy stability will gradually be attained, in which we shall not be "tossed to and fro, and carried about with every wind of doctrine by the sleight of men," but shall be enabled, with magnanimity and firmness, to uphold those Christian principles and testimonies, which the adorable Head of the Church has called our Religious Society to show forth to the world.

Not only are we called to purity of life and conversation, but also to manifest our love to God and our dependence upon Him, by regularly assembling at our stated meetings, to worship Him "in spirit and in truth," waiting for instruction and Divine nourishment from the Shepherd and Bishop of souls. Our Religious Society has been favoured with clear openings into the inward spiritual worship, peculiar to this last and glorious dispensation, and through faith in the manifestations of the Holy Spirit, has been enabled to renounce all reliance upon man, his talents and learning, however great, and in the silence of all flesh to wait for the arising of the life and power of Truth in our religious assemblies; that we may know Christ to be in the midst, solemnizing our hearts, comforting us by his love, and enabling us to offer acceptable worship to the Father of Spirits, and qualifying for the work of

the ministry, as He sees fit to put forth in that service. Let us remember that we have a cunning, deceitful enemy, who would draw us away from a steadfast waiting for Christ, by presenting worldly cogitations, stupefy with a drowsy spirit, or, in the appearance of an angel of light, would kindle up a false heat, and lead us into acts which may flatter the creature, but, being destitute of the authority of Christ, we shall lie down in sorrow if given way to, and neither be benefited ourselves nor benefit others. It is our desire for Friends everywhere, that nothing may be permitted to alienate us from our simple mode of worship, but that through the Lord's goodness, and obedience to Him, we may not be ashamed of the cross, in patient silent waiting upon Him, but faithfully maintain our Christian testimony and practice herein.

In the teachings of our blessed Redeemer on Divine Worship it is observable that He prescribes no form nor outward act as necessary, but represents it as wholly a spiritual engagement. "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is a spirit, and they that worship Him must worship Him in spirit and in truth." It is important, then, we should constantly bear in mind, that according to the doctrine of Christ himself, there can be no true worship but that which is performed in spirit and in truth, by each one for himself; and that though the most pleasing and exciting forms may be practised, or the most sound and well-prepared discourses are delivered, yet there may be no worship. They are but as sounding brass and as the tinkling cymbal, where the Spirit and the Truth are absent. It was the deep conviction of this important doctrine which led our first Friends to sit down in solemn silence, and endeavour to wait upon God, in order to experience a qualification from Him to perform this spiritual and acceptable worship.

(To be continued.)

Fully satisfying to every Faculty of the Soul.—Well, dear John and Sarah Grubb, is it not a marvellous mercy, that, as a people, we are not forsaken! Prophets and prophetesses are yet raised up amongst us. May these go on in the strength of the Lord. Accept this my poor offering of affection, in the seventy-eighth year of my pilgrimage, and permit me to add, that with reverence and heart-contriting thankfulness, I acknowledge the mercy that united me to a religious people, whose genuine principles of faith in Christ Jesus, as a Mediator, a sacrifice for sin, and reconciler to God the Father, through justification and sanctification, is fully satisfying to every faculty of my soul, as the glad tidings of salvation.—*From a letter of Mary Cupper.*

Ancient and standing testimony of Quakerism.—That which Friends lay down as a main fundamental in religion is this, that God through Christ, hath placed a principle in every man to inform him of his duty, and to enable him to do it, and that those that live up to this principle are the people of God, and those that live in disobedience to it are not God's people, whatever name they may bear, or profession they may make of religion. This is their ancient, first and standing testimony, with this they began, and this they bore, and do bear to the world. By this principle, Friends understand something that is divine, and though *in* man, yet not *of* man, but *of* God, and that it came from Him, and leads to Him, all those that will be led by it.—*William Penn.*

Better times ahead.—Some, in this day, are almost ready to adopt the language of the prophet, "Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" for truly there is that among us which lays low the pure innocent life, that ought to be in the ascendency. Yet my faith is that better times will come, even to our Religious Society. There is, I do believe, a living remnant left, who being preserved through the shaking which has come upon us, will shine forth by and by, even as the light, and many will come to its brightness, so that there will be Quakers still, those who hold the precious testimonies of the Everlasting Gospel in their primitive simplicity and unmixed purity. And surely it is unto the Truth, as it is in Jesus, that the nations must come, in the fulfilment of the prophecy, "The kingdoms of this world shall be the kingdoms of God, and of his Christ."—*Sarah [Lynes] Grubb.*

Justification.—In a word, if justification be considered in its full and just latitude, neither Christ's work without us, in the prepared body, nor his work within us, by his Holy Spirit, are to be excluded, for both have their place and service in our complete and absolute justification. By the propitiatory sacrifice of Christ without us, we, truly repenting and believing, are, through the mercy of God, justified from the imputation of sins and transgressions that are past, as though they had never been committed, and by the mighty work of Christ within us, the power, nature, and habits of sin are destroyed, that as sin once reigned unto death, even so now grace reigned through righteousness, unto eternal life, by Jesus Christ our Lord. And all this is effected, not by a bare naked act of faith separate from obedience, but in the obedience of faith, Christ being the author of eternal salvation to none but those that obey him.—*Richard Claridge.*

The violet grows low and covers itself with its own tears, and of all flowers, yields the sweetest fragrance. Such is humility.

There are those whom from youth and fortune have all the pleasures of the world at command, yet whose piety leads them to a very abstinent use of them.

THE FRIEND.

EIGHTH MONTH 10, 1861.

We have, from year to year, expressed our disapproval of the changes which have been made in the discipline and advices of London Yearly Meeting, and our fears that the alterations already made, were but manifestations of a spirit of alienation from primitive principles, which would continue to crave, nay, demand, greater and greater liberty in profession and in practice. The proceedings of the last meeting confirm all our anticipations, and call for a few remarks in addition to those already offered.

It was comparatively of little consequence, that religiously enquiring individuals, not members of the Society of Friends, should have been officially permitted to attend its sittings, yet we can well understand the fears expressed by some, that it might not tend to the edification of those admitted. The first important alteration, advance we suppose the advocates of the new movements considered it, was the adoption of a minute, inciting the members to labour for the benefit of the depraved and igno-

rant at home, and an address inciting to efforts for the evangelizing the heathen abroad, both introduced from a committee appointed last year on missions. Whatever tends in anywise to engage people to labour in such services, who have not been specially called, qualified, and prepared by the Holy Spirit, is in itself, so diametrically opposed to the spirit of old fashioned Quakerism, which we believe to be genuine christianity, that we doubt whether they can be reconciled by all the quotations from George Fox, which can be extracted from his Epistles. That George Fox did strongly set forth the necessity of all who were convinced of the Truth, being faithful in their day, contending for the everlasting way of life and salvation, at home, or abroad, as the Holy Spirit led them, we well know. He felt the flowings of Gospel love to all mankind, and earnestly desired the gathering of every precious soul to the teachings of the Lord Jesus, and to the spiritual fold of peace and salvation.

If the Lord should call any in this day to the work of visiting heathen nations, in the work of the Gospel ministry, or in instructing them in the principles of christianity, he will without doubt, furnish ability for the work and open the way. Yet we fear the result of this address and minute. The desire of distinction animates man and spurs him to activity. He longs to be engaged in some great work, and he may think, what can be greater than the evangelizing the world. How sad it will be, if self-prepared, and self-called labourers, offer themselves to the Meeting for Sufferings in England, for foreign missions, or zealous youth unskilled and unlearned in the school of Christ, enter into services at home, which will assuredly prove to their own serious, spiritual disadvantage, and be of little benefit to others.

By the new rule, those set at liberty to travel as ministers of the gospel among the heathen, must obtain certificates as heretofore, but those entering on other services of a missionary character, are to apply to the Meeting for Sufferings.

At the Yearly Meeting last year, the Meeting for Sufferings were directed, with representatives to be appointed by the several Quarterly Meetings, to revise the "Book of Discipline." This was done and many changes were made, to a few of which we shall refer. One new minute prepared for insertion, is on "Religious Instruction." This encourages rightly concerned Friends "to convene meetings for reading the Holy Scriptures, in a reverent, devotional spirit, but to be quite distinct from the ordinary meetings for worship." The plea offered in favour of the holding such meetings was, that they would afford "opportunities for illustrating the accordance of the Society's faith with the Scriptures." A strong but unavailing protest was made against this innovation on primitive practice. How impossible would it be for any one when collecting a meeting for reading, to know that there would be a really reverent, devotional spirit among those to be assembled. How impossible even to know that he may himself be furnished by the great Head of the Church, the alone dispenser of spiritual gifts, with the ability to offer the incense of prayer, or praise. We can understand that when a truly anointed minister of the Gospel feels a religious concern to appoint a meeting for divine worship, he should, if his Friends have unity therewith, attend to his apprehended duty, trusting that He who calls to the service will qualify him for it, whether his portion of labour be in silently waiting on the Lord, or vocally labouring in his blessed cause. But if a meeting be convened for the purpose of reading, their work is laid out before them, endeavours will be used beforehand, to store the mind with the know-

ledge to be derived from Biblical critics, which they deem the proper preparation for expounding the portion of scripture chosen for that day's examination. Here the way is opened for the will and wisdom of man, to work in seemingly religious matters. It is a work peculiarly dangerous for a member of our religious society to engage in. Those who do so, become qualified by study and practice, to speak fluently on religious subjects, and they will find in the facility offered by the organization of our Society for the exercise of spiritual gifts, a great temptation to enter on services to which they have no divine call. The danger of giving the wisdom of man too much room to work in the church, is evidently very much increased by these proposed meetings, and it certainly is not in anywise lessened by the minute which advises Friends to endeavour to make their meetings for discipline, "more interesting and attractive." If Friends dwell in that which alone can give ability to fill up their respective services in the church, they will be enabled to do their duty to the comfort and instruction of others, and the meetings for business will be interesting and attractive, even to the children, who are seeking after spiritual good.

Among the changes which mark the decline from primitive views, and which we fear will ultimately work evil consequences, is the striking out the part of the discipline recommending "the observance of the ancient and approved practice of our religious Society, of submitting manuscripts which relate to our christian principles and practices, to the Morning Meeting." There is now to be no judgment given by the society on any of the publications of its members, no control over even their extensive doctrinal writings. Every man may publish as he pleases, respecting the faith of the society, and the Meeting for Sufferings may print and distribute books written by members or others, at its pleasure, with this proviso, that it be "clearly understood that the society is not thereby committed to every thing contained in such works." In other words may publish and circulate some doctrines which the society have been called to testify against. Where can such allowance end, but in confusion and anarchy? Its tendency certainly must be to foster rather than suppress religious reading amongst our members, calculated to unsettle their faith, and to make them think that diversities in doctrine are of little account."

In respect to gravestones, Monthly Meetings hereafter are not even allowed the privilege of keeping their own burial ground clear of such vain monuments, but are compelled to allow any individual wishing it, to place them over the remains of their friends. The striking out all the argument against the use of the heathenish names for the days and months, the omitting from the qualifications for membership in the Meeting for Sufferings, the "coming up in plainness of speech, behaviour and apparel," the allowing Monthly Meetings to lend their places of worship for those who use forms which Friends cannot unite with, are proofs too palpable to be refuted, that at least some of the views held by our forefathers in religious profession, are not according to the taste of those who are at present ruling in London Yearly Meeting.

During the discussion which these alterations occasioned, it was said that in the brightest days of the society, there were none of these rules and regulations which they were endeavouring to lay waste, in force; and one of the supporters of the changes ventured to rejoice that the society by its recent legislation, was restoring its beautiful simplicity, by clearing away the rubbish. It is true, that when the Lord led the sincere-hearted lovers of the Truth in the rise of our society, to congre-

gate as a religious community, they had no rules and regulations but the precepts of Holy Scripture and the directing, enlightening influences of the Holy Spirit. But that spirit which had gathered them together, gave them to see the necessity of uniformity in principles and practice, and in the establishment of order and rules. From time to time regulations, which the Spirit of Truth opened in the minds of the faithful standard bearers, and to which in the hearts of others there was a concurrent testimony, when they were promulgated, were adopted by the society. Very different indeed would the state of our religious society be, from its condition in the beginning, if all the rules given it to bear by the great Head of the Church, were now in its own will abrogated. In the nature of things, rules were not adopted by the church until circumstances arose calling for them, but having been once made under the same Divine influence which called that church into being, they cannot be set aside without calling in question the very ground of its first gathering, and the doctrines and testimonies it then suffered in the support of.

We have received a notice of the death of J. WHITALL REEVE, at his residence near Americus, Kansas, aged about 60 years, but no information of the time of his decease.

SUMMARY OF EVENTS.

Proceedings of Congress.—It is impossible in our limited space, to give a clear outline of all the important measures discussed and acted upon at the extra session. These include a new tariff, the various modes of borrowing money on loan, the imposition of a direct tax, a tax on incomes, &c., the whole being intended to supply the Treasury with the funds required to meet the enormous expenditure of the year. The tariff, as finally adjusted between the two Houses, imposes a duty of 2 to 4 cents per pound on sugar, according to grade, of 4 cents per pound on coffee, 15 cents a pound on tea, and 5 cents a gallon on molasses. The personal income tax is fixed at three per cent on all incomes over \$800, whether arising from salary, rents, dividends, interest, or profits of business. The income derived from Government securities, will be taxed only 1½ per cent. Incomes on property held in the United States by citizens residing abroad, are taxed 5 per cent. The tax collectors are authorized to examine tax payers under oath, as to the amount of their incomes, and to commit to prison for refusal to answer. An important change in relation to the custody of the public funds has been made, virtually repealing the Sub-Treasury law, which had been in operation for more than twenty years. According to one of the provisions of the Lonn bill, the proceeds of the loan of \$250,000,000, instead of being immediately paid into the Treasury in gold and silver, as now required, the money derived from the loan may remain in solvent banks until it shall be drawn out in pursuance of law. It appears, by an examination of the two volunteer bills, (one being supplemental to the other,) that the President has the power to call one million of men into the field, although that extent of authority was not, it is believed, designed. It is not thought, therefore, that more than 500,000 will be accepted. Among the bills passed, was one prohibiting the punishment of soldiers by flogging, and one totally prohibiting the sale of intoxicating liquors to them, any where within the District of Columbia.

The U. S. Army.—Since Gen. McClellan assumed the command at Washington, rigorous measures have been taken to introduce more efficient discipline, and put the men under proper control of the officers. All civilians and strangers have been excluded from the encampments, and men and officers alike, are required to keep within the lines. It is designed as quickly as possible to increase the artillery arm of the service until, at least, two hundred rifled cannon are in the field. The three months volunteers are generally going home, and being replaced by regiments enlisted for the war.

Missouri.—On the 30th ult., the State convention, in session at Jefferson City, declared vacant the offices of Governor, Lieutenant Governor, and Secretary of State, by a vote of 56 to 25, and the seats of the members of the present General Assembly were vacated by a vote of 52 to 28. On the next day the convention elected Hamilton R. Gamble of St. Louis, as Governor of

Missouri, by 68 votes, Willard P. Hall, Lieutenant Governor, and Mordecai Oliver, Secretary of State, all Union men. The convention then adjourned until the Twelfth month next, unless sooner called together. Gen. Fremont is said to be diligently engaged in efforts to maintain the authority of the Union in Missouri. The Federal troops consisted mainly of the three months volunteers, who have nearly all returned home. The rebels have large bodies of men under arms on the borders of Arkansas, and Gen. Pillow has invaded the State from Tennessee. He had, it was supposed, about 5,000 men at Bird's Point, opposite Cairo, and 12,000 at New Madrid. Great numbers of persons were daily arriving in Missouri, who have been driven out of Texas and Arkansas by the rebels.

New York.—Mortality last week, 585. The week was a disastrous one among the merchants and commission houses, the failures having been very numerous, and some of them for heavy amounts, including one firm with reputed liabilities of two millions of dollars. During the year 1860, the number of new buildings erected in this city, was 1653. For the first six months of the present year, the number was 597.

Philadelphia.—Mortality last week, 414; adults, 118; children, 296; under one year, 167. The mean temperature of the Seventh month, according to the record kept at the Penna. Hospital, was 75.63 deg., the highest being 93.50, and the lowest, 58. The rain of the month measured 2.56 inches. The average of the mean temperatures of the Seventh month, for the past seventy-two years, is stated at 75.55 deg. The highest during that entire period, (1793 and 1838,) was 81°, the lowest (in 1816,) was 68°.

Money Cost of the Revolutionary War.—The entire expenses of the Revolutionary War were stated in the report of Alexander Hamilton, Secretary of the Treasury, in 1790, to be \$135,000,000. The debt which was left for posterity to pay was \$75,000,000. The cost of the present rebellion has already far exceeded that of the entire war of the Revolution.

Cotton Statement.—According to the Charleston Courier's weekly cotton statement, the total receipts at all the ports for the present season are 3,487,783 bales, against 4,431,509 bales the same time last year; decrease 943,726 bales. The total exports to foreign ports are 3,101,458 bales, against 3,680,298 bales last year; decrease 578,840 bales, and the total stock on hand and on shipboard is 71,875 bales, against 234,954 bales last year.

The California Steamer Northern Light, from Aspinwall, with \$2,128,000 in specie, has reached New York, having escaped the rebel privateers which were on the look out for her.

Minnesota and Wisconsin.—The St. Louis Democrat, states that there is a great deficiency of farm labourers the present season, in both of these States. An increased breadth of land had been put in grain, and when the crops were ready for gathering, many thousands of the active men, who usually assisted at harvest, were absent with the army.

Virginia.—The rebel army under Gen. Wise, which was designed to occupy the valley of the Kanawha, fled on the approach of the Federal troops, leaving behind them about a thousand muskets, and a few kegs of powder. The western part of the State is now nearly free from the secession forces. Gen. Wise has demanded reinforcements. In Eastern Virginia, the militia have been ordered to repair to the Court Houses of their respective counties without delay, in order to be drafted into the army of the Confederacy.

Texas.—It is reported that Fort Fillmore, Texas, has been reinforced by ten companies of Federal troops, and that measures have been taken to capture Fort Bliss, now held by the Texans.

South Carolina.—Marshall Parks, agent of South Carolina at Portsmouth, has transferred to the Confederacy a fleet of five steamers, already manned and armed.

Kentucky.—At the recent election for members of the State Legislature, the candidates of the Union party were generally elected, in some instances by large majorities.

Foreign.—Liverpool dates to the 27th ult. Lord John Russell has been created a peer, and will enter the House of Lords as Earl Russell. A writ had been issued for the election of a member of the House of Commons for the city of London in place of John Russell.

The pope had received fresh assurances that the French army will remain at Rome. In the Consistory at Rome, on the 23d, the Pope announced a short allocution, in the course of which he declared himself grateful for the continued occupation by the French troops.

The minimum rate of discount in London, was 5½ per cent. The London Deposit and Discount Bank and Fire

Insurance Company, a new and weak affair, has stopped payment, with a deficiency of £300,000. This suspension will entail much misery on the poor depositors.

The Liverpool cotton market was active, with an advance of ¼ a ½ d. Breadstuffs dull.

An abstract of the Irish census for 1861 has been published. The total population enumerated on the 31st of Fourth mo. last, amounts to 5,764,543, being 2,804,96 males, and 2,959,582 females. The census of 1841 showed a population of 3,175,124, and that of 1851 6,552,385, being a decrease in the last ten years, of 787,842, and in twenty years, of 2,410,581. With the depopulation of the island, the misery and wretchedness which once abounded, have been greatly diminished. Thus the number of poor-house and work-house paupers, is found to be only one-fifth that of 1851. Enquiries were made as to the "religious profession," of the people, from which it was found that 4,490,593, were Roman Catholics, and 1,273,960, were Protestants, being about 22 per cent of the whole. The members of the Established Church, numbered 678,661; Presbyterians 528,992; Methodists, 44,532; Independents, 5,062; Baptists, 4,165; Friends, 3,812; Jews, 421. The number of inhabited houses in Ireland, is 993,233, and the decrease since 1851, is 52,990. By the report of the emigration commissioners, it appears that 1,230,986 emigrants have left Ireland within the last ten years.

RECEIPTS.

Received from Amy C. Hoopes, Pa., \$2, vol. 34; from J. P. Edge, Pa., \$2, vol. 34.

WEST-TOWN BOARDING SCHOOL.—VISITING COMMITTEE.

The committee to superintend this Institution, at its stated meeting in the Fourth mo. last, adopted the following proposition contained in a Report of a sub-committee, on the mode of conducting the examinations at the course of study, &c., viz: "That there be three examinations in each session, two of them to commence 2nd day following the third First day, in the 2nd, 6th, 8th, and 12th months, the committee as now, attending the meeting on First day, and proceeding in the examinations on 2nd day and 3d day, devoting one day to each side of the house, and hearing the recitations at the respective school rooms. Those in the 12th at 6th months, to embrace the studies gone over since the opening of the session, and those in the 2nd and 8th months, to be upon those learned subsequently to the previous examination. One week previous to these examinations, to be devoted by the pupils to reviewing their lessons. The other two examinations to be held at the same time as they now are, and to embrace the studies pursued during the session, three weeks previous, being allowed the pupils to review them. On these occasions the scholars will assemble in the collecting room (except the primary school,) under the care of the writing teachers, or any other, if more convenient who are to remain there during the school hours, and have the oversight of the scholars, sending out the class as they are wanted in the respective school rooms. The writing books to be examined as now. The pupils of the primary school to be examined in their own room and when not so engaged to pursue their studies usual. Arrangements to be made by the visiting committee, so that some of their number shall attend the meeting for worship on First or Fifth day, once a month if practicable."

In accordance with the above arrangement, the Visiting Committee now under appointment, will meet at the school on Seventh day the 17th of this month.

JOEL EVANS, Clerk.

Eighth mo. 6th, 1861.

DIED, suddenly at Shelby, Orleans County, New York on the 9th of Seventh mo., 1861, ANN E. THISTLETHWAITE, wife of James M. Thistlethwaite, aged 34 years. Although comparatively young, her attachment to the doctrines and testimonies of Friends, was firm and unwavering; having a cultivated mind, her reading was confined to works of an instructive and substantial character, and she was in the frequent practice of retirement and the private perusal of the Scriptures of an obliging and cheerful disposition, she was endeared to her family and friends, who in her sudden removal, have the consolation of believing, that it has long been her concern in health as in sickness, to found daily living agreeably to the injunction, "Let your loins be girded about and your lights burning."

PILE & MELROY, PRINTERS,
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Selected.

Robert Barclay's Proposition XV.

(Continued from page 386.)

§ VIII. Fourthly, Let us consider the use of games, sports, comedies, and other such things, commonly and indifferently used by all the several sorts of Christians, under the notion of divertisement and recreation, and see whether these things consist with the seriousness, gravity, and Godly fear, which the gospel calls for. Let us but view and look over the notions of them that call themselves Christians, whether Papists or Protestants, and see if generally there be any difference, save mere name and profession, from the heathen? Both not the same folly, the same vanity, the same use of precious and irrevocable time abroad? The same gaming, sporting, playing, and from hence quarrelling, fighting, swearing, ranting, yelling? Now how can these things be remedied, so long as the preachers and professors, and those who are the leaders of the people, do allow these things, and account them not inconsistent with the profession of Christianity? And it is strange to see that these things are tolerated every where; the inquisition lays no hold on them, neither at Rome, nor in Spain, where in their masquerades a manner of obscenity, folly, yea, and Atheism generally practised in the face of the world, to the great scandal of the Christian name: but if any man reprove them in these things, and forsake his superstitions, and come seriously to serve God, and worship him in the Spirit, he becomes their prey, and is immediately exposed to cruel sufferings. Doth this bear any relation to Christianity? Do these things look any thing like the churches of the primitive Christians? Surely not at all. I shall first cite some few scripture testimonies, being very positive precepts to Christians, and then see whether such as obey them can admit these forementioned things. The apostle commands us, That whether we eat or drink, or whatever we do, we do it all to the glory of God. But to judge none will be so impudent as to affirm, that in the use of these sports and games God is glorified: if any should so say, they would declare they neither knew God nor his glory. And experience abundantly proves, that in the practice of these things men mind nothing less than the glory of God, and nothing more than the satisfaction of

their own carnal lusts, wills, and appetites. The apostle desires us, 1 Cor. vii. 29, 31, Because the time is short, that they that buy should be as though they possessed not; and they that use this world, as not abusing it, &c. But how can they be found in the obedience of this precept that plead for the use of these games and sports, who, it seems, think the time so long, that they cannot find occasion enough to employ it, neither in taking care for their souls, nor yet in the necessary care for their bodies; but invent these games and sports to pass it away, as if, they wanted other work to serve God in, or be useful to the creation? The apostle Peter desires us, To pass the time of our sojourning here in fear, 1 Pet. i. 17. But will any say, That such as use dancing and comedies, carding and dicing, do so much as mind this precept in the use of these things? Where there is nothing to be seen but lightness and vanity, wantonness and obscenity, contrived to draw men from fear or being serious, and therefore no doubt calculated for the service of the devil. There is no duty more frequently commanded, nor more incumbent upon Christians, than the fear of the Lord, to stand in awe before him, to walk as in his presence; but if such as use these games and sports will speak from their consciences, they can, I doubt not, experimentally declare, that this fear is forgotten in their gaming: and if God by his light secretly touch them, or mind them of the vanity of their way, they strive to shut it out, and use their gaming as an engine to put away from them that troublesome guest; and thus make merry over the Just One, whom they have slain and crucified in themselves. But further, if Christ's reasoning be to be heeded, who saith, Mat. xii. 35, 36, That the good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things, and that of every idle word we shall give an account in the day of judgment, it may be easily gathered from what treasure these inventions come; and it may be easily proved, that it is from the evil, and not the good. How many idle words do they necessarily produce? Yea, what are comedies but a studied complex of idle and lying words? Let men that believe their souls are immortal, and that there will be a day of judgment, in which these words of Christ will be accomplished, answer me, how all these will make account in that great and terrible day, of all these idle words that are necessarily made use of about dancing, gaming, carding, and comedies acting? And yet how is it that hy Christians not condemning these things, but allowing of them, many that are accounted Christians take up their whole time in them, yea, make it their trade and employment? Such as the dancing-masters and comedians, &c., whose hellish conversations do sufficiently declare what master they serve, and to what end these things contribute. And it cannot be denied, as being obviously manifest by experience, that such as are masters of these occupations, and are most delighted in them, if they be not open Atheists and profligates, are such at best as make religion or the care of their souls their least business. Now

if these things were discountenanced by Christians, as inconsistent with their profession, it would remove these things; for these wretches would be necessitated then to betake themselves to some honest livelihood, if they were not fed and upholden by these. And as hereby a great scandal and stumbling-block would be removed from off the Christian name, so also would that in part be taken out of the way which provokes the Lord to withhold his blessing, and by occasion of which things the minds of many remain chained in darkness, and drowned in lust, sensuality, and worldly pleasures, without any sense of God's fear, or their own soul's salvation. Many of those called fathers of the church, and other serious persons, have signified their regret for these things, and their desires they might be remedied; of whom many citations might be alleged, which for brevity's sake I have omitted.

§ IX. But they object, That men's spirits could not subsist, if they were always intent upon serious and spiritual matters, and that therefore there is need of some divertisement to recreate the mind a little, whereby it being refreshed, is able with greater vigour to apply itself to these things.

I answer; Though all this were granted, it would no ways militate against us, neither plead the use of these things, which we would have wholly laid aside. For that men should be always in the same intentiveness of mind, we do not plead, knowing how impossible it is, so long as we are clothed with this tabernacle of clay. But this will not allow us any time so to recede from the remembrance of God, and of our soul's chief concern, as not still to retain a certain sense of his fear; which cannot be so much as rationally supposed to be in the use of these things which we condemn. Now the necessary occasion in which all are involved, in order to the care and sustentation of the outward man, are a relaxation of the mind from the more serious duties; and those are performed in the blessing, as the mind is so leavened with the love of God, and the sense of his presence, that even in doing these things the soul carrieth with it that divine influence and spiritual habit, whereby though these acts, as of eating, drinking, sleeping, working, be upon the matter one with what the wicked do, yet they are done in another Spirit; and in doing of them we please the Lord, serve him, and answer our end in the creation, and so feel and are sensible of his blessing: whereas the wicked and profane, being not come to this place, are in whatsoever they do cursed, and their ploughing as well as praying is sin. Now if any will plead, that for relaxation of mind, there may be a liberty allowed beyond these things, which are of absolute need to the sustentation of the outward man, I shall not much contend against it; provided these things be not such as are wholly superfluous, or in their proper nature and tendency lead the mind into lust, vanity, and wantonness, as being chiefly contrived and framed for that end, or generally experienced to produce these effects, or being the common engines of such as are so minded to feed one another therein, and to propagate their wickedness, to the poisoning

of others: seeing there are other innocent diversions which may sufficiently serve for relaxation of the mind, such as for friends to visit one another; to hear or read history; to speak soberly of the present or past transactions; to follow after gardening; to use geometrical and mathematical experiments, and such other things of this nature. In all which things we are not so to forget God, in whom we both live, and are moved, Acts xvii. 28, as not to have always some secret reserve to him, and sense of his fear and presence, which also frequently exerts itself in the midst of these things by some short aspiration and breathings. And that this may neither seem strange nor troublesome, I shall clear it by one manifest instance, answerable to the experience of all men. It will not be denied but that men ought to be more in the love of God than of any other thing; for we ought to love God above all things. Now it is plain, that men that are taken with love, whether it be of women, or of any other thing, if it hath taken a deep place in the heart, and possess the mind, it will be hard for the man so in love to drive out of his mind the person or thing so loved; yea, in his eating, drinking, and sleeping, his mind will always have a tendency that way; and in business or recreations, however intent he be in it, there will but a very short time be permitted to pass, but the mind will let some ejaculation forth towards its beloved. And albeit such a one must be conversant in those things that the care of this body and such like things call for; yet will he avoid as death itself to do those things that may offend the party so beloved, or cross his design in obtaining the thing so earnestly desired: though there may be some small use in them, the great design which is chiefly in his eye, will so balance him, that he will easily look over and dispense with such petty necessities, rather than endanger the loss of the greater by them. Now that men ought to be thus *in love with God*, and the life to come, none will deny; and the thing is apparent from these scriptures, Mat vi. 20. But lay up for yourselves treasures in heaven. Col. iii. 2. Set your affection on things above, &c. And that this hath been the experience and attainment of some, the scripture also declares, Psalm lxxiii. 1, 8. 2 Cor v. 4.

And again, That these games, sports, plays, dancing, comedies, &c., do naturally tend to draw men from God's fear, to make them forget heaven, death, and judgment, to foster lust, vanity, and wantonness, and therefore are most loved, as well as used, by such kind of persons, experience abundantly shows, and the most serious and conscientious among all will scarcely deny; which if it be so, the application is easy.

(To be continued.)

Old Age without Religion.—Alas! for him who grows old without growing wise, and to whom the future world does not set open her gates, when he is excluded by the present. The Lord deals so graciously with us in the decline of life, that it is a shame to turn a deaf ear to the lessons which He gives. The eye becomes dim, the ear dull, the tongue falters, the feet totter, all the senses refuse to do their office, and from every side resounds the call, "Set thine house in order, for the term of thy pilgrimage is at hand." Thy playmates of youth, the fellow-labourers of manhood, die away, and take the road before us. Old age is like some quiet chamber, in which, disconnected from the visible world, we can prepare in silence for the world that is unseen.—*Tholuck.*

It is not knowledge, but *love*, that distinguishes saints from sinners.

For "The Friend."

Meteorology.

(Continued from page 388.)

"Arago quotes the memoir of Edward Biot, presented to the French Academy in 1841, to prove that the climate of China had not altered between ancient and modern times. Biot inferred this fact from the plants cultivated there, from the times of arrival and departure of birds, and the time of emergence of silkworms. The climate of Greece also has not changed, as it still lacks the little additional heat which the old botanist, Theophrastes, describes as wanting in his time to make the date ripen fully. Arago arrives in a similar way to the conclusion that the climate of Rome has not sensibly changed since classical times. In 1828, Libri discovered at Florence a chest of instruments, among which were some old thermometers. The comparison of these with modern instruments enabled Libri to affix proper values to the observations made, under the direction of the Academy of Cimento, by Father Raineri, in the convent of *Angeli* in Florence; from which it may be inferred that the winters in Tuscany are *not* quite so cold, and the summers not so warm, as in the times of Galileo. Arago finds evidence satisfactory to him, that in England and in parts of France the summers have lost a part of their heat, and the winters, *possibly*, a portion of their severity. The Journal of the Royal Institution contains a dissertation, designed to show that the summers of the British Isles have deteriorated. Once the vine was cultivated, and wine manufactured there. Now even the apple threatens to desert the orchards where once the grape flourished. 'It is sad to think,' deploras the author, 'that one day our posterity may be deprived of cider, as we have been of wine, and that the apple will only ripen in hot-houses, to decorate the tables of the rich.'

"The eastern coast of Greenland was discovered by the Icelanders at the close of the 10th century; the Norwegians established themselves there; and in 1120 the colony was numerous and flourishing, and had considerable commerce with Norway and Iceland. But in 1408, when Bishop Andrew (the seventeenth since its colonization) went to take possession of his see, he found the coast blockaded with ice, and he could not approach it. This state of things continued until 1813-14, when an immense breaking up occurred, and the eastern coast of Greenland was again free. The whalers reported that two hundred square leagues of ice disappeared, which had not wholly melted away before reaching the tropics.

"In the United States, and perhaps in the whole of North America, it has been observed that the temperatures of January and July have approached each other since the European settlements began. The rivers do not freeze so thick, or so long, as they once did. When Philadelphia was first settled, the Delaware was covered with ice as soon as the first of November. Now it is rarely frozen at all. Hudson River is open a month longer in the winter than formerly. When New England was first settled, the winters set in regularly, continued for three months without interruption, and broke up at nearly the same time, as is now the case in Canada and Russia. The snow is diminished, and the period of sleighing is less. The changes of the seasons are all of them less sudden and uniform. As early as 1749, — Kolm was told that the winters at Quebec were milder than they once were. In Boston, the change in the mean temperature of winter amounts to 12°. It is also affirmed that there has been a great alteration in the prevalent winds. The force of the west wind has abated, while the east winds are increasing in frequency

and extent. A century ago, they did not penetrate more than thirty or forty miles into the country; now they reach seventy miles from the sea-shore.

"Notwithstanding these alleged facts, Dr. Enoch Hale gives the result of his careful discussion of the Meteorological Journal of Dr. Holyoke, kept at Salem from 1786 to 1821, as follows: 'It thus appears that this Journal does not support the opinion that there has been a progressive increase of the temperature of our climate, in regard to the whole year. If we compare the spring months of the different years, we find the results nearly the same, both in respect to the whole spring, and to the months of March and April; thus showing that the opinion is equally unfounded, which has often been maintained, that the spring advances more rapidly, in proportion to the temperature of the whole year, than it did formerly.' The mean temperature of the first ten years is 48°.77, of the last ten years 47°.85; the highest year of all was 1793, the temperature being 50°.96; the lowest 1812, the temperature being 45°.28. It appears from the published observations made at Boston, by Jonathan P. Hall, from 1821 to 1856, that the average temperature of the whole year during that period of thirty-six years, was 49°.66. The warmest year was 1828, the temperature being 51°.78; the coldest year was 1836, the temperature being 45°.34. As the observations of J. P. Hall are not strictly comparable with those of Dr. Holyoke, because the places were ten miles apart, and the hours and instruments also different, we may compare the observations of Hall with each other; and we find the mean temperature for the first period of nine years 49°.36; for the second, 47°.76; for the third, 49°.01; and for the fourth, 48°.54. The *monthly* temperature, derived from J. P. Hall's observations and from Dr. Holyoke's whole series, which extended for forty-three years, from 1786 to 1828, are as follows:—

	Jan.	Feb.	March.	April.	May.	June.	July.
Hall,	25.59	27.75	35.38	46.02	56.84	67.19	72.14
Holyoke,	27.03	27.61	35.52	45.74	56.37	66.43	71.14
	Aug.	Sept.	Oct.	Nov.	Dec.	Yr.	
Hall,	70.53	62.96	51.34	39.96	30.29	48.34	
Holyoke,	67.24	62.00	51.08	40.40	30.58	48.34	

"The mean annual temperature of Salem appears to have fluctuated irregularly to the extent of 5°.68, and that of Boston to the extent of 6°.4. From the observations made at the rooms of the Royal Society of London, from 1775 to 1842, appears that the mean annual heat was greatest in London in 1822, and smallest in 1814, the range being 5°.9, but without any *progressive* increase or decrease. From the observations made at the Paris Observatory from 1804 to 1853, it is seen that the warmest year was that of 1834, and the coldest that of 1829, the range being 5°.8, but without any regular law of change. From the observations made at Orange, by Gasparin, from 1818 to 1853, it is found that the warmest year was 1822, and the coldest 1827, with a fluctuation of the mean annual temperature of 4°.7. From the observations made at Chalons-sur-Marne, from 1818 to 1848, it appears that the warmest year was that of 1822, and the coldest that of 1812, the range being 5°.8. From the observations made at Stockholm from 1758 to 1807, by order of the Academy of Sciences of Sweden, it appears that the warmest year there was that of 1794, and the coldest that of 1805, the range being 6°.8. At all these places the years in which the summer has been the hottest or the winter the coldest, are very different from those in which the *whole year* has been the hottest or the coldest. Moreover, the *single days* or *weeks* of excessive heat or cold are almost entirely disguised, when they are neutralized by the general

For "The Friend."

Musings and Memories.

KINDNESS REWARDED.

Kind acts are often recompensed, even in this life, yet the Christian is to do good, hoping for nothing again. Doing his works of charity for the dear Master's sake, and out of Christian love for his fellow creatures, his reward is in the Master's favour, and in feeling that his own heart does not condemn him. He has not turned a deaf ear to the sorrow of those around him, and he knows that the dear Master, not because he has had compassion on others, but of his own mercy, will show every kindness to him.

I remember to have read an anecdote of the late George Whiting of New York, a worthy, consistent, tender hearted Christian. About thirty years since, he received the agency in this country for the Edinburgh Encyclopedia, and had at times large numbers of those costly volumes in an attic over his office. One day a poor man applied to him for work, and looked so distressed when informed that he had none for him, that George was satisfied he was in great destitution. Remembering that he had at that time a large number of the Encyclopedia's lying loosely, he took the poor man into the attic, and told him if he would pile them up neatly he would pay him for his labour. The man gladly undertook it, and George rejoiced that for the work, which really seemed unnecessary, he could pay him that which would send him home comfortable.

In the course of a few weeks after this, the building was destroyed by fire, and these volumes were all swept away. There was an insurance on them, but as George was unable to specify the number of the volumes and the amount consumed, the company refused to pay, and in the prospect of a loss of the whole insurance, he was dispirited and perplexed.

Still he endeavoured to fill up his duty towards others, and whilst engaged in a Christian work of benevolence, he observed a poor man, sick and confined to his bed, gazing on him intently. It was the poor man who had piled up his books. The sick man made himself known, and George then told him of the disastrous fire, and enquired of him if he could remember distinctly the number of books he had handled. As it proved, the man had marked down on a piece of coarse paper, the number of books he had piled, and the number of volumes in each pile, and he had still the paper in his possession. By the aid of the sick man's testimony and the list he had preserved, George Whiting's evidence of his loss was completed, and his insurance was paid to him.

WANT OF PROPER THOUGHT.

"Why, Charles, how many vegetables have gone to waste in thy garden which would have been a great comfort to thy poor neighbours over the road?" "True enough, cousin, and they would have been very welcome to them, but I never thought of making them the offer." "Ah, Charles, if we only had thoughtfulness enough, we might relieve many a one with things which we permit to go to waste. Remember the surplus produce of thy garden next year. A sick neighbour might be benefitted by a few of the fine Lawton Blackberries, beside being comforted and cheered, by thinking that thou had a kindly feeling for him. A few of the spare bunches from those long trellises, might, in their season, be messengers of pleasure to others. Thou dost not need to sell it, let thy surplus produce then, be for the sick and the poor."

"What did the little girl give thee, Ann?" "Oh, nothing but this bunch of common field flowers?"

state of the earth, and which produce much influence on the value of the temperature."

(To be continued.)

"Every extraordinary occurrence in our lives affords us an opportunity to learn if we will, something more of our own hearts and tempers than we were before aware of. It is easy to promise ourselves beforehand, that our conduct shall be wise, or moderate, or resolute on any given occasion. But when that occasion occurs, we do not always find it easy to make good the promise: such a difference there is between theory and practice. Perhaps this is no new remark; but it is not a whit the worse for being old, if it be true. A sensible man's true glory should be, to do his business well, and say little about it; but he disgraces himself when he puffs his prowess as if he had finished his task, when he has just begun it."

Thee and thou to one person; or obedience in little things.—Parents should train their children up in the way of truth, and keep them out of the beggarly rudiments of this world, that they may grow up in plainness, and keep to the plain language, both you and they, which is become a very indifferent thing amongst many of the professors of truth. In the beginning we went through great exercise for that very word, thee and thou to one person. For my part, I had a concern upon my spirit, because I shifted many times from that word. I would have said any word, rather than thee or thou, that would have answered the matter I was concerned in, but still I was condemned, guilt following me, I was not clear in the sight of God, my way was hedged up with thorns, I could go no further, until I had yielded obedience unto the little things.

The working women of Paris.—The census of 1851 made known the fact that among the 112,000 work women in Paris, there are at least 60,000 who apply themselves to various kinds of sewing. Those who work at home form the most numerous class, and it is also the most unhappy. What do they earn? how do they live? The income of the 112,000, according to the estimates of 1851, was 44,146,640 francs, yielding for each one 391 francs per annum, or 1 franc and 7 centimes per day for twelve hours of labour.

Christianity in Practice.—Some thirty years ago, there was a drygoods firm who made thousands of dollars every year by selling a certain kind of fine cloth used only for covering billiard-tables. After a time, one of the firm said to the other—

"How do you feel about selling goods for such a purpose?"

"I am not satisfied about it," was the reply, "and I think we had better give it up."

"Agreed," said the first; and from that day, notwithstanding the large and certain profits made on the article, not another yard was sold by them.

The Peaceful Fruits of Pain.—There are lessons of patience and submission, yea, and of gratitude, which are best learned when the head is low. There is a mellowing of the man which is the cloudy autumn weather of weakness or decline—a softening of the spirit, an enlargement of experience, a meeker waiting on God, a weaning from the world, and a ripening of faith; in short, the whole of that maturing process which, in believing men, constitutes the meetness for glory. If you cannot be thankful for the pain, the sickness, the restraint, be thankful for the peaceful fruits.

temperature of the whole year. 'In the year 1788,' says the late distinguished meteorologist, Daniells, 'the cold was so unusually severe that the Thames was passable on the ice, and yet the mean temperature of that year was 50°.6; within a small fraction of a degree of the standard. In 1796, when, it is said the greatest cold ever observed in London occurred, the mean annual temperature was 50°.1. In the severe winter of 1813-14, when the Thames and other large rivers of England were completely frozen over, the mean temperature of the two years was 49°, being little more than a degree below the standard. And in the year 1808, when the summer was so hot that the temperature in London was as high as 93°.5, the mean temperature of the year was 50°.5'

"Dr. Hugh Williamson attributes the change of climate, which he thinks has taken place in the United States, at least in the neighbourhood of Philadelphia, to the settlement upon the soil and cultivation. When the settler enters the new country, the trees disappear, the sun strikes down the surface and penetrates the upturned soil, the drainage is perfected, and evaporation and cold diminish in the winter. The land becomes more heated than the water, and the sea-breeze, which before scarcely passed the edge of the coast inland, now makes farther and farther inroads. The summers will be less overheated, and the winters will not be so excessively cold as before man began his cultivation.

"Arago would explain the change in the climate of France in a similar way. He says: 'Ancient France, as compared with the existing France, presents an extent of forests incomparably greater; mountains almost entirely wooded; interior lakes, ponds, marshes, innumerable; rivers, the overflow of which is not restrained by any artificial dikes; immense fields, which no plough had ever sown. Thus, the cutting down of large areas among the forests, the almost disappearance of stagnant waters, the clearing away of vast plains which offer but little from the *steppes* of Asia or America, such are the principal modifications which the surface of France has undergone in the lapse of centuries.'

"Those who think that facts warrant the belief that the climate of Southern Europe has become less excessive, during the last one or two thousand years, find an easy explanation of it upon similar principles. They say that, in the time of Julius Cæsar, the whole of Germany and Sarmatia was covered with forests. The Hercynian forest was twenty days' journey in length, from Belgic Gaul, through Germany and Poland. It has also been suggested that the falling of the innumerable leaves would form a thick covering to the ground, which would be impervious to the internal heats. By the baking and softening of the earth's surface, the summer rays enter deeper, and escape more freely back into the atmosphere, to alleviate the cold of winter. But the beneficial effect is not limited to a spot. The fierce winds from the north are no longer felt in Italy and Greece. The draining of waters in Gaul, and the felling of the trees in Sarmatia, will explain the alleged change in the climate in Italy, although itself may have been better situated in the Augustan age than it is now. Earlier remarks: 'The establishment and progress of human societies, and also the action of natural causes, may change considerably, and in vast countries, the condition of the surface of the ground, the distribution of the waters, and the great movements of the air. Such effects are adapted to producing variations, after the lapse of many ages, in the mean temperature; for the analytical expressions contain co-efficients which refer to the superficial

"Didst thou tell her thou felt obliged to her for the kind thought which prompted her to gather them for thee?" "Why no, to confess the truth, I never thought of it!" "I supposed it was so, for I saw a tear in her eye, which showed that her feelings had been hurt. The poor little thing felt love for thee, and as she loved flowers, she thought that which pleased her, must please thee, and therefore gathered these. She had no hot house to go to for a fine bouquet. She could but give those her own toil could gather. Remember, my dear friend, never receive any intended kindness from the young or poor, without an acknowledgment. This is often neglected for want of thought, and want of true kindly thought often occasions great sorrow, and is the source of much of the distress with which this world abounds."

"John, I understand that our old friend and school-mate after a long illness, has been released from his sufferings. He was very much resigned to his situation, yet he often felt lonely, having no near relatives about him, and he did very much enjoy the visits of his friends, didst thou often call upon him?" "I am sorry to say, I never thought of it, I knew he had sufficient pecuniary means to pay for the necessary nursing, and although I at times regretted that such a valuable man should be called away from us so early in life, some how I did not think of visiting him." "Well, it is a pity. He would have been rejoiced to have seen thee, and thou, might have derived both comfort and instruction from his quiet, resigned state of mind, and the cheerful piety which seemed the constant clothing of his spirit. Ah, John, I sometimes fear this want of Christian thoughtfulness, is one of the greatest causes of hardness of heart. Our friends are sick and in trouble, we sometimes amid the bustle of business give them a passing thought, but few think of what they can do to alleviate their suffering or sorrow, by a visit of love, a letter of friendship, or such other kind act as lies in their power."

USE OF AFFLICTION.

Bow to the grief which breaks thy will,
Good shall spring forth from thy distress,
We crush the apples in the mill,
Before the cider thence we press,
From trodden grapes alone, we know
The sweet clear juice doth freely flow.

So many leaves may crowd the tree,
The sunbeams cannot reach the fruit,
Then the keen pruning knife must be,
Laid freely upon leaf and shoot,
The close-clipped wounded vines produce,
The purest grapes of sweetest juice.

Frequent waiting in stillness on the Lord for the renewal of strength, keeps the mind at home in its proper place and duty, and out of all unprofitable association and converse, whether amongst those of our own, or other professions. Much hurt may accrue to the religious mind, by long and frequent conversations on temporal matters, especially by interesting ourselves unnecessarily in them, for there is a leaven in that propensity, which being suffered to prevail, indisposes and benumbs the soul, and prevents its frequent ascendings in living aspirations towards the fountain of eternal life. 1796.

There is indeed a mighty work to be done ere we die, that of resisting the desires and the habits of nature, till they are at least vanquished, if not exterminated; that of transmuting the character of earth which we have at the first, into the character of heaven which we must acquire afterwards, else heaven we shall never reach. The distance, great as it is, between the two states, must be traversed on this side of death, or we shall never attain a state of blessedness on the other side of death.

For "The Friend." The Great Comet of 1861.

(Concluded from page 390.)

On Second-day morning, 7th month 1st, the comet rose some three hours before the sun, nearly in the north, and has not been below the horizon since, as its north declination on that day became greater than 50°, the complement of our latitude. The article in Silliman's Journal, from which we have chiefly compiled this paper, states that the comet was seen between one and two o'clock on the morning of the 30th, by Dr. Brünnow, at the Observatory of Ann Arbor, Michigan. If this is correct, and if he saw the head of the comet, then the ephemeris given in the same article, (from which we have deduced the foregoing statement,) must be erroneous. Probably it was on the night of the 30th, early in the morning of 7th month 1st, that Dr. Brünnow saw it. The tail, however, he may have seen at the time mentioned, for at half past one on the morning of the 30th, the tail would extend very nearly vertically from the horizon towards the zenith almost due N. N. E.

If it be asked why this comet burst so suddenly upon us, the answer is, that owing chiefly to the high inclination of the plane of its orbit to the plane of the ecliptic (85½°), it swept across the latter plane at a high angle, and therefore passed rapidly from south to north in its apparent position among the stars. It appeared too at a time when our nights were the shortest; at its perihelion the comet was 27° south of the equator, while the sun was 23° north of it; hence the comet was then but eight hours above the horizon, while the sun was fifteen, and the comet's position was such that it was above the horizon in the daytime only. This state of things gradually changed as will be seen by the following statement, which, it should be premised, is a rough approximation, hastily obtained. It is for the latitude of Philadelphia, say 40° North.

Date.	Comet rose.	Comet set.
6th mo. 11th,	2 h. 10 m. after the sun.	4 h. 10 m. before the sun.
15th,	1 h. 50 m. " "	4 h. 20 m. " "
19th,	1 h. 20 m. " "	4 h. 25 m. " "
23rd,	0 h. 55 m. " "	3 h. 50 m. " "
27th,	0 h. 15 m. " "	3 h. 00 m. " "
31st,	0 h. 20 m. before " "	1 h. 55 m. " "
7th mo. 1st,	0 h. 45 m. " "	0 h. 40 m. " "
5th,	1 h. 20 m. " "	0 h. 25 m. after " "
9th,	1 h. 35 m. " "	2 h. 30 m. " "
13th,	3 h. 05 m. " "	remained above the horizon.

It will be seen from the above, that the comet was above the horizon during daylight only, until the morning of the 27th, when it rose 20 minutes before the sun. It was of course too light at that time for its head to be distinguished, and its tail was invisible at an earlier hour, owing to the fact that it was then entirely below the horizon, its line of direction being almost horizontal.

During the two weeks following the perihelion, while the comet was invisible to us, it was in a favourable position to be seen in the southern hemisphere, owing to the fact that the comet was well to the south during that time, while the sun being far north, gave them long nights and short days. Observations from that quarter will therefore be looked for with interest, and it is expected that the observatory at the Cape of Good Hope, will furnish important data respecting its position at that time, which, when combined with the northern observations, will probably enable astronomers to obtain the elements of its orbit with considerable accuracy, and perhaps to determine its period of revolution.

For the satisfaction of those who are curious on such subjects, we append the following table, abridged from the article in Silliman's Journal. The right ascension and declination, will enable those acquainted with the use of the globe to trace

its path among the stars, and to obtain approximately the time of its rising and setting, as also the probable direction of the tail.

Date.	Right Ascension.	Declination.	Distance from the Earth. Miles.
6th mo. 12th, 12 P.M.	61° 39'	26° 32' S.	50,000,000
16th, " "	63 16	23 18 "	39,500,000
20th, " "	66 5	17 12 "	29,000,000
24th, " "	71 57	3 45 "	19,500,000
28th, " "	85 18	27 42 N.	13,200,000
7th mo. 2nd,	132 16	63 34 "	15,150,000
6th, 10½ P.M.	149 2	66 16 "	
10th, " "	165 32	66 53 "	
14th, " "	178 42	66 8 "	20,800,000
18th, " "	188 21	64 45 "	
22nd, " "	195 24	63 13 "	25,500,000
26th, " "	200 37	61 42 "	
30th, " "	204 34	60 18 "	30,400,000
3d, " "	207 39	59 2 "	
7th, " "	210 5	57 54 "	35,400,000
11th, " "	212 5	56 52 "	
15th, " "	213 44	55 57 "	40,250,000

Professor Bond estimates the diameter of the nucleus at from 150 to 300 or 400 miles, and that on the 2nd of 7th month, the breadth of the head at the nucleus was 156,000 miles and the length of the tail about 15 000,000 miles.

The position and dimensions of the orbit of this comet, are different from those of any comet in the published catalogues. We therefore conclude that it is a new one, or at least one whose orbit has never before been determined. It is entirely different from the comet of 1556, commonly called Charles Vth's comet, whose return has been expected for several years.

LLN.

For "The Friend."

Dr. Fothergill.

Samuel Scott in his instructive diary, gives the following testimony concerning this worthy man viz: "The extent of Dr. Fothergill's application to professional pursuits, to physical and philosophical correspondence, and to benevolent communications was indeed amazing; his encouragement of genius in a further display and extension of the works of nature was respectable; but much more abundantly was his attachment to the doctrines of the christian religion, which, if not wholly rejected are at least but lightly esteemed by divers who are renowned in the republic of letters."

"I should think myself guilty of a neglect injurious to the memory of my deceased friend, say Dr. Hurd, [one of his biographers] did I not observe that he abhorred the prevalent infidelity of the age, and gloried in the name of CHRISTIAN. He valued the Scriptures as the repository of divine truths, and was never ashamed of those great fundamental doctrines, salvation through the mediation of Jesus Christ, and sanctification through the influences of his spirit; and thus, by believing in God, our worthy friend was unremittingly careful to maintain good works. His steady adherence to the peculiar testimonies to the simplicity of the gospel held forth by the christian society called Quakers, was also especially exemplary; they being despised by many of his fellow professors, under the picture of more liberal and expanded ideas who themselves are greatly his inferiors in the real liberality of heart and sentiment, of which he was so eminently a possessor."

It is worthy of note, that though he was physician to the royal family, in frequent association with the great and learned of this world, his company sought by persons of the highest rank, and honours and preferment alluringly presented his view, yet with true christian magnanimity, he steadily adhered to the simple habits, the plain language and dress, and the sincere though unadorned demeanor of a consistent Friend.

Selected for "The Friend."

Epistle from the Yearly Meeting of Philadelphia to its Members.

(Continued from page 390.)

When we consider how large a portion of professing Christians are taught to believe that the stated performance of a prescribed round of services, all dependent on the presence of one man for their efficiency, constitute worship, and that where there is no minister there is to be no worship; and contrast it with the teachings of our Lord, and the practice and precepts of holy men of old, we feel that it is especially incumbent upon us, faithfully and practically, to uphold the value and comfort of silent waiting upon, and worshipping God in spirit and in truth for the renewal of strength; that the whole company of true believers is a royal priesthood, a holy and peculiar people, each one of whom, in this state of humble silent waiting, may have access unto God through Jesus Christ, our glorious Mediator; and without the intervention of any man, or a necessary dependence upon anything which one man can do for another, may offer up spiritual sacrifices, whether silent mental adoration, prayer, or praise, thanksgiving, or the public ministry of the word, as the Holy Spirit may direct, which will find acceptance with God through Christ Jesus. These noble Christian views of the precious privileges of the true believers in these Gospel days, having been unfolded to us as a people, great is our responsibility, and weighty the obligation which rests upon us, to uphold them in all their fullness and integrity, and not to suffer the love of show, the fascinations of melody, the itching ear, or a fondness for eloquence, to draw us into any act which would compromise or weaken our testimony.

We feel tenderly for our beloved Friends who meet weekly in very small companies, where religious meetings are generally held in silence, and who seldom are cheered by the visits of their concerned Friends. We doubt not that such often have their discouragements, and their faith at times may be closely proved. We would affectionately encourage them to look to the Lord Jesus Christ, and lean upon Him alone, whose consoling language is, "Where two or three are gathered together in my name, *there am I* in the midst of them." Dear Friends, strive earnestly to realize in yourselves this precious privilege, for if you have *Him*, what more can you desire? To the humble and sincere worshippers, He will make Himself known as their Shepherd to feed them, their Prophet to teach them, and their compassionate High Priest to sympathize with them, and to present their spiritual offerings with the incense of His own intercession. Thus will your hearts be comforted, and the gracious promise be fulfilled in your experience: "They that wait upon the Lord shall renew their strength."

A pure Gospel ministry without money or price is as of great moment now in the church of Christ as when he gave the injunction to the primitive ministers, "Freely ye have received, freely give." It is a testimony which our forefathers were called to revive and to uphold, and in maintaining it unflinchingly, they suffered great persecution. As Friends keep to the living Spring of all gospel ministry and worship, their example will tend to draw others to the teaching of the same Spirit of Truth in the heart, and to promote the spread of vital religion in the world. Let others do as they may, it is our duty to follow the Lord Jesus in the way which he casts up for us to walk in; and we believe that gratifying the curiosity in running to hear preachers who rely on their studies and learning to qualify them to deliver discourses, in the character of Gospel ministry, is a violation of our

Christian principles, and unsettles, and may scatter, those members who give way to it.

Those who desire to shun the offence of the cross are assiduous in their efforts to bring into disesteem the testimony which our Religious Society has always borne against the pride, luxury, changeable fashions, and insincere language and customs of the world. This Christian testimony has lost none of its value or of its obligation. It is founded on the declarations of Holy Scripture, and on the teachings of the Spirit of truth in the heart, by which many visited minds have been constrained to bow to its requirements, as the only path to substantial peace. Many are the instances in which it has proved as a hedge around the young and inexperienced, sheltering them from the assaults of the worldly-minded, and from corrupting and dangerous allurements; and as they have humbly submitted to the restraints and crosses which it occasioned, they have found them a salutary discipline, subduing the natural will and inclinations, and preparing the mind, in lowliness and docility, to receive further instruction in the way of life and salvation.

While we mourn over the departure of many from plainness of dress, manners, and language, we are comforted in the evidence that there is a body of Friends preserved who are conscientiously bound to this Christian duty, both in their own particulars and in the education of their children. Some may make light of this duty, but if we investigate the subject, we shall find that this concern, in our Religious Society, ever accompanies those who are walking in the Truth; and where parents discharge their duty in training their children conformably with the simplicity which the Truth leads into, standard-bearers are often raised up among them, and a blessing attends them, as it did the household of Obededom, where the ark rested. A plain garb may be worn by those who have not the life and power of godliness; but where this divine life and virtue rule in our members, such will feel constrained to show it in their attire, language, and humble walk in life. They will not be conformed to this world and the fashions of it, but will prove what is the good, acceptable, and perfect will of God concerning them in this and other respects. This is a subject which we would affectionately and fervently press upon all Friends, as we believe that if it is abandoned, and they go back into the habits and spirit of the world, they must lose, not only the appearance and character of real Friends, but also the influence we have had in the world, and finally cease to be the Society of Friends. We tenderly desire, in the feeling of affectionate interest, that our beloved young Friends may be willing patiently to bear the yoke, and to conform to the plain dress, to the Scripture language of thou and thee to a single person, the numerical distinction of the months and days of the week, to avoid the empty and unmeaning compliments and titles in fashionable use, and steadily adhere to the simple habits which have always distinguished consistent Friends; in which we believe they will find safety and an ample reward.

Amidst the commotions which unhappily prevail in our favoured country, and which we believe have their origin in the unsubjected will and passions of men, it is the privilege, and it should be the aim of every sincere Christian, to seek to be gathered into the quiet habitation, out of the excitements of party spirit, and the jarring controversies which agitate the men of the world; where the mind can calmly repose in humble faith upon the assurance that "the Lord reigneth;" and that, however He may permit the people to rage and to imagine vain things, "He sitteth king upon the flood," and will

not only cause "the wrath of man ultimately to praise Him," but "the remainder of wrath He will restrain."

How unspeakably precious to the dedicated followers of Christ is the promise, "I will be to them a little sanctuary in the places where they come." May it be our increasing concern, dear Friends, so to live in the daily fear of God, wherein is strong confidence, that in seasons of trial and shaking we may be favoured to have Christ Jesus for our sanctuary and hiding-place; thus fulfilling the counsel given by our Society in early days, viz: "All keep and walk in Christ Jesus, the sanctuary; for in Him are peace and safety. He destroys the destroyer, the enmity and the adversary. Christ is your sanctuary, in this day of storm and tempest, in whom you have rest and peace. Whatever storms or tempests arise, within or without, Christ your sanctuary is over them all, who has all power in heaven and earth, and none is able to pluck his lambs or sheep out of His Father's or His hand, who is the true Shepherd. Neither is any able to hurt a hair of your head, except it be permitted by His power for your trial. Therefore rejoice in His power, the Lamb of God, who hath the victory over all, both within and without." 1683.

(To be continued.)

A stirring brotherly invitation.—Mourning and heaviness are the present covering of my mind, arising from fear and jealousy on my own account, which produce a like feeling on account of others; lest the day's work should not be keeping pace with the day of merciful visitation, and that woful night of darkness overtake any of us, when the Spirit of God ceases any longer to strive with his creature man. "How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not," was the language of our ever-blessed Redeemer, when lamenting over the inhabitants of Jerusalem; and such was his unutterable love and compassion for the rebellious children of that city, that on beholding it, he wept; saying, "if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes." By this, it doth evidently appear, that we may withstand the continued offers of divine love and mercy, until we are left desolate, and the day of our visitation is passed for ever away. "If the tree fall toward the south or toward the north, in the place where the tree falleth there it shall be." As death leaves us, judgment will find us; "for there is no work, nor device, nor knowledge, nor wisdom in the grave," whither we are all hastening, and some of us apparently with lengthened strides. Whilst reviving these awful and momentous considerations, I feel their vast importance, and therefore long to impress others with a sense of the necessity there is for us without procrastination, (for we know not what a day may bring forth,) to "use all diligence to make our calling and election sure," before we go hence; that so we may be amongst the happy number, who have an entrance ministered abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.—*Daniel Wheeler.*

New Mineral Discoveries in California.—A recent number of the *Alta California* furnishes accounts of new and extraordinary rich veins of gold and silver ore that have lately been brought to light in the eastern slope of the Sierra Nevada range. Mines that bid fair to equal, if not surpass, any thing known in the history of California, are now being opened up in Mariposa and Tulare counties, in the southeastern section of the state.

In the Coso district, in the eastern portion of Tulare county, the gold and silver ores have assayed at the rate of \$1,500 to \$6,000 per ton, from pieces chipped off from the weather-worn outcroppings with sledge-hammers, crowbars, &c. But as if this were not enough to excite the cupidity of lucre-loving humanity, a startling discovery of gold and silver bearing antimonial ore has recently been made, specimens of which have been assayed at San Francisco, and yield the astonishing amount of more than *sixteen thousand dollars to the ton!* This extraordinary "lead" is in the hands of parties who, naturally enough, do not court publicity in regard to the locality of their splendid prize. Besides these dazzling discoveries, the Mono Lake district, which is located at the junction of Calaveras, Mariposa and Fresno counties, is known to be a prolific field for mining operations, both in silver and gold: while it has been demonstrated that the vast mountains of quartz which comprise the great portion of Mariposa county, known for their prolific gold yield, are even richer in silver. A richer vein of silver has been traced across the north-eastern section of Mariposa county, on both sides of the mountain range, which leads to the belief that it is the initiative of a vast bed of silver ore on the west side of the Sierra. In Calaveras county numerous discoveries of extraordinary richness have been made, and it is further stated that discoveries have been made as far east as the Mohave and Colorado rivers, which promise to be of vast importance.

The silver lead in Mariposa county has a somewhat romantic history as told by the *Alta*: "This silver lead, it is stated, was discovered in 1856, but the discoverer was unaware of its nature until last winter. In his wanderings about Mariposa, where he mined, he at different times prospected, carefully marking the rock he returned with. In 1856, while hunting, he discovered what he thought to be a lead mine. He pocketed the prospect, but thought it of no value in comparison with gold. In 1858 he went east to visit his relatives, taking with him his collection of minerals and gold specimens. Last February he saw a specimen of Washoe ore at W. T. Coleman & Co.'s, in Wall street, and remarking the resemblance to his lead specimen, procured a piece to compare with his own. He was so well satisfied that they were identical in nature, that he had each assayed, and his 'lead specimen' proved to be rich silver ore. Keeping his own counsel he returned to California last spring, and has spent the intervening time in retracing his footsteps over the chemical and chaparral hills of Mariposa, and his investigations have resulted in his discovery as above named."

Mining and scientific parties are now engaged in exploring these new mineral regions, and the stream of adventurers is already setting eastward across the Sierras, from the southern country, and next spring and summer that whole region will be filled up with eager treasure-hunters.

From these new discoveries California derives additional resources and importance. Fresh streams of emigration will pour into the state, and new and increased impetus will be imparted to its industrial and commercial activity, while the commerce of the world will be stimulated by the increased production of the precious metals.—*Hunt's Magazine*.

Letter of John Barclay.

Selected.

As to religious instruction, it consists, if I mistake not, in bringing up children in that nurture and admonition which is of the Lord, as saith the Scripture. Now, how can any bring up children in the Lord's nurture and admonition—in the Lord's

ordering in his counsel, direction and teaching, I say how can this be rightly and effectually done, except the parent or teacher *stand in this counsel himself*, and abide himself under this best direction? How can he be instrumental to instruct, help, and lead forward, if he be himself out of this counsel,—if he be not under the ordering of that which is meek and lowly in the heart—of that pure principle, which is said to lead into all truth, as it is heeded, waited on and submitted unto, in its simple, silent instructions? How needful it is for a master or parent to be brought to see that that which is to be known of God is manifested in man; and that there is no really knowing the things of God, but by his light and spirit in the heart,—as said an eminent minister and messenger of the gospel, George Fox,—"no knowing the Son, nor the Father, but by the revelation of the Holy Spirit; no knowing the Scriptures but by the same Holy Ghost, that moved the hol'y men to give them forth; no calling Jesus, Lord, but by the Holy Ghost; no true wisdom, but from above; no true receiving it, but in the fear of the Lord; no true understanding of spiritual things, but what Christ gives; and no true love to God, but what he sheddeth abroad in the heart."

I firmly believe, that as the deficiency complained of in our children, chiefly arises from a want of true, living Christian concern in the minds of parents and masters for their religious welfare, so they ought not to be put upon, or to put themselves upon any contrivances which best Wisdom does not lead them into, and control them in the use of; but they must come to that, which alone can quicken and raise up in them a living concern for the religious welfare of their charge; and they must yield *themselves as obedient children* to its teachings. Thus will they come to know something of an establishment in the Truth, and a growth in living experience and substantial knowledge of the principles and precepts of the gospel, which is the power of God. Thus furnished, thus fitted to take the charge of youth, under a sense of duty, and above all inferior views, the master will be a blessing to his little ones. He will want no catechism to instruct them in, no creed to examine them by; he will not think of making them give confession of their faith; but his watchful eye will be continually over them for good, his patient exercise will be great on their account, his prayers will go up acceptably for them, not as a matter of habit but as it is put into his heart by his heavenly Master, who knows what he has need of before he asks. Opportunities will often occur of giving them counsel or reproof, of opening and explaining the Scriptures of Truth, of informing them respecting our religious testimonies and principles; but above all, directing them to turn and keep their minds inward towards God,—showing them the place of true waiting, the source of true wisdom, and both by precept and example, as was conspicuous among early Friends. O! here is the truly religious instruction; a bringing up young people in the fear of the Lord, and in his new covenant of life; wherein it is said, all are to be taught of Him,—all are to know him from the least to the greatest; and here is a building up in the true faith, of which the Lord, not man, is the author and the finisher. 1818.

God openeth many hearts with gentle picklocks, while with others he useth the crowbar of terrible judgment.—*Spurgeon*.

The time of sickness is seldom the season for religious improvement. It should be done in health if well done.

In looking over an old book of records, of fifty, and sixty years ago, I was particularly interested in the following report of the Monthly Meeting of Chester, to the Quarterly Meeting, respecting Phebe Emilen, an Elder, aged only 35 years.

"Phebe Emilen, of Chester Monthly Meeting, departed this life, after a short illness, on the 25th day of the 10th mo. last, aged about 35 years. She was a Friend who was adorned in an eminent degree with humility and meekness: through the effectual operations of Divine Grace she experienced preservation under the various trials of a militant state; maintaining an inward watchful frame of mind; very exemplary in the discharge of her religious and social duties, of a solid and weighty spirit, and her words few and savory." As the power and mercy of our God is the same that ever they were; and as He is continually watching over his people for good, yea even over the *rebellious* also, may we not hope that there will yet be raised up from among our dear young Friends, those who will be like unto her, adorned with humility and meekness, with weightiness of spirit, and their words few and savory.

The authority of meetings for discipline.—In meetings for discipline, there are those, who knowing much of the outward rules which Truth has led our society to adopt, are not sufficiently careful to act in the life, in the liberty, in the sweetness, in the dignity of it; but suffer their mere adherence to rules, without subjection to the power in which they were set up, to mar at times the beauty, the benefit, and the glory of these meetings, and would often be made meetings of worship, to those whose minds are rightly engaged. Surely the authority of these meetings is not the mere Book of Extracts; nor does their excellency consist in a mere mechanical compliance with what is there laid down, nor does much talking in favour of any point, prove that the sense of Truth is that way, though it may prove that the sense of the majority leans so.—*John Barclay*.

Flax Cotton.—The Fibrilia Felting Company, organized under the general laws, have issued their legal notices, from which we condense the following: This corporation is formed to carry on the business of manufacturing flax, hemp, jute, China grass, silk, wool, cotton and like fibrous substances in the various forms of manufacture necessary for yarns, cloth and felt, as well as the bleaching and colouring the same. The capital stock is \$10,000, which has been paid in, and has been expended in the purchase of machinery, patent rights, &c., for carrying on the business. The par value of each share is \$100, and the business is carried on in Winchester, Middlesex county. Stephen M. Allen is President, Geo. L. Fall is Treasurer; and they with S. P. White, are the Directors.—*Hunt's Magazine*.

It has long been my judgment, that circulating reports, which in anywise have a tendency to depreciate others, is inconsistent with our christian duty. To mortify our natural propensity in that respect, is certainly a branch of the cross of Christ, and consonant with his spirit and precepts. Great indeed, even in this particular, is the prevalence of "the law in the members," against the divine law in the mind, and of corrupt propensity over a more rightly informed judgment. 1781.—*S. Scott*.

"We may compare the soul to a linen cloth: it must be first washed to take off its native hue and color, and to make it white; and afterwards it must be ever and anon washed to preserve and keep it white."

M. Leverrier on the Comet.—In a sitting recently of the French Academy of Sciences, M. Leverrier expressed himself as follows:—"We do not know his comet; it is the first time it visits us, and those who have endeavoured to predict its course, determine its distance from the earth, and measure its tail, have either deceived themselves or the public. Three elements are necessary to calculate the orbit of a comet: first, the exact position of the star; then its velocity; and lastly, the variation of velocity produced by the mass of the sun. I caused the comet to be observed on the 30th of June, and then on the night of the 1st and morning of the 2d of July, in order to determine the variation of velocity. These three observations would have followed too closely upon each other for the calculation to be attempted, were it not that the comet moves very rapidly. On the 3d of July, at ten o'clock, A. M., M. Levy brought me the result of his calculations, and we then obtained an insight into the orbit of the comet. — Hind has since sent me the orbit calculated by the English astronomers, which perfectly agrees in all but two minutes with our results.

"It is now positive that this is not Charles the fifth's comet; and, moreover, it resembles none of those already observed. This circumstance will contribute not a little to throw confusion upon the little we know of these erratic bodies. I cannot yet say whether this comet is periodical or not; its orbit has up to this day been too cursorily determined to enable us to pronounce it elliptical, parabolic, or even hyperbolic. At any rate, appearances are against its return, for the orbit is nearly perpendicular to the plane of the ecliptic, while those of periodical comets usually form a very small angle with that plane. It is only now we can determine the distance of the comet from the earth, and the length of its tail. On the 30th of June, the line joining the centre of the sun with that of the comet made an angle of four degrees with that joining the centres of the sun and earth, the length of which is known. The angle which this line formed with the visual ray, drawn from the eye of the observer to the centre of the comet, was twenty-four degrees. The triangle thus formed may, therefore, be calculated, and it gives us the distance of the comet from the earth, amounting to between six and seven millions of leagues (about seventeen millions of miles in English.) The length of the tail might be similarly calculated. The comet rapidly moving away from us, and it is, therefore, not surprising that its brilliancy has diminished. On the 10th of July it will be equally distant from the sun and earth; we shall soon lose sight of it, and astronomers only will be able to follow it for about a month longer. It presents a singular peculiarity. M. Chacornac has studied a nucleus with one of M. Foucault's telescopes of diameter of forty centimetres; instead of its being hollow like the half of an egg-shell, like most of the comets already observed, it presents the appearance of a sun, the bent rays of which are directed in the same direction. Moreover, the comet has not drawn nearer to the sun. These are all circumstances calculated to introduce great implications into the theory of comets."

How bravely a man can walk the earth, bear the heaviest burdens, perform the severest duties, and look all men square in the face, if he only bears his breast a clear conscience, void of offence toward God and man. There is no spring, no spur, no inspiration like this. To feel that we have fitted no task and left no obligation unfilled, that fills the heart with satisfaction and the soul with strength.

Selected for "The Friend."
Providence in Connection with Man's Situation in Life.

* * It is one of the first principles in the doctrines of holiness, that men should remain patiently and quietly where God has placed them, until they receive from himself the intimations of departure. It was thus that Jesus grew up in the humble retirement of a carpenter's family, a brother among brothers and sisters, obeying his parents in love, eating and drinking at their common table, sympathising in their joys and sorrows, labouring daily with those who were brought up in the same form of labour, and regarding the yoke of his earthly position as entirely light and easy, because it was the yoke of his heavenly Father's providence. He remained there till that unerring Providence, arranging around him other circumstances, and, arousing within him desires corresponding to those circumstances, led him forth from the quiet home of Mary and Joseph, to the trials and duties of a new position,—to persecution and death. How different was his conduct from that of the rebellious and unhappy youth, of whom he has given an account in one of his affecting parables! The prodigal son, in the pride of self-wisdom and self-will, demanded his share of his father's goods before the time, which was rapidly drawing nigh, when the arrangements of Providence would have freely offered them. As he went forth in violation of the providential law, which required him to wait till a later period, he went forth without the presence and approbation of the God of providence, and found in the famine and wretchedness of a distant land, that sure retribution which always follows any movement made in our own strength and choice.

* * Men are often disposed to quarrel with God's providential arrangements. And the reason is, that the doctrine of providence implies that, in all situations, there is a God above and around us. But however humbling the doctrine of special providence is to human pride and human reason, the simple and sublime fact still remains, God makes us, and places us. In the language of scripture, "A man's heart deviseth his way; but the Lord directeth his steps." The hand of a higher power has marked out the lines of our habitation. He builds up one, and casts down another. * * In every arrangement which he makes, his aim is our highest good; but whether it will result in our highest good, depends upon the spirit in which we accept it. He never violates our moral liberty; and if in the exercise of that liberty, we put our thoughts and our feelings in his keeping, he will give a heart so correspondent to our habitation, that our cottage will be beautiful in our sight as a palace, and the darkness of our dungeon as bright as the open day. * * Keep with God in God's place, and thou shalt not only find inward riches, but inward and outward safety. The lines drawn around us by the providential law, constitute a "holy city," a "new Jerusalem," to those who dwell in it by faith, and who take God as their everlasting light. To such, contented with their allotment, whatever may be its temporal aspects, *God will never fail to yield his presence and protection.*

"Only believe" * * In early life I was acquainted with a woman, a resident of the village of my youth, whose memory is recalled by these considerations. In her earlier, I will not say her better days, she held a leading position in society, to which she seemed to be well entitled by great excellence and intelligence of character, as well as by wealth. In the alternations and reverses of the times, her property was entirely lost; her husband died; all her near relatives died also, or were

scattered abroad, and she was left entirely alone. She was supported in her old age at the public expense; but, out of respect to her character, the town authorities permitted her to occupy a single room in the house which she had formerly owned. At the time I became acquainted with her, she was nearly seventy years of age, and had long been unable to leave her room without assistance. But she was far from supposing that God, in depriving her of friends and property, and in confining her in her old age to these narrow limits, was unkind. Her constant companions were the Bible and a few old books on practical and experimental religion. She had faith. No complaint escaped from her lips. In the walls of her little room she felt herself far more closely and lovingly encircled by the arms of her heavenly Father, than if she had been left in the greatest enlargements of society. A plant in the Lord's garden, closely hemmed in, but diligently nurtured, she resembled that patriarch, who is described as "*a fruitful bough, whose branches run over the wall.*"

The Bible is full of instances and illustrations of the subject. The patriarch Moses, in particular, furnishes us a lesson in relation to it. Such were the arrangements of God's providence, that he found it necessary to quit the aspiring hopes which he had once entertained of being the immediate deliverer of his people, and to flee from the splendid court of Pharaoh into the deserts of Arabia Petrea. For forty years he tended his flocks in the vicinity of Mount Sinai, exchanging the palaces of Egypt for a rude home in the distant and solitary rocks. Undoubtedly it seemed very mysterious to Moses that he should thus be dealt with. He did not then understand that God, in thus leading him into the wilderness, and making him acquainted with the vast desert, was preparing him for the dangerous task of being a leader of his people through these very deserts and mountains.

But this was not all. His manners and intellect had been trained in the court of the Pharaohs: but he who is a greater teacher than kings, saw it necessary that his spirit should be disciplined and trained in the wilderness. It was there that he learned more than he had understood before, the lesson of a present and special Providence; and that it is man's great business, submitting on religious principles to the arrangements of Providence, to harmonize his *inward state* with his outward situation.

And, besides that, he needed all this time, and all this solitariness of place, in order to break up his unfavourable associations, to chasten and subdue his natural pride, and to imbibe that wise and gentle quietude of spirit which is one of the surest signs of a soul that dwells with God.

It was in the prisons of Egypt that Joseph received that discipline which fitted him to be the great Egyptian ruler. It was when he was tending his father's flocks in Bethlehem, or when he was driven into mountains and caverns, that the hand and soul of David were trained and strengthened to the great task of holding a nation's sceptre. Daniel was taught of God in the Lion's den; and Paul was aided in learning the great lesson of entire dependence, when he could find no escape from persecution and perhaps from death, but by being let down by a basket over the wall of Damascus.—*Upham.*

No man is so happy as a real Christian, none so rational, so virtuous, so amiable. How little vanity does he feel, though he believes himself united to God! How far is he from abjectness when he ranks himself with the worms of the earth.

A cheap Christianity the too prevailing system.—There are too many Christians, who while they speak with reverence of Christ as the Saviour of sinners, do not enough consider him as a deliverer from sin. They regard him rather as having lowered the requisitions of the law, and exonerated his followers from the necessity of that strictness of life which they view as a burdensome part of religion. From this burthen they flatter themselves it was the chief object of the gospel to deliver them; and from this supposed deliverance it is, that they chiefly consider it is a merciful dispensation. A cheap Christianity, of which we can acquit ourselves by a general recognition, and a few stated observances, which require no sacrifices of the will, nor rectification of the life, is, I assure you, the prevailing system; the religion of that numerous class who like to save appearances, and to decline realities; who expect everything hereafter while they resolve to give up nothing here; but who keep heaven in view as a snug reversion, after they shall have squeezed out of this world, to the very last dregs and droppings, all it has to give.—*Hannah More.*

True government in the church.—The spirit of the prophets is subject to the prophets. Here is the government, here is the law of rule and subjection in the life. Every one feeling a measure of the Spirit in himself, is thereby taught to own and be subject to greater measure of the same Spirit in another. He that hath no measure of the Spirit of God, he is not of God, he is none of Christ's: and he that hath received a measure of the Spirit, in the same Spirit feeleth another's measure, and owneth it in its place and service, and knoweth its moving, and cannot quench it, but giveth way to it with joy and delight. When the Spirit moves in any one to speak, the same Spirit moves in the other to be subject and give way: and so every one keeping to his own measure in the Spirit, here can be no disorder, but true subjection of every spirit; and when this is wanting, it cannot be supplied by any outward rule or order set up in the church by common consent: for that is fleshly, and lets in the flesh, and destroys the true order, rule and subjection.—*Isaac Penington.*

Clouds.—We often live under a cloud, and it is well for us that we should do so. Uninterrupted sunshine would parch our hearts; we want shade and rain to cool and refresh them. Only it behooves us to take care that whatever cloud may spread over us, it should be a cloud of witnesses. And every cloud may be such, if we can only look at the sunshine that broods behind it.

To think of religion in any other sense, than as a state of self denial, is knowing nothing at all of it, for its whole nature is to direct us by a light, and knowledge, and wisdom from God, which is all contrary to the darkness, ignorance, and folly of our natures.

THE FRIEND.

EIGHTH MONTH 17, 1861.

THE COMET.

In this number, having concluded the interesting account of the recent visitant amongst the celestial bodies, furnished by our correspondent, we have inserted a description of the same comet, as it appeared to the learned observers in Europe. We shall return to this remarkable stranger at some future day, when astronomers, after a careful examination

of observations made in divers places, shall have come to some definite judgment respecting its orbit, the probability of its ever having visited this portion of creation before, and whether it is likely again to enlighten the inhabitants of this earth, in some far distant period of time.

SUMMARY OF EVENTS.

Congress.—The resolutions endorsing and approving all the acts of the President in relation to the rebellion, were debated earnestly in the Senate before the final adjournment, and rejected by a close vote. His suspension of the Habeas Corpus Act was condemned by many of the Senators. Nearly all the civil appointments received the sanction of the Senate. It appears from the data of the committee of Ways and Means, that the total amount of the appropriations at the recent session was about \$275,000,000. Of this, \$197,000,000 are for the army, \$35,000,000 for the navy, and the remainder for other purposes.

The Battle at Manassas.—According to the official reports, the loss of the Federal army in killed, wounded, and missing was 2708. That of the rebel army is stated by the Richmond Despatch to have been 3100, in killed and wounded.

Virginia.—The State Convention re-assembled at Wheeling on the 7th. The principal subject before the Convention is that relating to the division of the State. It is proposed that the new State shall consist of that portion of Virginia lying west of a line running from the northeast corner of Tennessee, along the top of the Alleghenies to Maryland. The division is strongly opposed by a part of the Convention, but the majority appears to be in its favour. The limits proposed will include thirty-four counties. The town of Hampton, near Fortress Monroe, has been burned by the rebel forces, to prevent the Federal troops occupying it for their winter quarters. The town consisted of 500 houses, the greater part of them built of wood.

Missouri.—At the latest dates, Gen. Lyon was at Springfield, in the southwestern part of the State, with 3,500 Federal troops. In a partial engagement on the 1st inst., the rebels lost 40, and the U. S. troops, 10 men. The Confederate army near Springfield was said to number more than 20,000, and Gen. Lyon was in daily expectation of an attack. A collision took place on the 5th at Athens, in the northeastern part of the State, between the rebels and the Union troops, in which the former were defeated with considerable loss. Governor Gamble has ordered an election to be held in the Eleventh month for Governor, Lieutenant Governor, Secretary of State, and members of the Legislature, and for taking the sense of the people upon the recent action of the State Convention.

Army Movements.—So much embarrassment and inconvenience has been caused by the injudicious publication of matters relating to the army, that it has been found necessary by the Government to instruct its agents to withhold from transmittal by telegraph, any despatches that may allude to army movements, or the contemplated plans for the prosecution of the war. The correspondents of the press will, however, doubtless continue to collect such information and forward it by mail, regardless of the consequences.

The Southern Privateers.—In consequence of the inefficiency of the blockade, a considerable number of rebel privateers have succeeded in getting to sea. In a late paper, the names of ten steamers and five sailing vessels thus employed are given, and besides these, four others have been seen, whose names are unknown. These privateers are for the most part vessels of light draft, which, when in danger, enter the inlets along the coast where ships of war cannot follow them. These piratical crafts are known to have captured upwards of fifty vessels, and have probably plundered and destroyed many others. Of the privateers only two have yet been taken or destroyed. Recently, one of them named the Petrel came out of the harbor of Charleston and boldly attacked the U. S. frigate St. Lawrence, mistaking her for a merchantman. The privateer was sunk by a few shots from the frigate, and thirty-six men out of the crew of forty-four, were rescued by the boats of the St. Lawrence. The prisoners have been sent to Philadelphia for trial.

New York.—Mortality last week, 698.

Philadelphia.—Mortality last week, 428.

FOREIGN.—Liverpool dates to the 2nd inst. The stock of cotton in port was 1,020,000 bales, including 738,000 bales American. Prices continued to advance. The quotations for fair New Orleans were 9½; Mobile, 8½; Upland, 8½. The market at Manchester had an upward

tendency. The market for breadstuffs was quiet and prices steady. Flour, 24s. a 28s.; red wheat, 9s. 6d. a 11s. 6d.; white, 10s. 6d. a 13s. 6d.

The bank rate of interest has been reduced to five per cent.

The weather in England has been very fine.

The Times announces that Lord Elgin succeeds Canning as Governor General of India.

It is said that the British Government is in correspondence with that of France, in order that united action may be observed towards the United States by sea and land during the present conflict.

The London Journals are speculating on the probable fate of the American loan. The Times and Herald discontinue the negotiation of it in England.

In the House of Commons on the 25th, Sir C. Wood made some financial explanations relative to India, and asked for discretionary power to borrow five millions sterling for railway purposes. He believed, at the end of the present year, the Indian expenditures and income would be balanced. He said the Government had evinced great anxiety to develop the resources of India as a cotton-producing country. He believed the result would be that, ultimately, England would be rendered independent of America for cotton. This year the supply of cotton from India would be about 300,000 bales, more than ever before.

In the House of Commons, on the 26th, Buxton called attention to the increase of the Cuba slave trade, and the importance of supplementing the exertions of the naval force on the African coast by other measures, especially by the re-appointment of a Consul at Mozambique.

A general debate ensued, in which the Emperor Napoleon's free emigration schemes were denounced, some of the members contending that the introduction of coolies into the French Colonies might become worse than the slave trade.

A protest by the people against the French occupation of Rome, was receiving a vast number of signatures throughout Italy.

The Sultan of Turkey continues to effect reforms. He has reduced his own salary from \$5,000,000 to \$2,000,000. He has an American Secretary.

Mexico.—The advices received by the Government from Mexico are most unsatisfactory. Rebellion and anarchy are again rampant in nearly every State in the republic.

The Juarez government is entirely powerless, and liable to be overthrown at any moment.

FRIENDS' SELECT SCHOOLS.

These Seminaries will, it is expected, be re-opened after the summer vacation, on or near the 1st of Ninth month next, the Boys' school being situated on Cherry street, west of Eighth, and the Girls' school on Seventh street, between Cherry and Race streets.

The Course of Instruction now adopted in the Boy school, embraces, besides the ordinary branches, a selection of more advanced mathematical, scientific and classical studies, on the satisfactory completion of which the pupil will be entitled to a diploma, or certificate of scholarship.

During the winter months, lectures on scientific subjects are regularly delivered, illustrated by appropriate apparatus and experiments.

The Course of Study at the Girls' school embraces, in addition to the elementary branches—Algebra, Geometry, History, Natural Philosophy, Chemistry, Astronomy, Physiology, Natural History, Botany, Physical Geography, Mental Philosophy, Etymology, Rhetoric, and Composition. Instruction is also given in Trigonometry, Mensuration, and the French and Latin languages.

As the proper classification of the scholars, early in the session, is important, it is desirable that those who intend to enter pupils for the coming term, should do so early in the session as possible. Application may be made on the opening of the schools, to JOSEPH W. ALLEN, the Principal of the Boys' school, and to MARGARET LIGHTFOOT, the Principal of the Girls' school.

With the present arrangements, it is believed that these schools offer unusual advantages to Friends, the liberal education of their children, and at a very moderate cost. Their attention is also invited to the primary schools in the Northern and Western District where provision is made for the careful elementary instruction of children too young to enter the principal schools. On behalf of the Committee,

JOHN CARTER, Clerk.

Philad., Seventh mo., 1861.

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Selected.

Robert Barclay's Proposition XV.

(Continued from page 394.)

X. Fifthly, The use of swearing is to be considered, which is so frequently practised almost among all Christians; not only profane oaths among the profane, in their common discourses, whereby the *Most Holy Name of God* is in a horrible manner daily blasphemed; but also solemn oaths, with those that have some show of piety, whereby the most part do defend swearing before a magistrate with so great zeal, that not only they are ready themselves to do it upon every occasion, but also have stirred up the magistrates to persecute those, who, out of obedience to Christ, their Lord and master, judge it unlawful to swear; on which account not a few have suffered imprisonment, and the spoiling of their goods.

But considering these clear words of our Saviour, Mat. v. 33, 34. Again, ye have heard that hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear at all, neither by heaven, &c. But let your communication be yea, yea; nay nay; for whatsoever is more than these cometh of evil. As also the words of the apostle, James v. 12. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay, that ye fall into condemnation. I say, considering these clear words, it is admirable how any one that professeth the name of Christ can pronounce any oath with a quiet conscience, far less to persecute other Christians, that dare not swear, because of their master Christ's authority. For did any one propose seriously, and in the most rigid manner, to forbid any thing comprehended under any general prohibition, can they use a more full and general prohibition, and that without any exception? I think not. For Christ, First, proposeth it to us negatively, Swear not at all, neither by heaven, nor by the earth, nor by Jerusalem, nor by thy head, &c. And again, Swear not by heaven, nor by earth, nor by any other oath. Secondly, he presseth it affirmatively, But let your communication be yea, yea, and nay, nay; for whatsoever is more than these, cometh of evil. And saith James, Lest ye fall into condemnation.

Which words both all and every one of them

do make such a full prohibition, and so free of all exception, that it is strange how men that boast the scripture is the rule of their faith and life, can counterfeit any exception! Certainly reason ought to teach every one, that it is not lawful to make void a general prohibition coming from God by such opposition, unless the exception be as clearly and evidently expressed as the prohibition: neither is it enough to endeavour to confirm it by consequences and probabilities, which are obscure and uncertain, and not sufficient to bring quiet to the conscience. For if they say, that there is therefore an exception and limitation in the words, because there are found exceptions in the other general prohibition of this fifth chapter, as in the forbidding of divorce, where Christ saith, It hath been said, Whosoever shall put away his wife, let him give her a writing of divorce: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; if, I say, they plead this, they not only labour in vain, but also fight against themselves, because they can produce no exception of this general command of not swearing, expressed by God to any under the new covenant, after Christ gave this prohibition so clear as that which is made in the prohibition itself. Moreover, if Christ would have excepted oaths made before magistrates, certainly he had then expressed, adding, except in judgment, before the magistrate, or the like; as he did in that of divorce, ment by these words, saving for the cause of fornication: which being so, it is not lawful for us to except or distinguish, or, which is all one, make void this general prohibition of Christ; it would be far less agreeable to Christian holiness to bring upon our heads the crimes of so many oaths, which by reason of this corruption and exception are so frequent among Christians.

Neither is it to be omitted that without doubt the most learned doctors of each sect know, that these fore-mentioned words were understood by the ancient fathers of the first three hundred years after Christ to be a prohibition of all sorts of oaths. It is not then without reason that we wonder that the Popish doctors and priests bind themselves by an oath to interpret the holy scriptures according to the universal exposition of the holy fathers; who nevertheless understood those controverted texts quite contrary to what these modern doctors do. And from thence also do clearly appear the vanity and foolish certainty (so to speak) of Popish traditions; for if by the writings of the fathers, so called, the faith of the church of those ages may be demonstrated, it is clear they have departed from the faith of the church of the first three ages in the point of swearing. Moreover, because not only Papists but also Lutherans and Calvinists, and some others, do restrict the words of Christ and James, I think it needful to make manifest the vain foundation upon which that presumption in this matter is built.

§ XI. First, They object, That Christ only forbids these oaths that are made by creatures, and things created; and they prove it thence, because he numbers some of these things.

Secondly, All rash and vain oaths in familiar discourses; because he saith, Let your communication be yea, yea, and nay, nay.

To which I answer, First, That the law did forbid all oaths made by the creatures, as also all vain and rash oaths in our common discourses, commanding that men should only swear by the name of God, and that neither falsely nor rashly; for that is to take his name in vain.

Secondly, It is most evident that Christ forbids somewhat that was permitted under the law, to wit, to swear by the name of God, because it was not lawful for any man to swear but by God himself. And because he saith, Neither by heaven, because it is the throne of God; therefore he excludes all other oaths, even those which are made by God; for he saith, chap. xxiii. 22. He that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon: which is also to be understood of the rest.

Lastly, That he might put the matter beyond all controversy, he adds, Neither by any other oath: therefore seeing to swear before the magistrate by God is an oath, it is here without doubt forbidden.

Secondly, They object, That by these words oaths by God's name cannot be forbidden, because the Heavenly Father hath commanded them; for the Father and the Son are one, which could not be, if the Son had forbid that which the Father commanded.

I answer, They are indeed one, and cannot contradict one another: nevertheless the Father gave many things to the Jews for a time, because of their infirmity under the old covenant, which had only a shadow of good things to come, not the very substance of things, until Christ should come, who was the substance, and by whose coming all these things vanished, to wit, sabbaths, circumcision, the paschal lamb: men used then sacrifices, who lived in controversies with God, and one with another, which all are abrogated in the coming of the Son, who is the Substance, Eternal Word, and Essential Oath and Amen, in whom the promises of God are Yea and Amen: who came that men might be redeemed out of strife, and might make an end of controversy.

Thirdly, They object, But all oaths are not ceremonies, nor any part of the ceremonial law.

I answer, Except it be shown to be an eternal, immutable, and moral precept, it withstands not; neither are they of so old an origin as tithes, and the offering of the first fruits of the ground, which by Abel and Cain were offered long before the ceremonial law, or the use of oaths; which, whatever may be alleged against it were no doubt ceremonious, and therefore no doubt unlawful now to be practised.

Fourthly, They object, That to swear by the name of God is a moral precept of continual duration, because it is marked with his essential and moral worship, Deut. vi. 13 and x. 20. Thou shalt fear the Lord thy God, and serve him alone; thou shalt cleave to him, and swear by his name.

I answer, This proves not that it is a moral and eternal precept; for Moses adds that to all the

precepts and ceremonies in several places; as Deut. x. 12, 13, saying, And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul; to keep the commandments of the Lord, and his statutes, which I command thee this day? And chap. xiv. 23, the fear of the Lord is mentioned together with the tithes. And so also Levit. xix. 2, 3, 6, the sabbaths and regard to parents are mentioned with swearing.

Fifthly, They object, That solemn oaths, which God commanded, cannot be here forbidden by Christ; for he saith, that they come from evil: but these did not come from evil; for God never commanded any thing that was evil, or came from evil.

I answer, There are things which are good because commanded, and evil because forbidden; other things are commanded because good, and forbidden because evil. As circumcision and oaths, which were good, when and because they were commanded, and in no other respect; and again, when and because prohibited under the gospel, they are evil.

And in all these Jewish constitutions, however ceremonial, there was something of good, to wit, in their season, as prefiguring some good: as by circumcision, the purifications, and other things, the holiness of God was typified, and that the Israelites ought to be holy, as their God was holy. In the like manner oaths, under the shadows and ceremonies, signified the verity of God, his faithfulness and certainty; and therefore that we ought in all things to speak and witness the truth. But the witness of truth was before all oaths, and remains when all oaths are abolished; and this is the morality of all oaths; and so long as men abide therein, there is no necessity nor place for oaths, as Polybius witnessed, who said, The use of oaths in judgment was rare among the ancients; but by the growing of perfidiousness, so grew also the use of oaths. To which agreeth Grotius, saying, An oath is only to be used as a medicine, in case of necessity: a solemn oath is not used but to supply defect. The lightness of men, and their inconstancy, begot diffidence; for which swearing was sought out as a remedy. Basil the Great saith, That swearing is the effect of sin. And Ambrose, That oaths are only a condensation for defect. Chrysostom saith, That an oath entered when evil grew, when men exercised their frauds, when all foundations were overturned: that oaths took their beginning from the want of truth. These and the like are witnessed by many others with the fore-mentioned authors. But what need of testimonies, where the evidence of things speaks itself? For who will force another to swear, of whom he is certainly persuaded that he abhors to lie in his words? And again, as Chrysostom and others say, For what end wilt thou force him to swear, whom thou believest not that he will speak the truth?

(To be continued.)

May a frequent and customary speaking of the Divine life and power which gathered us to be a people, never be substituted instead of the thing itself; it being as possible to adopt a roaded use of such a mode of expression, as of any other; but may it be really the crown and covering of our assemblies at all times and our glory forever.—S. Scott. 1781.

To be always intending to live a new life, but never to find time to set about it, is as if a man should put off eating and drinking from one day to another, till he is starved and destroyed.

For "The Friend."

Meteorology.

(Continued from page 395.)

ARE THERE ASTRONOMICAL CAUSES IN OPERATION TO PRODUCE A CHANGE IN THE EARTH'S TEMPERATURE?

"The uniformity of the mean temperature (except so far as it can be explained by local causes) for twenty-three centuries is important, as showing that the radiating power of the sun is to all appearance unimpaired. Arago says, that the demonstration of this proposition could not be sustained by too much evidence, since astronomers have observed that stars, which are in fact remote suns, have waxed and waned, and in some instances disappeared utterly. Still, it is an interesting inquiry, to ascertain to what extent any slight changes of mean temperature which have been observed, or any difference between the mean or extreme temperatures of the northern and southern hemispheres, may be referred to an astronomical origin.

"We may consider, first, whether the *position*, and, secondly, whether the *form*, of the earth's orbit are exposed to changes which would influence the climate.

"The seasons are caused by the inclination of the earth's equator to the plane of the ecliptic; in other words, to the want of parallelism between its motions of *rotation* and *revolution*. The effect of this inclination is to make the sun run higher, and keep above the horizon longer, in the summer half of the year than in the winter half. If this inclination increased or diminished, the seasons would become to a corresponding degree more excessive or more moderate. This angle has one of those magnificent oscillations known in physical astronomy as *secular variations*, but the limits of it are very circumscribed, and its influence, within the historical period, must have been inappreciable. Poisson estimates the change in this angle too *small*, and too *slow*, to produce that increase in the descending strata of the earth's crust, the explanation of which he seeks in the changing temperature of the space traversed by the solar system.

"The earth, when in the *perihelion* of its orbit, is nearer to the sun, by 1-30 of the mean distance, than when in the *aphelion*. Hence the heat received at the former point is 1-15 greater than at the latter point. The perihelion is reached by the sun about the first of January, and the aphelion about the first of July. The effect would seem to be a diminution of the summer heat and the winter cold in the northern hemisphere, and an increase of both in the southern hemisphere, so that the seasons of the latter would be more excessive than those of the former. But Sir John Herschel remarks, in his *Outlines of Astronomy*, [although his argument is open to objection as will be seen presently,] that 'the elliptic form of the earth's orbit has but a very trifling share in producing the variation of temperature corresponding to the difference of seasons, on account of the greater velocity of the earth in the January half of the orbit, which shortens the time required for its passage by eight days, when compared with the period of describing the other half. Therefore, the northern hemisphere receives as much heat in its long summer as the southern hemisphere in its short one, though the latter is more closely exposed. And again, the southern hemisphere receives as much heat in its prolonged winter as the northern hemisphere in its short winter, though the *momentary* effect of the sun's rays is greatest for the northern winter. This reasoning would be satisfactory if all the heat received was retained. But radiation from the earth is always wasting the heat received from the sun; from the autumnal to the vernal equinox,

the nights are longer than the days, and the earth loses more heat by night than it receives by day; and the southern hemisphere has eight more of these disadvantageous days than the northern hemisphere. Humboldt pointed out this defect in the argument of Mairan to prove the equal advantage belonging to the two hemispheres; an argument adopted, as we have seen, by Herschel, if we understand by his expression of 'very trifling,' that the *distance* of the earth from the sun is wholly balanced by the *duration* of the exposure. Humboldt says, in his *Memoir on the Isothermal Lines*, 'The southern hemisphere receives the same quantity of light [?]; but the accumulation of heat in it is less, on account of the emission of the radiant heat, which takes place during a long winter.' He might have added, that the summer heat would be greater, because, though no more heat was received, it was received in a shorter time, during which less would be lost."

This subject is more involved than might at first thought be supposed. It is manifest, however, that so long as the sun is north of the equator, the northern hemisphere, taken as a whole, *receives*, during every twenty-four hours, more heat from the sun than the southern hemisphere does, and *loses* less, and this for two reasons: 1st, because the days in the north are then longer than they are in the south, while the nights are shorter: 2nd, because a larger portion of the northern than the southern hemisphere is exposed, at any one time, to the blaze of the sun, the north pole and its vicinity being for a long while in continual sunshine, while the neighbourhood of the south pole is in shadow. It may be questioned, however, whether these two reasons are not essentially one, being merely two methods of viewing the same effect. Of course the contrary of the above takes place while the sun is *south* of the equator.

Now, inasmuch as the sun is north of the equator about eight days longer in every year than it is south of it,* it is evident that so far as *this* circumstance is concerned, the northern hemisphere derives more heat and light from the sun than the southern. The illuminated half of our globe includes the north pole, during 186½ days of every 365; while the south pole is included only during the remaining 178½ days. Now, in the northern hemisphere, the greater nearness of the sun in winter co-operates with the effect of the *shortness* of this season, (as compared with the southern winter,) in rendering it milder; but in summer the greater remoteness of the sun counterbalances, or probably more than counterbalances, the effect of the greater length of our summer. In the southern hemisphere, however, the greater remoteness of the sun in their winter, co-operates with the greater length of that winter in increasing its severity; but the shortness of their summer counterbalances, in part at least, the greater nearness of the sun in that season. We conclude then, that the effect on the seasons occasioned by the ellipticity of the earth's orbit, acting in this twofold manner, is, in some small degree to mitigate the winters of the northern hemisphere and to render those of the southern more severe; while on the summers of both hemispheres the effect is inconsiderable either way, being very nearly neutralized; if there is any excess, it is probably to lessen the heat of the northern and increase that of the southern summers. The reasoning of Herschel as to the effect of the greater *velocity* of the earth in the perihelion half of its orbit, is, we think, fallacious.

* This year, (1861,) the sun is north of the equator from Third mo. 20th, 9 h. 40 m., A. M., to Ninth mo. 22d, 8 h. 40 m., P. M., making 186 days 11 hours.

BE FAITHFUL TO THE IMPRESSIONS OF DUTY.

Richard Williams the surgeon, who is noted as the devoted missionary in Patagonia, had a very severe struggle to encounter in giving up the use of tobacco, which sacrifice he believed was required of him. He knew that a profession of religion, without so dwelling under its power as to be willing to give up for the sake of peace of mind, all gratifications which he felt to be wrong for him to indulge in, would be unavailing. Yet he found it no easy thing to give up one practice which had enslaved him, and he thus describes in his journal his struggles in the conflict and the final breaking of the fetters.

"This has been a day ever to be remembered. The light of the Lord's countenance has broken upon me, after having severely felt that clouds of darkness were around me. For more than a month before leaving England, I had given up the practice of smoking and taking snuff. The former habit I had practised for seven or eight years, the latter only occasionally. In fact, it was in consequence of leaving off smoking that I had recourse to a pinch as an occasional substitute. At various times I have been under strong impressions that I ought to leave it off, and have felt dissatisfied with myself for the self-indulgence. But the cravings after it were become so strong, and the will of the flesh so urgently demanded it, that it was no easy task to overcome the propensity. There is a charm in tobacco powerfully beguiling to the senses. Whether this arises from its soothing and sedative quality, or from its being generally associated with self-indulgence, serving as a plea for idleness, and for a general relaxation of the whole man,—body and mind—certain it is, that tobacco has the power of enslaving its votaries to a remarkable degree. No one has ever been more enslaved than I have been; yet many times has my conscience smitten me, and frequently whilst in the act of smoking, I have been obliged to lay the pipe aside. At times I thought I would leave it off altogether; accordingly I have given away or burnt the stock of tobacco I had in hand, broken my pipes, and for days essayed to do without it. What cravings—what a sense of bereavement have I felt! None but an old smoker can have any idea of my miserable longings. I have envied the hodman and the meanest person with his short black pipe. The very perfume was a treat,—to inhale it a respite. Painful were the efforts thus made, a toothache, some bodily disease, or the persuasion of others, induced a renewal of the habit, and its bond became stronger than ever. But the fiat had gone forth, 'crucify' the flesh with its affections and lusts, and blessed be God, there was One in me greater than all that were against me. Conscience became more and more severe upon me. At length I resolved to leave it off, and happily succeeded, without experiencing any uncomfortable effects. This was six weeks before leaving England. During that time I kept my firm resolution, though, in lieu of smoking, I had recourse to snuff. Some of my friends, who thought I was going to unnecessary lengths of self-denial, would put up for me, amongst the equipments for my voyage, tobacco, cigars, and a canister of snuff, and they made me promise to purchase a meerschaum. Well, I thought, circumstances may possibly be such as to render it desirable to have them; so I yielded to their wish. On board, I could not resist the temptation of taking a cigar, such was my weakness; giving them freely away, and smoking them daily, my stock was soon exhausted; but all the cravings for to-

vious. It would answer for a body completely enveloped in the solar influence, or for one that has always the same side turned towards the sun: but to the case under discussion it appears inapplicable.

We will now return to our extracts from Professor Lovering's article.

"In 1835, Prof. Ladame published a memoir on the 'Formation of the Actual Surface of the Globe,' in which he discusses the sun's action in the distribution of temperature. Adopting the law of cooling of Dulong and Petit, he first proves, by mathematical analysis, that the mean temperature falls, if the daily increase of temperature becomes larger. Hence, the mean temperatures diminish with an increase of latitude, beyond what might be expected merely from the change in the inclination of the sun's rays; because the farther north the position on the earth, the greater the difference from winter to summer. 'Another consequence to be derived from the preceding calculation refers to the temperature of the two hemispheres. In fact, in the present condition of the elements of the earth's motion, the northern summer corresponds to the aphelion, and the northern winter to the perihelion. Thus the burning heats of summer and the rigorous colds of winter, are moderated, and this circumstance elevates, other things being equal, the mean temperature of the northern hemisphere. This is what experiments made in the two hemispheres to determine the mean temperature of different places, the limit of trade-winds on each side of the equator, and the relations of terrestrial magnetism to heat, (relations which M. Duperre has disclosed,) fully demonstrate. However, we are not to see in the eccentricity of the earth's orbit the only cause of this fact; the distribution of continents and seas is incontestably the most active; nevertheless, we should not set aside the former. For, before the appearance of the land above the water, that alone survived to produce differences in the superficial temperature, and the increase of the crust over different points of the earth's surface.'

"Although there may be a residual effect depending on the shape of the earth's orbit, it will be certainly less than would result from the reasoning of *Æpinus* upon the subject in 1761. He gave full weight to the influence of the longer summer and the shorter winter in the northern hemisphere, as compared with the longer winter and the shorter summer in the southern hemisphere, without allowing any force to the partial compensation which the southern hemisphere would receive from the shorter distance of the sun during its summer. Buffon makes a similar mistake.

"If the position of the perihelion of the earth's orbit is of any importance, then the shifting of this point, by which it is gradually carried forward from one month into another, becomes of some moment in the explanation of the changes of climate. If this consideration is of any value in the study of the earth's climate during the vast periods contemplated by geology, it has none in relation to the alleged changes which have been assumed in the temperature of certain spots of the earth, within historical times, because the perihelion has moved within these times only by about 36°, and the time of the earth's arriving at it has only shifted from about the 24th of November to the 1st of January.

"Is the form of the earth's orbit subject to any variation which would influence the climate? Astronomers have demonstrated that the mean distance of the sun is unchangeable, but that the shape of the orbit is exposed to fluctuations. Sir John Herschel has proved that this invariability of the mean distance will not secure the permanence of

the amount of heat received from the sun; that this amount will increase as the shorter axis of the earth's orbit becomes less, and decrease as the shorter axis of the orbit becomes greater, and the orbit approaches more nearly to the form of a circle. Now astronomers have demonstrated that the planetary disturbances are bringing the earth's orbit nearer and nearer to the circular form, and hence diminishing the amount of heat which the earth receives from the sun. This influence, however, Arago declares to be a pure abstraction. For in 10,000 years it would barely become perceptible, and in historical times it is wholly insignificant.

"Herschel contemplates the possibility of the earth's orbit, after becoming a circle, relapsing again into an eccentricity as great as that of Pallas, or $\frac{1}{4}$ of the semi-transverse axis of the ellipse, or of having been of this shape formerly. But such a change in the shape of the orbit would alter the whole amount of heat received from the sun in a year, by only three per cent. Though the mean temperature would not sensibly alter, the summer and winter temperatures might. For the heat at the perihelion would (other things being equal) exceed that at the aphelion, in the ratio of 3 to 1. It would then be of vast importance whether the perihelion corresponded with the summer solstice or the winter solstice. In the former case, the midsummer heat and midwinter cold would be as intensified to one hemisphere as if there were three suns in summer and only one in winter. However interesting such discussions may be in the study of the meteorology of geological eras, it does not concern historical meteorology. For such changes as are here supposed in the earth's orbit could not take place in less than six hundred thousand years, and carry us therefore so far back into the past or forward into the future."

(To be continued.)

Are we Scholars in Christ's School.—The school of Christ and his teachings are within, as saith the apostle, "That which may be known of God, is manifest in man;" there it is, that he teaches his people himself. The more we keep inward to this school, the more we learn of Christ, and the less we keep outward, even when about lawful things, the less we learn of Christ. Oh! read, you that can read in the mystery of life: there is no safety, no preservation, no growing in the Truth, but in true humility, keeping inward to the gift of the Holy Spirit of Christ, continually watching in the light, against the temptations of the enemy. Therefore the earnest breathing of my soul to the Lord is, that he may be graciously pleased to preserve me in watchfulness to the last moment of my life, for I well know I cannot preserve myself, nor think a good thought, nor do the least good thing, as our blessed Lord said, "Without me, ye can do nothing." But the Holy One of Israel gives strength to the poor and needy in spirit, by whom alone they stand, and not of themselves: all might, majesty, power, and dominion, be ascribed unto him, who lives for ever and ever.—*Joseph Pike.*

The wages that sin bargains for with the sinner are, life, pleasure, and profit, but the wages it pays him with are, death, torment, and destruction. He that would understand the falsehood and deceit of sin, must compare its promises and its payments together.

Beautiful reply.—"What are you doing?" said a minister as he one day visited a feeble old man who lived in a hovel, and was sitting with a bible open on his knee. "Oh, sir, I am sitting under his shadow with great delight, and his fruit is sweet to my taste."

baceo were re-acquired. I took to the meerschaum, but with the indulgence came the condemnation. My conscience would not allow me to continue, so I gave the canister of snuff to the captain of the ship, and reserved only a small quantity. Captain Cooper, likewise had my meerschaum, on condition of my not requiring it again. Three or four days passed without having recourse to him for it, but never did I suffer such cravings after it, my stomach became affected, and my spirits so depressed, that I was compelled to ask for it again. With a sense of hoidly relief and comfort, I smoked it; hut, alas! my condemnation was great. Hurriedly opening a book in my hand, the question of the Psalmist was presented to my eye, 'Lord who shall abide in thy tabernacle! who shall dwell in thy holy hill? He that sweareth to his own hurt, and changeth not.' These words were applied to my mind most forcibly. I was condemned. But now I knew my duty; and suffer what I might, I resolved to give up the practice in all its forms. Having sought mercy and forgiveness with the Lord, and his grace to help me, I gave away, in good earnest, all my tobacco, my pipe, and my snuff box, and I threw overboard the small quantity of snuff I had reserved. Thus a clear riddance was effected."

Richard Williams was comforted in thus giving up to what he believed was required of him, and well will it be for all, who, whenever they are conscious that any of their ways are not well pleasing in the Divine sight, do turn therefrom, and stand firmly in their duty, humbly relying on the Lord's sustaining strength.

INFLUENCE OF TRIFLES.

Oft in God's providence below,
Great change from trifling causes flow,
'Tis so in nature, and in grace,
From smallest seed great growth takes place,
And when Christ's blessings on them rest,
Our words and actions may be blest.
A warning word in meekness spoken,
A sinner's peace has sometimes broken;
Urging his soul, whilst Jesus drew,
With cords of love and mercy true,
Through humble penitence to know,
The peace He only can bestow.
The blessed Saviour deigns to take,
The humblest means the soul to wake.
A word of childhood, ora thought,
From passing crowds at random caught;
Yea, sometimes, truths by sinners said,
Through Christ, the soul has comforted;
Whilst those who spoke them never knew,
The peace which others from them drew.
Thus ice, in cold transparency bright
May so condense the solar light,
'Twill kindle up a fury flame,
Which many waters cannot tame,
Yet the ice-lens we may behold,
In its own nature hard and cold.
O Lord! if thou make use of me,
First let me thy salvation see!
Let me the bread of Life partake,
Ere I for others dare to break.

The only True Rest.—Christ died to save us from our sins, and not in them. Oh, the importance of every heart coming to know Jesus, in his spiritual appearance, sitting as a refiner with fire and as a fuller with soap! It is mournful that many religious professors seem to remain at ease in a nominal profession, with but little of that sense of sin, in all its deceitfulness, which is discovered by the shining of the true Light in the heart. Many seem content to be thought moral and respectable, but this falls far short of coming unto Him whose gracious, consoling invitation stands on Scripture record, "Come unto me, all ye that labour and are heavy laden!" with the precious promise, that they shall find rest. All other rest is polluted.—*Mary Capper.*

Little by little.—Do my dear young friends ever think how almost all that is good comes to us? Did you ever see a farmer planting and sowing? Down in the moist earth goes the seed and yellow corn grain by grain, little by little. God sees the farmer at his work, and knows full well that he has done what he could; so he kindly sends the gentle rain, drop by drop, to the tiny grain of wheat.

Well, there is nothing impossible with him; so when the rain-drop has done its errand, a spark of life shoots out from the very heart of the tiny grain, which is dead and buried, and little by little it makes its way out of the tomb, and stands a single blade in the warm sunlight. That is nobly done; and if our heavenly Father pleased, he could make that little blade strong and fruitful in a single moment. Does he do this? No. Little by little does the stalk wax strong; and its leaves grow slowly, leaf by leaf.

Is it not so with every thing that is good? Should we like another way better? Impatience would.

It was only a few days ago that I heard a little girl say:

"I am tired, tired, tired! Here is a whole stocking to knit, stitch by stitch! It will never be done."

"But was not this one knitted stitch by stitch?" I asked, taking a long one from her basket, and holding it up.

"Yes."

"Well, that is done."

The little girl was counting, instead of knitting, her stitches. No wonder that she was tired.

See a mason building a house of bricks. "Poor man!" Impatience would say; "what an undertaking, to start from the earth, and go on so far towards the sky, brick by brick!" Who ever saw a patient, persevering person try, and not succeed at last? So, then, step by step, which is God's way, must be the best way.

Let us see that we do every day what we can. Any little boy or girl who, in looking back upon a day gone by, can say, "I have done one thing well," may be happy with the thought that one step in the way of wisdom has been taken. But remember one thing, dear little friend, the buried grain of wheat would never start into life if God did not send it help; and it is by the same help that it increases day by day.

As the little rain-drop—God's beautiful messenger—descends into its tomb, so, in the darkness and death of sin, the Holy Spirit comes to us. If he breathe upon our hearts, we live to do good; without him we do nothing good. Let us obey this Spirit, and all good will be ours at last, though we gain it little by little.—*Early Days.*

Man's Immortality.—The immortality of the soul is a subject in which we are all so deeply and intimately concerned, that it argues the most stupid insensibility not to make it the constant object of our reflections. All our actions and all our thoughts must take such different directions, according as we cherish or reject the hope of eternity, that it is impossible to act or determine rightly, unless we regulate our conduct and decisions by a continued reference to this main and primary question.—*Pascal.*

The moral warfare which every rational and accountable creature has to sustain, pregnant with consequences which reach to eternity, possesses an intrinsic and essential importance, totally independent of the magnitude of the events, or the publicity and splendor of the scenes to which it is attached.

Letter of John Barclay.

I have been often instructed very deeply by these expressions;—"but we have this treasure (that is, the Light shining in our hearts,) in earthen vessels; that the excellency of the power may be of God, and not of us;"—"always hearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." I think Penington says, that we are but vessels, wherein the pure, excellent oil may appear or disappear, and some one says, these vessels must be *emptied*, before they can be *cleansed* from any dirt or sediment, which they may have contracted whilst in use in this filthy world. I remember John Churchman wrote, that the vessels in the potter's house, were to be set on the shelf to dry, after they had been formed on the wheel, and then to be baked in the fire. Much more, of this nature, passes through me, unsought and unstudied in times of retirement, which are seasons of refreshment to me oftentimes; and in them, I think, I have learnt more effectually, and been strengthened more availingly, than in any other way. I begin to see the necessity, and somewhat of the beauty of those deep baptisms, and desire greatly, that dear — may hear me company in coming and keeping under them, this being the true way of the cross. For a cross that bears any marks of being our own manufacture will never do, so at least I have been favoured clearly to see; it is no cross at all in reality.

The mind is a very active, busy part, and if it be at any time quickened into a sensibility and admiration of what is excellent, unless kept down in the true subjection by that which quickened it, it will speedily put itself forth, and rush into such actions, or words, or thoughts, as it apprehends to be of a good tendency or nature, and is very ready to hope and believe that these things are required, forgetting that that which quickens in us the first-spark of good, and raises up the least desire after it, the very same must preside over all our step-pings, the last equally with the first stepping; the very same must strengthen us to choose the good and follow it, which gives us ability to refuse and shun the evil. In this way self is cast out, and the principle and power of Truth alone exalted, and then the Seed reigns and is over all, as G. F. says, for *that* is to govern, guide and go before, in this gospel day, and *that* is to lead, and when it stops we are to stop and stand still, and when it goes forward, we are to move with it and in it, as Israelites indeed.

Twelfth mo., 1818.

"Alas! what is the wisdom of man, especially when he trusts in it as the source of his confidence? God will honour himself by bringing human glory to shame, and by disapproving the expectations of those whose trust is in creatures. When God is forgotten, his *judgments* are generally his remembrancers."

Prayer is the soul's discourse or conversation with God. Now, seeing God knoweth all things, and discerneth the secret thoughts of our hearts, it is a thing indifferent in private prayer, whether we use words or not. For the soul may discourse and converse with God, as well in silence as with words, nay, sometimes better. In short, my judgment is, that in respect to God's hearing us, it is all one, whether we use words or not, either in public or private.—*John Bunyan.*

Oh, the vanity of ambition, and the worthlessness of the noblest talents, except as they are used to promote the glory of God.

SWEET IS THE PLEASURE.

Selected.

Sweet is the pleasure
Itself cannot spoil !
Is not true leisure
One with true toil ?

Thou that wouldst taste it,
Still do thy best ;
Use it, not waste it—
Else 'tis no rest.

Wouldst behold beauty
Near thee ? all round ?
Only hath duty
Such a sight found.

Rest is not quitting
The busy career ;
Rest is the fitting
Of self to its sphere.

'Tis the brook's motion,
Clear without strife,
Fleeing to ocean
After its life.

Deeper devotion
Nowhere hath knelt ;
Fuller emotion,
Heart never felt.

'Tis loving and serving
The highest and best !
'Tis onwards ! unswerving—
And that is true rest.

THY FAVOUR IS LIFE.

BY HORATIO BONAR.

Fade, fade, each earthly joy ;
Jesus is mine.
Break, every tender tie ;
Jesus is mine.
Dark is the wilderness ;
Earth has no resting-place ;
Jesus alone can bless ;
Jesus is mine.

Tempt not my soul away ;
Jesus is mine.
Here would I ever stay ;
Jesus is mine.
Perishing things of clay
Born but for one brief day,
Pass from my heart away ;
Jesus is mine.

Farewell, ye dreams of night
Jesus is mine.
Lost in this dawning bright
Jesus is mine.
All that my soul has tried
Left but a dismal void
Jesus has satisfied ;
Jesus is mine.

Farewell, mortality ;
Jesus is mine.
Welcome, eternity ;
Jesus is mine.
Welcome, O loved and blest !
Welcome, sweet scenes of rest ;
Welcome, my Saviour's breast ;
Jesus is mine.

Silence of great forces.—In the Divine economy all grand forces are comparatively gentle and silent. The shallow rill, that is dry on the mountain side half the year, brawls more noisily at times than yon mighty river. The boy's sparkling rocket makes a louder demonstration in the night air than all the starry constellations. And yet, in the silence of their sublime manifestations, how eloquently do these great forces of the universe witness for God.

Rabbi Eliezer said, "Turn to God *one day* before your death." His disciples said, "how can a man know the day of his death?" He answered them, "You should turn to God to-day, perhaps you may die *to-morrow* ; thus, every day will be employed in returning."

Epistle from the Yearly Meeting of Philadelphia to its Members.

Selected for "The Friend."

(Concluded from page 397.)

We tenderly desire for our beloved young Friends that they may thus come unto Him, and be kept in a watchful retired state of mind, endeavouring to know their spirits daily seasoned with Divine grace and clothed with the meekness of heavenly wisdom. Thus will they be kept from having their attention unduly taken up, and their time and thoughts engrossed, with politics and political affairs. They will find that there are themes for contemplation, and objects upon which to employ their energies more noble and improving than these, which will not only yield them the calm enjoyment which is the present reward of doing good, but will also afford matter for peaceful retrospection in a future day.

Friends have ever believed civil government to be a Divine ordinance, and that active or passive obedience to the laws is an incumbent duty. While holding these views, we wish also to encourage and to strengthen our members faithfully and firmly to uphold the plain Scripture testimony against all wars and fightings, whatever it may cost them; and to be on their guard how they strike hands with those whose spirit and actions are in direct opposition to it; or advocate a policy which, if carried out, may end in strife, and possibly in bloodshed. Consistency is not only an invaluable ornament of the Christian life, but it cogently recommends it to others; and we are enjoined by inspired authority so to walk, that others, "beholding our good works, may glorify God in the day of visitation."

It was the testimony of that honorable elder, George Fox, respecting himself and his fellow-believers: "We are nothing—Christ is all;" and to every true Christian the Lord Jesus is still the All in all; the Alpha and Omega in the work of salvation. While mankind were lost in sin and without strength, in due time He died for us, that we might be saved. Through the Eternal Spirit He offered himself without spot unto God, a sacrifice and propitiation for our sins; and He now comes into our hearts by the visitations of the same Spirit, to awaken us from spiritual death, and to give us light to see our lost estate and the exceeding sinfulness of our sin. As we turn unto Him, in faith and obedience, enduring all the dispensation of condemnation, we receive the gift of repentance, and through the baptism of the Holy Ghost and fire the heart is purged, the chaff consumed, a new life unto righteousness is created in us, and all our past transgressions are forgiven and done away for Jesus Christ's sake. It is only by the cleansing operations of this inward baptism that we can experience that thorough change of heart which makes us partakers of the great salvation He purchased for us; and without this baptism, our profession of faith in Him will prove unavailing.

If we desire to have a solid hope of being found among the number of Christ's companions, we must receive Him into our hearts and submit to the government of His Spirit there, by which the loftiness of man is laid low, the lust of the flesh, the lust of the eye, and the pride of life are done away; His yoke and cross laid upon the natural will and inclinations, and the soul daily conformed to the example of Him who was meek and lowly in heart, holy, harmless, undefiled, and separate from sinners.

We desire, earnestly and affectionately, to press upon our beloved Friends the vast importance of striving diligently to experience this inward heart-changing religion, in which Christ will be made

unto them of God wisdom, righteousness, sanctification, and perfect redemption; and not to rest in an outside profession, in a compliance with the duties of morality, or in the most active and enlarged benevolence. These, excellent as they are, will, without the inward work, be found to be short of the mark for the prize of our high calling of God in Christ Jesus.

Our worthy predecessors saw in the Divine light that the dependence on outward rites and ceremonies that had crept into the professing Christian churches in the night of apostasy, obscured the brightness and purity of the spiritual religion introduced by our blessed Lord; and which, as confessors of his name and believers in his power as the Lamb of God which taketh away the sins of the world, they were bound to show forth. They were convinced that the Holy Scriptures nowhere enjoined any of those ceremonies as of lasting obligation; and they were faithful in upholding the completeness of Christ's religion as a spiritual work without them. Those among us who in any wise turn back to the ceremonies and forms out of which Friends were thus divinely led, so far as their example may have influence, are obscuring the light we are called to hold up to others, balking our testimony to the Lord Jesus as the alone and all-sufficient Saviour, and leading back into bondage to rites dependent upon and performed by man, as necessary to salvation.

Our standing is one of great seriousness, and it becomes each one honestly to inquire how far he is living up to the measure of Divine light with which we are favoured, and fulfilling the high and important trust committed to us as Friends. If we have known the blessed efficacy of the one saving baptism of the Spirit, even "the answer in us of a good conscience towards God by the resurrection of Jesus Christ," our souls will be nourished and strengthened by that spiritual communion with Him which he promised, when he said, "Behold I stand at the door and knock; if any man hear my voice and open the door I will come in to him, and will sup with him, and he with me." Thus, coming to partake of the living heavenly substance, we shall have no desire for the shadows, which cannot nourish the life of God in the soul.

Here there will be no disposition to pry into things beyond our religious growth, nor to resort to book-learned commentators, or to humanly taught and critical expounders of Holy Scripture, to explain the mysteries of salvation, which remain to be hid from the wise and prudent; but, keeping at the feet of Christ, and humbly waiting as little children to be instructed by Him, who still teacheth as never man taught, He will unfold to the mind such things as He sees are necessary for it to know, fulfilling in its experience that precious promise made to his Church: "All thy children shall be taught of the Lord, and great shall be the peace of thy children; in righteousness shalt thou be established."

Finally, beloved brethren and sisters, of every age and class, let us all more and more earnestly seek to be clothed with the humility, the meekness and gentleness of Christ, and to have our hearts and all our actions imbued with that love which is "the bond of perfectness," and will endure forever. This will make us kind to one another, tender-hearted, forbearing, and forgiving one another, even as our heavenly Father has long borne with us and forgiven us for Christ's sake. Everything that would hurt, or rend, or divide, will then be carefully avoided, the natural brittleness of our spirits will be softened and subdued; and watching over ourselves first, and over others for good, it will be our living travail and concern that, through the

baptism of the Holy Ghost, the body may be more and more closely knit together in Christ, "keeping the unity of the Spirit in the bond of peace."

Thus the blessed design of religious association will be answered, which is the mutual encouragement, help, and strength of the members, in their heavenward pilgrimage; endeavouring to cheer and animate one another in pressing after entire dedication of heart to the Lord; to comfort the afflicted, support the feeble-minded, and to revive the drooping spirit, bearing one another's burdens; and, when necessary, speaking in tenderness a word of counsel, admonition, or reproof; and all done under the leadings of the good Shepherd, as members one of another, and of His body; answering the glorious end for which He, the ever adorable Head, prayed: "Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one as we are. That they may all be one as Thou, Father, art in me, and I in Thee; that they also may be one in us, that the world may believe that Thou hast sent me."

We trust it is under the influence of a measure of this love that we cordially salute our dear Friends, and bid them an affectionate farewell; desiring that the God of peace who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, may make us all perfect in every good work to do His will; working in us that which is well-pleasing in His sight, through Jesus Christ; to whom be glory, forever and ever. Amen.

Signed on behalf and by direction of the Yearly Meeting aforesaid;

WILLIAM EVANS,
Clerk this Year.

Selected.

Dr. Livingstone's African Expedition.

The following interesting communication has just been received by William Logan, Glasgow, Scotland, from Charles Livingstone, brother of Dr. Livingstone:

Pioneer, off Johanna, (Comoro Islands,)
April 22d, 1861.

My dear Friend—We have been up the Rovuma about thirty miles in the steamer. The appearance of the banks showed that it had fallen recently four or five feet, and while cutting wood on the 15th and 16th of March, it fell seven inches in twenty-four hours. This was rather a serious matter in an unknown river. We had Bishop McKenzie and one of his clergymen on board, and the others were waiting at Johanna. We began to fear that if we proceeded much further up the river the *Pioneer* might be unable to get down again before the rainy season in December next, which would delay the missionary party nearly a whole year. So we determined to return to the sea at once, take them up the Shire, and thence explore Nyassa and the Rovuma.

We have great hopes that the Rovuma will be the path into the lake. The natives all say that it comes out of Nyassa, which is a month beyond the highest point. A few days further up than the *Pioneer* went, at the town of Donde, chief of the Makonda, the river, they say, becomes narrow and very deep, flowing between high rocky banks. Some affirmed positively that a canoe could go up all the way, and into Nyassa. The river bottom, like that of the Zambesi, appears to be a succession of great sand-banks. The main channel flows on one side of the sand-bank, then along its lower edge, and diagonally across the river. The channel, or Kivete, as the Zambesi canoe-men call it, is in general pretty well defined. In calm weather there is a constant boiling up of its water. With

a light breeze, the Kivete assumes a peculiar ripple, and when a strong wind blows up stream its waves are larger than those of the other parts of the river, and a line of small breakers marks the edge of the shallow bank just above the Kivete.

The hippopotamus shows its sagacity, in selecting for its sleeping place by day the lower end of the shallow sand banks, near the middle of the river, with the deep Kivete close beside, into which it instantly plunges on the approach of danger.

The scenery on the Rovuma much surpasses that on the lower Zambesi. In an hour after leaving the mangroves we enter a charming country, with a beautiful range of well wooded hills on either side of the river. These ridges are, perhaps, two hundred and fifty feet high near the sea, becoming higher as they stretch inland, until about thirty miles from the coast, they attain an altitude of nearly a thousand feet.

There is an abundance of the valuable woods, as ebony, the largest we have ever yet seen, and a hard, heavy wood resembling mahogany. We saw some fine species of the fustic dye-wood. A number of cultivated patches appeared on the tops of the hills, but the lovely savannahs, so admirably adapted for the sugar cane, were uncultivated.

No produce, except perhaps slaves, ever goes down the noble river. The first man we met told us "he knew the English, had visited one of their ships: they were very good people—always had plenty of money, cloth, &c., to buy things with. They did not like the slave-trade, and he did not like it either, and had never engaged in it." They are a blackguardly-looking set of half-caste Arabs near the coast, and reminded us of the slave-trading party we met at the foot of Lake Nyassa. We nearly got into a row with a large body of them, armed with muskets and spears. I went on shore with the Makololo to cut wood. The rascals seeing us unarmed, became rather troublesome, and, although we did our best to maintain good humour, began to hinder the work, some even attempting to take pieces of wood from our men. Seeing that matters were drawing to a crisis, I told the engineer to go on board for our revolvers, and the muskets of the Makololo. When the boat returned, the Makololo caught up their arms, and rammed down a full cartridge each. While seeing them pile their arms in order to proceed with their work, I heard a sudden rush, and looking round, saw a confused mass of turbans, woolly heads, bare arms, &c., dashing through the long grass and up the hill-side, pursued by Mobita, one of our head men, who, with a boarding-pike, was making a Balaklava charge on them. Of course, I stopped him as soon as possible, and then all the Makololo burst into a loud and derisive laugh at the ignominious flight of those who had been talking so big but a few minutes before. We called the rascals back to get the goods which, owing to the hurry of their precipitate departure, had been left behind. Loaded revolvers and the pluck of our men had an excellent effect. They were remarkably civil ever afterwards. The best way to avoid collision with the natives is always to treat them fairly and honourably, and at the same time let them see that you are perfectly prepared to defend yourself, and resist any of their nonsense. The people improved as we got away from the coast, but were poor, and evidently oppressed by the Arab half-castes. Their language is similar to that of Senna and the Manganji people.

While getting ready for sea at the mouth of the river, the bishop made his first personal acquaintance with African fever. He worked very hard while we were on the river, and once, to our utter horror, gave a Rovuma alligator an opportunity (the like

of which no alligator ever had before) of immortalizing itself by devouring a live bishop! Fortunately, the monster was not ambitious of such a noun.

On the day we put to sea all the *Pioneer's* ex-officers and men, except the two quartermasters were down with fever, and the bishop, who so recovered, and the original Zambesi Expedition viz: Drs. Livingstone and Kirk, with myself leading stoker, and a sailor—had to steer, steady keep watch, &c., until the others recovered. February, March, and April, are the fever months.

In a few days we reached Mohillay, one of the Comoro Islands. This, like the others, is of volcanic origin, a mass of mountains and hills, frigidly scarred and furrowed, but covered with dense green vegetation. The inhabitants are a mixed race of Arabs and their conquerors, natives of Madagascar. The Queen an intelligent lady, speaks French fluently. The inhabitants are Mahomedans. We were gratified to find schools in Fumbone, the capital, in which girls as well as boys, were learning to read. The teacher is paid by the job—ten dollars for teaching a child to read. The clever ones, he said, learn to read in six months, but the dull ones take two years. Two French Agents, who were formerly in Madagascar, are now residing in the capital. The people are afraid of the French. One of the Queen's councillors, who speaks tolerable English, said "We see English men at Johanna. English men grow rich, Johanna man grow rich, all grow rich together, but in Mayotta," (one of the Islands taken by the French in 1842,) "Mayotta men work, work all day, and all poor. French no work. All same here if French come." They want an Englishman like—Sunley our consul at Johanna to come and live on their island. Excellent sugar cane grows, and abundance of rice, the dry kind, sweet potatoes, &c. They export rice, cattle, sheep, and goats. They are a sober race, as appears from the remarks of one of our quartermasters, old man-of-war's man, who went on shore one afternoon, "Well, it's the first place I ever was where I could not buy grog. I've been on Sol Island—on two or three sober islands, and I could always manage to get some somewhere; but here I could not get a drop for either love or money."

Yours,

CHARLES LIVINGSTONE.

Neglect of the Soul.—"Two things a master commits to his servant's care," saith one, "the child and the child's clothes." It will be but a poor excuse for the servant to say at his master's return, here are all the child's clothes neat and clean, but the child is lost! Much so will be the account that many will give to God of their souls and bodies at the great day. Lord, here is my body, I was very careful of it, I neglected nothing that belonged to its content and welfare; but, my soul, that is lost and cast away forever. I took little care and thought about it.

Never too Late to Mend.—As it is never too soon to do good, so it is never too late to amend. I will therefore neither neglect the time present nor despair of the time past. If I had been sooner good I might, perhaps, have been better, if I am long bad, I shall, (I am sure,) be worse. That I have stayed a long time idle in the market-place deserves reprehension; but if I am late sent into the vineyard, I have encouragement to work, "I will give unto this last as unto thee."

How tender is that admonition, how forcible should it affect our hearts, "Grieve not the Holy Spirit of God."

For "The Friend."

London Yearly Meeting.

The proceedings of the late Yearly Meeting in London, the various alterations in the Discipline of the Society, and the arguments by which they have been advocated and supported, must tend very much to confirm those Friends in the validity and solidity of their concern, who for so many years have seen the approach of them, and have been concerned to caution and to warn their brethren and sisters of the dangers to which the Society is exposed. These changes appear to be the result to be expected from what is understood by the term "Modern Quakerism," which, when carried to its natural results will be found to differ but little from some important respects, from Episcopalianism. The writer has long felt, that to this cause must be ascribed nearly all these tendencies to lay waste and destroy the distinguishing characteristics of our Society, and it would have been far better, perhaps, instead of attempting to graft these lower views of Divine Truth upon Quakerism, and to hold on to the skirts of the Society, to take away the remnant, some had left us and gone to other bodies more in harmony with them. If this thing is allowed to its root, by those who are the chief movers and instigators of it, they must if honest to themselves acknowledge, it is standing upon a different foundation from true Friends, and that their aim, even to the christian character, rests upon another basis. They are not in the state of those who have drank of the cup the Saviour drank of, and been baptised with the baptism that He was baptised with; they do not with the great apostle, know Him, (Christ,) and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death. They are not united with Him by baptism into death, that like Christ was raised from the dead by the glory of His Father, even so they also should walk in newness of life, as the fruit and proper effect of such experience. This was and must be in measure the experience of all the living members of the Church of the Body of Christ, but alas, it is to be feared, and at upon good grounds, that at the present day, which is the extent and prevalence of the influence of "Modern Quakerism," that not a few are introduced to the station of elders, and others are admitted as ministers, who have not come in by this door, the effects of whose influence in the further development of these principles will probably be seen. There are, doubtless, some in London Yearly Meeting, who are now mourning over the present condition of things, who, nevertheless are not altogether clear of having imbibed some of these views, and who have also been instrumental in bringing forth and nursing into activity a class never rightly qualified or authorized to take a part in the discipline of the Church. There is, doubtless, room in the church for the exercise of every spiritual gift under the guidance and direction of its Holy Head, but there is no room or place for any thing else, and the idea that human reason, highly cultivated though it be and well disposed, is sufficient to originate, debate, conclude, and settle matters relating to religious truths or church government, hurts the very life of it and destroys its authority; the Church, like Samson of old, is thus shorn of her strength, and becomes like the world.

It would appear, after all that may be said or written upon the subject, that all the troubles of our Society have had their origin in a departure from, or acting without the Life and Power of

If authors had been careful to keep to its restraining influence, it is probable would have been written, and we may be that what proceeded from the pure

leadings of the Holy Spirit would not have hurt us. It is also clear, that if no one presumed in his own will to bring forward propositions to change or destroy the discipline of the society, those who are concerned for the Truth, and that alone, would have nothing to fear; if no one took a part in Meetings for Discipline but those who were rightly qualified by religious growth and experience, and these only when they were required, we should see a better day dawn upon the Society. Truth would again reign in dominion over all in our meetings, the light of Christ would shine forth with brightness, and the salvation of God become conspicuous as a lamp that burneth.

An earnestness in this matter has drawn much censure upon Philadelphia Yearly Meeting, and it may be well for the rightly concerned seriously to reflect, that this has been the sole cause and ground of it; although in the progress of events complications may have arisen which may serve to divert the attention of the undiscriminating and superficial. But the extremes of individuals should never be allowed to destroy the testimony of Truth, and will never rightly cover us in turning our backs upon it. It would be cause of great regret that any of our dear Friends, while feeling deeply on these subjects, should suffer their own minds to receive hurt,—through a false zeal diminish, if not wholly destroy their own usefulness, and frustrate the designs of the Great Head of the church respecting their service, and thus commit a right hand error. * * How especially needful is attention to the injunction of the Saviour, "What I say unto you I say unto all, watch, watch and pray, lest ye enter into temptation." Is there not a danger of forgetting that the cause belongs to Christ, and that with Him is the power and the wisdom, and His the kingdom and glory both now and forever; that even if we could have our own desires carried out to the letter, we should be nothing, and that the will of man is not to rule in the church on whichever side it may claim or usurp authority.

In proportion as Modern Quakerism prevails, so will the influence of the Society be lost in the world, and the place designed for it be left unfilled. It is equally clear that our own safety as individuals, or in a collective capacity as a Yearly Meeting, must depend upon our keeping our right places while endeavouring to shun left hand errors; watching over our own spirits, and seeking in all humility of mind to avoid going off to the right.

It may afford relief to some, to be informed that it is believed there are not a few yet remaining in London Yearly Meeting, rightly concerned and deeply tried, who, nevertheless for reasons which might be explained, are unable to stem the tide which has set in; and it also appears that nearly all the changes which have been proposed and adopted, have had their origin with a class of Friends whose religious experience has not been great; but who unhappily have attained to stations and positions of influence in the Society, and given rise to trouble and mischief. "The wise woman buildeth her house, but the foolish plucketh it down with her hands."

The writer is desirous of offering a word of encouragement to the rightly concerned everywhere, and would revive the language, Be steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord; at the same time reminding them of the wise admonition of the apostle James, "Let patience have her perfect work."

Those who abuse the grace of God, and resist His Spirit, find it difficult to repent when they will.

A Christian is strong in resolution, fervent in his desire of holiness, and makes the most strenuous efforts to attain it; but, at the same time, knows that it is absolutely out of his own power; and therefore depends upon God for support, and keeps close to him in prayer for constant supplies of light, grace, and comfort.—T. Adams.

"There is nothing substantial and satisfactory but the *Supreme Good*: in it, the deeper we go, and the more largely we drink, the better and happier we are; whereas, in outward acquisitions, if we could attain to the summit and perfection of them, the very possession with the enjoyment palls."

THE FRIEND.

EIGHTH MONTH 24, 1861.

We insert this week, a communication from a Friend, relative to the proceedings in London Yearly Meeting, which may excuse us from offering at this time, many remarks of our own.

With deep sorrow of heart, the faithful supporters of the doctrines and testimonies committed to our Religious Society to bear by the Great Head of the Church, have watched the gradual unfoldings of the spirit which is striving to lay them waste,—and fervent have been their cries to the great Controller of all things, that he would spare his people, and not give his heritage wholly to reproach.

For the last thirty years, from time to time, faithful men and women, many of whom have been, during that period, gathered in mercy from the Church militant, have borne a faithful testimony against this changeable, retrograde, worldly-compromising spirit; and the Yearly Meeting of Philadelphia, by its epistles and other documents, has endeavoured to stay the progress of change in doctrine and departure in practice. To London Yearly Meeting, in annual epistles and epistles from the Meeting for Sufferings, many and fervent appeals have been made, to awaken its members to a consideration of their situation, the weakness they were falling into, the causes thereof, and the necessity of discountenancing departures in doctrine, and that assimilation with the spirit of the world, which was gradually dimming their eyes to the true spirituality of our religious profession. The fruits of this religious concern on behalf of the Truth as it is in Jesus, has not been as apparent as we could wish, yet as a part of the allotted duty of individual members, and of the church in a collective capacity, we doubt not, it has been accepted by Him, who apportions the services for his faithful ones to perform in his cause, and bleaseth them in his own way and time. Let every one of us, see that we endeavour by our lives and conversation—by the conformity of ourselves and of our families to the consistent practice which the Truth leads into, to show that we are faithful believers in primitive doctrines and principles, and know them in the openings of the Holy Spirit, to govern us in our intercourse in the world. Then shall we be prepared, yet again and again, as the Lord anoints and qualifies us, to stand forth as the advocates of his spiritual kingdom and blessed cause. All occasions of stumbling to others in our actions being removed, we shall, when the Lord sees that the time of rebuilding the waste places has come, be prepared, having seen that portion of the wall over against our own dwellings completed, to assist in building in other places, and in setting up the gates with thanksgiving and praise, to the Lord our God,

the repairer of breaches and the restorer of paths to dwell in.

SUMMARY OF EVENTS.

The National Loan.—The U. S. Secretary of the Treasury has made an arrangement with the banks of Boston, New York and Philadelphia, for the immediate purchase of \$50,000,000 of the 7 3-10 Treasury notes, at par. The banks stipulated for the privilege of taking a like sum on the 15th of Tenth mo., and another on the 15th of Twelfth mo. next. The subscriptions are to be divided among the banks in proportion to their respective capitals. Books of subscription to the loan will soon be opened in all the principal cities and towns. During the negotiations with the select committee of the banks the Secretary of the Treasury stated that the expenditures of the Government now averaged about \$1,000,000 a day.

Non-intercourse.—The President has issued his proclamation declaring a complete non-intercourse with all the rebel States, by land and sea, the forfeiture of the goods, wares, merchandize or vessels passing into any intercourse with these States, and ordering the speedy arrest and punishment of all persons engaged in it.

The Indian Territory.—There is no longer any doubt of the fact that the Confederates have made treaties of alliance, offensive and defensive, with the tribes of the Indian Territory, excepting the Cherokees, which tribe has so far been kept out of the alliance by the prudence of their Chief, John Ross. The Choctaws, Creeks, Seminoles, and Chickasaws, who have thus been induced to join the rebellion, will doubtless be treated as traitors by the U. S. Government, and their annuities and allowances of all kinds be stopped.

Kentucky.—The secession party is not strong enough in this State to give serious trouble at present. At the late legislative election there were chosen, for the Senate twenty-two Union and two secession candidates, and for the House of Representatives, 59 union and 14 secession members.

Missouri.—Claiborne F. Jackson, who was deposed from the office of Governor by the late State Convention, has issued a "Declaration of the Independence of the State of Missouri," in which he declares the connection of the State with the Union sundered in virtue of the discretionary authority conferred upon him by the Legislature. The Federal forces having been temporarily reduced by the return of the three months volunteers, before the arrival of others to succeed them, this circumstance has enabled the rebels to present an overwhelming force in the southern part of the State. On the 10th inst., the expected engagement between the Federal forces under Gen. Lyon and the Confederate army commanded by Gen. McCullough and Gen. Price, took place near Springfield. The Union troops numbered 5,200 men, and the rebels from Tennessee, Arkansas and other States, more than 15,000. The battle raged fiercely for six hours, when the Federal army remained masters of the field, but having had upwards of 800 men killed and wounded, and lost their commander, Gen. Lyon, who fell early in the action, it was found necessary to retreat next day, in the direction of St. Louis, to reach some point at which they could safely await reinforcements. Gen. McCullough claims a victory, but gained at a heavy loss. He says the Confederate loss is from 200 to 300 killed, and 400 to 500 wounded, but these figures are probably much below the truth. In southeastern Missouri, also, there is a large rebel force threatening Cairo and St. Louis; Gen. Fremont has declared St. Louis under martial law.

Affairs at Washington.—The rebel forces in Virginia having for some time past been gradually advancing towards the line of the Potomac, it is believed to be their design to invade Maryland with a view of supporting the revolutionary spirit in that State, and finally getting possession of Washington. In order to meet the apprehended danger, an order was issued from the War Department on the 18th inst., addressed to the Governors of Pennsylvania, New Jersey, New York, and seven other States, urgently requesting them to forward immediately to the City of Washington, all volunteer regiments or parts of regiments, whose services have been accepted, whether such volunteers are armed, equipped, uniformed, or not. Arms and equipments, it is stated, will be furnished at Washington, to those who are unprovided.

Ex-Minister Falkner, of Virginia, who recently returned from France, has been arrested and placed under confinement. It is said he is held, rather as a hostage, for the security of our Congressmen now in prison at Richmond, than because of his complicity with the rebels.

A correspondence is still in progress with the Governments of France and Great Britain, upon the question of

blockade, with a view of inducing them fully to respect the rights of the United States.

The State Department has issued the following order:—Until further notice, no person will be allowed to go abroad from a port of the United States without a passport, either from this Department or countersigned by the Secretary of State; nor will any person be allowed to land in the United States, without a passport from a Minister or Consul of the United States—or, if a foreigner, from his own government, countersigned by such Minister or Consul.

It is stated that about one hundred and fifty vessels have been sent to sea by the Navy Department within the last ninety days, yet this large force has not yet been able to suppress privateering or render the blockade absolutely complete.

Virginia.—Bodies of the Confederate troops are again appearing in the western part of the State. It is rumored that preparations were making at Norfolk for an early attack upon Fortress Monroe.

Southern Items.—A late number of the New Orleans Price Current states the total number of vessels in port to be twenty-eight, twelve of which were under seizure. The number of bales of cotton on hand, was 9,804. More of the new crop was coming forward. The crops of cotton and corn are said to be heavy, and the corn promising. The new Custom House at New Orleans has been converted into a cannon foundry.

Late dates from New Mexico state that a large number of Texan troops were on their way to seize Fort Stanton and any Government property they can find. Fort Fillmore was garrisoned by thirteen companies of regulars.

Col. Van Dorn of the Confederate army, was recently at El Paso with 1300 men en route to subjugate Lower California.

The Indianola Courier says salt enough can be gathered on the Texas coast and marshes to supply the whole Confederacy.

The Houston Telegraph says Texas has made wheat and corn enough in this year for two years, enough wool to clothe half the Confederacy, and will make half a million hales of cotton.

The Attakapas Register says her sugar crop is better than ever before.

The Confederate Congress has passed an act ordering the expulsion from the South of all sympathizers with the Union, under penalty of imprisonment.

New York.—Mortality last week, 548.

Philadelphia.—Mortality last week, 377.

The Grain Market.—The following were the quotations on the 19th inst. **New York.**—White wheat, \$1.33 a \$1.40; red western, \$1.24 a \$1.28; spring wheat, 98 a \$1.15; yellow corn, 52 a 53; oats, 33 a 34. **Philadelphia.**—Red wheat, \$1.22 a \$1.25; white, \$1.32 a \$1.35; yellow corn, 52 a 54; oats, 29 a 30, for new Delaware.

The Privateers.—The Jeff Davis has made several more captures in the West India seas. The Sumpter, it is believed, has been taken by the U. S. Frigate Niagara, near Curacao.

FOREIGN.—Liverpool dates to the 8th inst. The news of the defeat of the Federal forces at Manassas Junction was received on the 4th inst., and caused a profound sensation.

A Paris letter says that the success of the Southerners has powerfully operated on the opinions of the Parisians in favour of the secessionists.

Parliament was prorogued on the 6th inst., and the Queen's speech was read by a commission. It states that the foreign relations are friendly and satisfactory, and trusts that there is no danger of disturbances to the peace of Europe. It notices the consummation of the kingdom of Italy, and hopes for the happiest results.

In relation to American affairs, it says:—The dissensions which arose some months ago in the United States have unfortunately assumed a character of open war. Her Majesty, deeply regretting this result, has determined in common with the other powers of Europe, to observe a strict neutrality between the contending parties. It refers to a settlement of affairs in Syria, and hopes the arrangements will secure henceforth internal tranquillity. It rejoices at the prosperity of India.

On the last day of the session of Parliament, Lord Palmerston stated his views on the blockading question. He said in effect that if the blockading force should allow one ship to enter a blockaded port by payment of duties, from that moment the blockade is raised. A belligerent may seal up a port, but if he lets one vessel in, his right is gone.

It follows, therefore, that when a Federal cruiser willingly allows a ship to pass into the blockaded port, upon payment of customs, the blockade will be at an end.

The comments of the English press upon the blockade,

show that it is regarded as a very important measure, and fraught with injury to British interests.

In the late great fire in London the loss of the insurance offices was estimated at £1,000,000, besides several hundreds of thousands of pounds' worth of uninsured property that was destroyed. The whole amount of the premiums received by all the London and country offices for risks incurred within the metropolis was only £350,000 a year, so that one fire had swept the whole amount—2½ years' premium.

The Danish Government has granted an important modification in Shaffner's North Atlantic Telegraph concession, extending the time until 1874, and returning the caution money.

It is rumored that a conspiracy has been discovered at St. Petersburg, to put aside the Emperor and family, and to give a constitution to Russia.

A further advance of ¼d. in cotton had taken place.

The Manchester advices were favourable.

Breadstuffs were also advancing. Flour is quoted at 25s. a 28s. 6d.; red wheat, 9s. 4d. a 11s. 6d.; white wheat, 12s. a 14s. 6d.; corn, mixed, 30s. a 31s.; white 31s. a 34s.

The work on the Suez Canal was progressing. Many of the labourers employed were brought to the spot by force, but their labour was paid for.

A new law, now enforced in Cuba, requires all Coolie labourers, at the expiration of the seven years' apprenticeship for which they are imported, to choose between an immediate return to their native country or apprenticeship for life.

RECEIPTS.

Omitted, Seventh mo. 17th. Received from Job Huestis, O., \$2, vol. 34.

Received from Edward Healey, N. Y., \$2, to 32, vol. 34; from Jesse Hall, agt., O., for Peter Thomas, Sen., \$2.33, to 52, vol. 34; from Jehu Fawcett, agt., O., for Saml. Hollingsworth, Wm. Leach, M. Ashton, Thos. Heald, and Benj. Harrison, \$2 each for vol. 34, for M. Warrington, and C. Allen, \$2, vol. 33, for E. Fogg, and N. Armstrong, \$4, each, vols. 33 and 34, for Elvira Hall, \$2, to 35, vol. 35, for Ruth Stanley, \$2, to 19, vol. 34, for Christopher Allen, Jr., \$2, vol. 35.

FRIENDS' SELECT SCHOOLS.

The Primary Department of these schools, for the Western District, will be re-opened on the 2nd of Ninth mo., by RACHEL E. BALDEASTON, in the commodious rooms adjoining Friend's meeting house on Twelfth street, entrance on Clover street. In this school young children of both sexes are instructed, and well grounded, in the elementary branches of education, so as to prepare them for the higher departments of study: while their moral and religious welfare is carefully regarded.

Phila., Eighth mo., 1861.

FRIENDS' SCHOOL, GERMANTOWN.

Since the opening of this School, in Ninth Month, 1858, the buildings have been enlarged and improved, for the accommodation of Friends' children, and others who conform to the regulations of the School. The situation is pleasant and healthful, adjoining and communicating with Friends' Meeting-house premises, on Germantown avenue. The course of study embraces the usual branches of a good English Education; also, the French and Latin Languages.

Terms for Tuition.—From \$8 to \$20 per Session of five months, according to the ages of the pupils, and the branches taught,—French and Latin, \$8 each per Term.—Application may be made to ALFRED COPE, EZRA COMFORT, JOHN S. HAINES, LLOYD MIFFLIN, SAMUEL MORRIS, GEORGE JONES, ELLISTON P. MORRIS, or to AMY and SARAH H. ALBERTSON, at the School. Eighth mo., 1861.

N. B.—A limited number of scholars can be accommodated with board in the dwelling on the premises. Access may also be had by the Scholars to a valuable library, belonging to the Preparative Meeting.

DIED, at Key Port, New Jersey, Seventh mo. 31st, 1861, of a lingering illness, which he bore with Christian patience and resignation, EDWARD HEALY, in the sixty-second year of his age. His family and friends have the consoling evidence that their loss is his eternal gain.

—, near Americus, Kansas, on the 18th of Seventh mo. last, J. WHITALL REEVE, a member of Cottonwood Monthly Meeting of Friends, aged about sixty years.

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Robert Barclay's Proposition XV.

(Continued from page 402.)

§ XII. That then which was not from the beginning, which was of no use in the beginning, which had not its beginning first from the will of God, but from the work of the devil, occasioned evil, to wit, from unfaithfulness, lying, deceit; and which was at first only invented by man, as a mutual remedy of this evil, in which they called upon the names of their idols; yea, that which, as Hierom, Chrysostom, and others testify, was given the Israelites by God, as unto children, that they might abstain from the idolatrous oaths of the heathens, Jer. xii. 16, whatsoever is so, is far from being a moral and eternal precept. And lastly, whatsoever by its profanation and abuse is polluted with sin, such as are abundantly the oaths of these times, by so often swearing and forswearing, far differs from any necessary and perpetual duty of a Christian: but oaths are so; therefore, &c.

Sixthly, They object, That God swore, therefore swear is good.

I answer with Athanasius; Seeing it is certain it is proper in swearing to swear by another, thence appears, that God, to speak properly, did never swear but only improperly: whence, speaking to men, he is said to swear, because those things which he speaks, because of the certainty and immutability of his will, are to be esteemed for oaths. Compare Psalm cx. 4, where it is said, The Lord did swear, and it did not repent him, &c. And I swore (saith he) by myself: and this is not an oath; for he did not swear by another, which is the property of an oath, but by himself. Therefore God swears not according to the manner of men, neither can we be induced from thence to swear. But let us so do and say, and show ourselves such by speaking and acting, that we need not an oath with those who hear us; and let our words of themselves have the testimony of truth; so we shall plainly imitate God.

Seventhly, They object, Christ did swear, and we ought to imitate him.

I answer, That Christ did not swear; and albeit he had sworn, being yet under the law, this could no ways oblige us under the gospel; as neither circumcision, or the celebration of the paschal feast. Concerning which Hierom saith, All things

agree not unto us, who are servants, that agreed unto our Lord, &c. The Lord swore as Lord, whom no man did forbid to swear; but unto us, that are servants, it is not lawful to swear, because we are forbidden by the law of our Lord. Yet, lest we should suffer scandal by his example, he hath not sworn, since he commanded us not to swear.

Eighthly, They object, That Paul swore, and that often, Rom. i. 9, Phil. i. 8, saying, For God is my record. 2 Cor. xi. 10, As the truth of Christ is in me. 2 Cor. i. 23, I call God for a record upon my soul. I speak the truth in Christ, I lie not, Rom. ix. 1, Behold, before God I lie not, Gal. i. 20, and so requires oaths of others. I obtest thee (saith he) before God and our Lord Jesus Christ. 1 Thess. v. 27, I charge you by the Lord, that this epistle be read to all the brethren. But Paul would not have done so, if all manner of oaths had been forbidden by Christ, whose apostle he was.

To all which I answer, First, That the using of such forms of speaking is neither swearing, nor so esteemed by our adversaries. For when upon occasion, in matters of great moment, we have said, We speak the truth in the fear of God, and before him, who is our witness, and the searcher of our hearts, adding such kind of serious attestations, which we never refused in matters of consequence; nevertheless an oath hath moreover been required of us, with the ceremony of putting our hands upon the book, the kissing of it, the lifting up of the hand or fingers, together with this common form of imprecation, So help me God; or so truly let the Lord God Almighty help me. Secondly, This contradicts the opinion of our adversaries, because that Paul was neither before a magistrate that was requiring an oath of him, nor did he himself administer the office of a magistrate, as offering an oath to any other. Thirdly, The question is not what Paul or Peter did, but what their and our Master taught to be done; and if Paul did swear, (which we believe not,) he had sinned against the command of Christ, even according to their own opinion, because he swore not before a magistrate, but in an epistle to his brethren.

Ninthly, They object, Isa. lxxv. 16, where, speaking of the evangelical times, he saith, That he who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. For behold I create new heavens, and a new earth. Therefore in these times we ought to swear by the name of the Lord.

I answer, It is ordinary for the prophets to express the greatest duties of evangelical times in mosaical terms, as appears among others from Jer. xxxi. 38, 39, 40. Ezek. xxxvi. 25, and 40, and Isa. xlv. 23. I have sworn by myself, that unto me every knee shall bow, every tongue shall swear. Where the righteousness of the new Jerusalem, the purity of the gospel, with its spiritual worship, and the profession of the name of Christ, are expressed under forms of speaking used to the old Jerusalem under the washings of the law, under

the names of ceremonies, the temple services, sacrifices, oaths, &c. Yea, that which the prophet speaks here of swearing, the apostle Paul inteprets expressly of confessing, saying, Rom. xiv. 11, For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God: which being rightly considered, none can be ignorant but these words which the prophet writes under the law, when the ceremonial oaths were in use, to wit, Every tongue shall swear, were by the apostle, being under the gospel, when those oaths became abolished, expressed by Every tongue shall confess.

Tenthly, They object, But the apostle Paul approves oaths used among men, when he writes, Heb. vi. 16, For men verily swear by the greater, and an oath for confirmation is to them an end of all strife. But there are as many contests, fallacies, and differences at this time as there ever were; therefore the necessity of oaths doth yet remain.

I answer; The apostle tells indeed in this place what men at that time did, who lived in controversies and incredulity; not what they ought to have done, nor what the saints did, who were redeemed from strife and incredulity and had come to Christ, the Truth and Amen of God. Moreover, he only alludes to a certain custom usual among men, that he might express the firmness of the divine promise in order to excite in the saints so much the more confidence in God promising to them; not that he might instigate them to swear against the law of God, or confirm them in that; no, not at all: for neither doth 1 Cor. ix. 24, teach Christians the vain races, whereby men oftentimes, even to the destruction of their bodies, are wearied to obtain a corruptible prize; so neither doth Christ, who is the Prince of Peace, teach his disciples to fight, albeit he takes notice, Luke xiv. 31, what it becometh such kings to do who are accustomed to fight, as prudent warriors therein. Secondly, as to what pertains to contests, perfidies, and diffidences among men, which our adversaries affirm to have grown to such a height, that swearing is at present as necessary as ever, that we deny not at all: for we see, and daily experience teacheth us, that all manner of deceit and malice doth increase among worldly men and false Christians; but not among true Christians. But because men cannot trust one another, and therefore require oaths one of another, it will not therefore follow that true Christians ought to do so, whom Christ has brought to faithfulness and honesty, as well towards God as one towards another, and therefore has delivered them from contests, perfidies, and consequently from oaths.

Eleventhly, They object, We grant that among true Christians there is no need of oaths; but by what means shall we infallibly know them? It will follow then that oaths are at present needful, and that it is lawful for Christians to swear; to wit, that such may be satisfied who will not acknowledge this and the other man to be a Christian.

I answer, It is no ways lawful for a Christian to swear, whom Christ has called to his essential truth, which was before all oaths, forbidding him

to swear; and on the contrary, commanding him to speak the truth in all things, to the honour of Christ who called him; that it may appear that the words of his disciples may be as truly believed as the oaths of all the worldly men. Neither is it lawful for them to be unfaithful in this, that they may please others, or that they may avoid their hurt: for thus the primitive Christians for some ages remained faithful, who being required to swear, did unanimously answer, I am a Christian, I do not swear. What shall I say of the heathens, some of whom arrived to that degree? For Diodorus Siculus relates, lib. 16, That the giving of the Right-hand was, among the Persians, a sign of speaking the truth. And the Scythians, as Qu. Curtius relates, said in their conferences with Alexander the Great, Think not that the Scythians confirm their friendship by swearing; they swear by keeping their promises. Stabœus, Serm. 3, relates, That Solon said, A good man ought to be in that estimation that he need not an oath; because it is to be reputed a lessening of his honour if he be forced to swear. Pythagoras, in his oration, among other things hath this maxim, as that which concerns the administration of the commonwealth: Let no man call God to witness by an oath, no not in judgment; but let every man so accustom himself to speak, that he may become worthy to be trusted even without an oath. Basil the Great commends Clinias a heathen, That he had rather pay three talents, which are about three thousand pounds, than swear. Socrates, as Stabœus relates, Serm. 14, had this sentence, The duty of good men requires that they show to the world that their manners and actions are more firm than oaths: The same was the judgment of Isocrates. Plato also stood against oaths in his judgment de Leg. 12. Quintilianus takes notice, That it was of old a kind of infamy, if any was desired to swear; but to require an oath of a nobleman, was like an examining him by the hangman. The Emperor Marcus Aurelius Antoninus saith in his description of a good man, Such is his integrity, that he needs not an oath. So also some Jews did witness, as Grotius relates out of Maimonides, It is best for a man to abstain from all oaths. The Essenes, as Philo Judæus relates, did esteem their words more firm than oaths; and oaths were esteemed among them as needless things. And Philo himself speaking of the third commandment, explains his mind thus, viz. It were better altogether not to swear, but to be accustomed always to speak the truth, that naked words might have the strength of an oath. And elsewhere he saith, It is more agreeable to natural reason altogether to abstain from swearing; persuading, That whatsoever a good man saith may be equivalent with an oath.

(To be continued.)

Conscientious obedience.—There is but one community of Christians in the world, and that unhappily, of all communities one of the smallest, enlightened enough to understand the prohibition of war by our Divine Master, in its plain, literal, and undeniable sense; and conscientious enough to obey it, subduing the very instinct of nature to obedience.—*Southey's History of Brazil.*

"It is the greatest madness to be a hypocrite in religion. The world will hate thee because a Christian even in appearance; and God will hate thee because so only in appearance; and thus, having the hatred of both, thou shalt have no comfort in either."

Religion presents few difficulties to the humble, many to the proud, insuperable ones to the vain.

The Footprints.

"These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."—Rev. vii. 14.

Nothing is more common than for the Lord's people to be tempted to think that their troubles and trials are peculiar. But a careful perusal of Scripture, and communion with the Lord's people, will soon convince them that this is a mistake. All the Lord's family have gone home to heaven by the same road, and have all experienced more or less the same trials. All have to endure a conflict within, and a rough road without. Look at the prophets; theirs was a most trying path. Hence says the apostle, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." Just so the Corinthians; they fancied that their trials were singular, therefore Paul wrote them: "There hath no temptation taken you, but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." Just so the Master also, "He was in all points tempted like as we are;" and "in that he himself hath suffered, being tempted, he is able also to succor them that are tempted." Tried Christian, thou art in the footsteps of the flock, look attentively at thy road, and thou wilt discern the footprints of the Great Shepherd, and also of his little flock. It is of the path of trial that Jesus says, "This is the way: walk ye in it." Cheer up, then, for present troubles lead to future glory. The weary way will sweeten the rest at the end. The horrors of the wilderness will make Canaan appear more lovely and pleasant. Press on, for home is just before you.

"Knowing that the same afflictions are accomplished in your brethren that are in the world."—1 PET. v. 9.

—*Prysbysterian.*

For "The Friend."

Meteorology.

(Continued from page 403.)

ON THE INTERNAL HEAT OF THE EARTH.

"If the earth depended on the sun exclusively for heat, calculation shows that at a certain depth (about 100 feet) the temperature would be invariable throughout the year, though its value would vary with the latitude. All this accords with observation. But it appears that this constant temperature of the earth's interior mass increases with the depth of the place examined (as is found by experiments in artesian wells,) at the rate of about 1° for every fifty-five feet. Hence the supposition that the earth was once much hotter than at present, an incandescent, molten mass, acquiring its present form under the action of the centrifugal force and gravity, as the clay of the potter under its rotation becomes a figure of revolution; that the earth is, in fact, an encrusted sun, the central heat of which may be invoked in any exigency of science. This result of positive science harmonizes with the speculations of the Plutonic school, and with the imaginations of Descartes and Leibnitz. If it were known how many thousand years ago the earth began to cool, then the rate of cooling could be calculated. If, on the contrary, the rate of cooling could be found by direct observation, then it would be possible to recover the date of the commencement of the process, and hence the *minimum* age of the planet. It has been concluded that the mean temperature of the earth's mass has not sensibly altered for two thousand years. If the same average law of contraction is assumed for the earth as for glass, a change of temperature of 1° (Centigrade) would have short-

ened the day by $1\frac{7}{100}$ seconds, in conformity with the ordinary laws of the *moments of rotation*. But the comparison of ancient and modern astronomical observations do not warrant the admission that the length of the day has been changed, since the Alexandrian school of astronomy, by the $\frac{1}{100}$ of a second. Therefore, the supposition even of a change of $\frac{1}{100}$ of a degree (Centigrade) is inadmissible. And even if the average law of contraction for the earth's materials were very different from that for glass, the conclusion would be *substantially* the same.

"The importance of this interior source of heat has been very little during historical times, whatever it may have been at earlier and geological epochs. Mairan, Buffon, and Bailly made an exaggerated estimate of it, which for France amounted to almost five hundred times the heat which that country received directly from the sun in winter and even twenty-nine times all it received in mid-summer."

BUFFON'S REVERIES.

"Buffon's speculations in regard to the internal heat of the earth were built upon his cosmogony of the solar system; viz. that the earth and the other planets were fragments of the sun, struck from that glowing orb by the blow of a comet. Originally, therefore, the earth was a melted mass of matter, and has been gradually cooling from this excessively high temperature. Guided by experiments which he had made on the cooling of iron balls, Buffon calculates that the earth would cool down to such a point as to be solidified to the centre in 2,936 years; that its temperature would sink to such a point that animals might touch it with impunity in 34,270 years; that it would reach its existing temperature in 74,832 years, and that it would descend to one twenty-fifth of its present temperature in 168,123 years. A similar computation was also made for all the other planets and satellites then known, and for Saturn's rings. In these computations allowance was given for the influence of the sun's rays, and those of the planets and satellites upon each other, as also for the different density of the various bodies. The smaller bodies cooling with the greatest rapidity, and *vice versa*, Jupiter, the largest of all, would become solidified throughout in 9,433 years; cooled so as to admit of safe contact in 110,118 years; it would arrive at the existing temperature of the earth in 240,451 years (or 165,619 years from the present epoch;) and descend to one twenty-fifth of the existing temperature of the earth not until 483,121 years after the time when it was chipped from the sun. Buffon drew the following important conclusions from the results of his calculations: That the fifth satellite of Saturn was the first body in the solar system which cooled down to a temperature which made it inhabitable. This began 4,916 years after the origin of the planetary system and continued till 47,588. But as the system is now 74,832 years old, that satellite became too cold, thousands of years ago, for the existence of organized beings, such as we are familiar with at the present time. Our moon came next, and had a career of organized existences for 60,000 years; but it was all frozen out 2,318 years ago. On Mars, also, life has become extinct. On the other hand, Jupiter still remains, and will continue for 35,000 years longer, too hot to be touched with safety by plant or animal, though a career of nearly 400,000 years awaits it in the future. In all the other bodies of the solar system then discovered, organized life is in the ascendant, though it began at very different periods, and is destined to enjoy a longer or a shorter future, according to the indi-

dual peculiarities of each planet. Buffon estimates the mean effect of the sun's rays upon the earth's superficial temperature at the present time equal to only one-fiftieth of the effect which comes to the surface from the fires below. Formerly, the sun's influence was comparatively less; hereafter, it will be comparatively greater, as the internal heat diminishes. But its accumulated power is only able to increase the period of the earth's habitability (which without it would be 148,000 years) by about 20,000.

"But as soon as Fourier subjected the problem to rigorous calculation, he found a relation between the excess of the total temperature of the earth's surface above what it receives from the sun, and the increase of temperature at different depths; and from this relation he proved that the earth's surface was indebted to the interior for only $\frac{1}{30}$ of a Centigrade degree. However great the temperature and its changes which still prevail in the central parts of the earth, and however important such changes may have once been at the surface, it is of little moment to those who live now upon the surface, even if the internal fires were wholly extinguished; and, as Arago remarks, the frightful picture drawn by Buffon of a vast planetary conflagration, when the interior source of heat is exhausted, is only a reverie of his own brain. The centre itself would lose its heat only at the rate of $\frac{1}{30000}$ of a second in a century."

TEMPERATURE OF SPACE.—FOURIER'S VIEWS.

"In 1824, Fourier introduced a new element into the theory of climate, viz. the temperature of the interplanetary spaces, as it is produced by the cross radiation of countless stars. Looking at the rate of diminution in the heat of the atmosphere as the strata become higher and rarer,—a diminution so rapid, that even under the equator the mountains are covered with everlasting snow at the height of three or four miles,—meteorologists had concluded that outside of the atmosphere the temperature would be excessively low, hundreds and thousands of degrees below the ordinary zero of thermometers. Fourier subjected this opinion to a rigorous examination. He found that upon this hypothesis the polar regions would be subject to an enormous degree of cold, much more excessive than observation indicates, and the decrease of temperature between the equator and the poles would be vastly greater than is observed. The change from day to night would produce consequences more marked than any which are noticed. 'The surface of bodies would be exposed suddenly, at the approach of night, to an infinitely intense cold. Animals and vegetables could not resist so powerful and prompt an influence, which would act again in a contrary direction at the dawn of day.'

"Fourier comes to the conclusion, that the temperature of space through which the earth pursues its track is only about 60° or 70° below the zero of Fahrenheit. It has been thought that a remarkable confirmation of Fourier's calculation was furnished by Svanberg, who found the temperature of space to be about 58° or 59°, from the capacity of the air for caloric and on the assumption that the absorption of heat by the different strata of air was proportional to the absorption of light, as given by Lambert's experiments.

"The immense number of bodies which contribute by their united rays to the general temperature of space, will compensate for any individual irregularities, such as the observations of astronomers, upon the temporary, periodical, and fluctuating light of certain stars, would lead us to anticipate. The temperature of space may not be the same in the different regions of the universe. But the di-

mensions of the earth's orbit are too small, compared with the distance of the stars, to give any influence upon the seasons to this variable temperature of space. Yet the grand march of the solar system through space may be sufficient to make the mean temperature of the earth experience a sensible change from this cause in the course of ages."

(To be continued.)

Letter of John Barclay.

The hearing of your late bereavement has affected my heart, but to hear that you are, or have been supported in calmness, is no surprise. Nor do I think to add any thing to this gift and qualification,—a resignedness to do and suffer whatever is, in the ordering of the Divine will, meted out as your lot in life. But as we may be animated and comforted by the mutual faith one of another, it seemed as though it would be so to me, to address thee at this time, even in the love of our common Father; who brought us acquainted with each other, and who knit us together in his blessed fellowship, and hath preserved us in the Truth to this day, so that we are members one of another. I am persuaded, that nothing shall be permitted to shake our faith, or separate us from his love, as we continue to be concerned to cleave to it, in the heights as in the depths; but that in the end we shall be more than conquerors through him who gave himself for us, and is very tender of us. And though we are appointed unto such afflictions, there is a time when the eye of the soul can see in these, far more of the compassions that fail not, and of the gentle leadings of the Shepherd of Israel, than in seasons of prosperity and ease. It is in these afflictions, that we see how in love and in pity he redeems, bearing the lambs as ever in his bosom: so that under a sense of these things, we are constrained, like the prophet, to "make mention of the loving kindnesses of the Lord and his praises, according to all that the Lord hath bestowed on us, and his great goodness." Dearly beloved, what a fine thing it is to be able to look beyond all outward things, and to feel that our rest is not in this frail passing scene, but that we are bound for a glorious state, and are continually wrestling for an advancement in the way which leads to it: none of the tribulations we meet with, can then move us away from the joyful hope set before us, nor deprive us of that, upon which alone we can place our hearts. This is the language and experience of the faithful in all ages, and what is taught the least scholar in the school of Christ. And though there may be many, many seasons, when we cannot sensibly get at this measure of experience; yet the lowest, smallest grain of true faith, that was ever yet permitted or dispensed to the upright, brings with it a sufficient "evidence of things not seen," to support and preserve from condemnation and despair.

Many, no doubt, continue to be thy discouragements, independent of this late source of trial; Oh! dear brother, be animated,—put on strength in the name of the Most High God; who is surely with thee, and will help thee in every hour of need, and enable thee to rise over all that would keep thee down,—over all that would oppress his own precious life in thee. There is work for such as thou art, up and down in the earth, and in this part too, where there is much seed sown, and in ground prepared for its reception. I hope you and others, often strengthen one another's hands in the Lord, and in his work and service; for the time is but short, at the longest; and it is good to work while the day lasts, and to glorify the great Name in the way of his own leadings; on which his blessing abundantly rests as ever! Ah! what can we

render unto, or do for Him, who hath done so much for us.

1st mo. 24th, 1825.

For "The Friend."

Musings and Memories.

OUR PAST LIVES.

I remember to have read the experience of an individual who in imminent danger of what appeared a certain death, seemed to see at a glance, spread before his mind, as on a map, his whole life from his youth up. He lived to record the fact, and I think, gives it as an instance of the extreme rapidity of thought in moments of peril. What a succession of scenes of sin and weakness, dear reader, would some of our lives present, were they spread before us in all the darkness of the truth. If a bright spot appeared, it would be where Divine grace had been manifested for our deliverance from sin, enabling us to take up the cross and to follow the dear Saviour, in some degree of faithful dedication.

I lately met with this passage, "A few years ago I was travelling in South America. As I approached the base of a mountain, which lay in my route, I found it covered with what I supposed to be an undergrowth of weeds. But I pressed my way onward, and climbed up its sides, till I had reached the summit. When I had gained the top, I gazed around me with delight, and happened to look back upon the winding way in which I had ascended, and, lo! my whole path was clearly marked out to the very foot of the mountain; I found it was caused by my having walked through a growth of the sensitive plant, as it is familiarly known to us, which grows indigenous there. It had left all my way plain before me, so that I could trace my footsteps in all their curves and deviations, as I had struggled up the sides of that beautiful mountain."

Our every action has left an enduring impression, more tangible to Omniscience, than the sensitive plant record to the eye of the traveller, of his every turn on his upward path. How many curves have we made, dear reader, through weakness, or faltering from the straightforward, upward track. Look back over thy past life! Was there not often a turning to the left or right for a little relaxation? Time is yet allowed us for amendment of life. The record of our sins may be blotted out, if through faith in the Lord Jesus, and a patient submission to his purifying baptisms, we come to know a being washed and made clean in the laver of regeneration. Blessed are they whose sins go beforehand to judgment. Against such, whatever the darkness of their past lives, whatever the wandering serpentine course of their earlier days may have been, there stands no record of guilt, but the words of glad welcome await them, "Come, ye blessed of my Father, inherit the kingdom prepared for you."

No matter how high our profession has been,—no matter how pure the doctrine we may have advocated, or the precepts we may have inculcated, if we have not witnessed that real change of heart, which our Saviour terms "being born again," we are not in a state of acceptance, and our sins of omission and commission, stand in terrible distinctness against us. If in this condition, our past lives should be brought before us, through all their courses, great would be our horror and anguish of spirit. We may have led outwardly moral lives,—we may have borne excellent characters amongst men, yet our path has been trodden in the natural will of man, which is ever opposed to God, and never having experienced reconciliation through the blood of the cross, which subdues the old enmity, we are aliens from the covenant of promise, and cannot inherit the kingdom of heaven. Let us see to it

whilst time is allotted us. Let us look over the paths of our lives, and whilst in deep sorrow of heart, lamenting our wasted years, let us seek to the Lord Jesus for purity, pardon, and peace. These may yet be our portion, if in unreserved sincerity of heart we turn to the Lord, and let him rule and work in us that which is well pleasing in his sight. Then will the retrospect of our past lives, whilst humbling us to the dust, cease to bring horror and remorse, for we shall feel that though less than the least of all saints, yet grace has been given us to draw near to the Lord Jesus who has said, he that cometh unto me I will in no wise cast out.

THE AFFLICTIONS OF THE CHRISTIAN ALL PERMITTED IN MERCY.

When that good old man, Abel Thomas, exclaimed, that he had been "mercifully favoured with many losses," he, without doubt, felt that his Heavenly Father had meted them all out to him for his everlasting good, and he could feel that they had been productive of blessed effects, in humbling the heart, strengthening the faith, and leading the afflicted spirit to rest more entirely on the Lord Jesus for comfort and support. It was a sense of the saving, soul-quickenings manifestation of the Lord's mercy, often extended through earthly trials to those whom he is fitting for his blessed home above, where there is neither sorrow nor sighing, which induced the honest hearted old Mennonist thus to address his dear friend George Dillwyn in a time of difficulty and affliction, "Georgey, I heard de was in drouble, and I was very glad of it."

I remember to have read an anecdote of a religious man, who returning on horseback to his own home, with a very considerable sum of money, was overtaken by a violent storm. As he felt that his clothing was all being wet through, he was a little impatient, and some murmuring thoughts stirred in his mind. In the midst of the storm he approached a forest, when, to his great consternation he perceived a robber by the roadside, with a gun, attempting to shoot him. The rain, however, had completely wet the powder in the pan of the gun, and it would not take fire from the sparks of the flint, and before the robber could replace it with dry, the horse of the merchant, encouraged by his spur, had carried him to a place of safety. Ashamed of his late murmurs, he said, "how wrong was I not to endure the rain patiently, as sent by Providence? If the weather had been dry and fair, I should not, probably, have been alive at this hour, and my little children would have expected my return in vain. The rain, which caused me to murmur, came at the right moment to save my life and preserve my property. It is often thus, without doubt, that the afflictions and cross occurrences which beset the path of the Christian, save him from greater sorrows, temporal as well as eternal.

Toplady tells a story of Doctor Guyse, a very learned man, who, through a sudden affliction, and God's assisting grace, was made on one occasion at least, an efficient minister of the Gospel. He was in the habit of writing out his sermons, which being prepared very carefully, and read with due emphasis, fell pleasantly upon the ear, amused the understanding, and were very useless in reaching the spiritual condition of his hearers, or quickening them in the Divine life. After many years of unsuccessful labour, he one day being in the pulpit, with his sermon properly prepared on paper, was suddenly stricken blind. He had finished the usual prayer, when this affliction came upon him, and as the time to commence the sermon had come, he preached for the first time trusting to the Lord.

His hearers did not know what had befallen him, but they felt he had never preached such a sermon before. He was listened to with deep attention, and through the accompanying influence of the Holy Spirit, some were convicted of sin, and in aftertime, some really regenerated ones traced their conversion to that opportunity. When the service was over he was enabled to find his way down, and began to express his deep sorrow for the great loss he had sustained. After hearing him and finding what had happened, an honest hearted old woman said bluntly, "Doctor, we have never heard you preach like this before, and if that is the result of being blind, it is a pity you were not blind twenty years ago."

Probably, Doctor Guyse learned more of Divine truth by the deprivation of his sight in one hour, than he would have attained by his intellectual researches in many years.

Depth of Mines. The working of the English Mines.—An English journal, after valuing the total product of the mines of Great Britain at £41,491,102 per annum, and computing that England's supply of coal will last at least seven hundred years longer, at present rates of consumption, gives the following account of the depth to which the bowels of the earth have been pierced in England:

"The depth to which we mine for coal is already great. The pit at Duckenfield, in Cheshire, is 2,004 feet below the surface to the point where it intersects the 'Black Mine Coal,' a seam which is four feet six inches thick, and of the best quality for domestic and manufacturing purposes; from this point a further depth of 500 feet has been attained by means of an engine plane in the bed of coal, so that a great portion of the coal is now raised from the enormous depth of 2,504 feet. At Pendleton, near Manchester, coal is daily worked from a depth of 2,135 feet; and the cannel coal of Wigan is brought from 1,773 feet below the surface. Many of the Durham collieries are equally deep, and far more extended in their subterranean labyrinths. Some of these, and others in Cumberland, are worked out far under the bed of the sea; and on both sides of the island we are rapidly extending our sub-oceanic burrowing.

"Dolcoath tin mine, in Cornwall, is now working at one thousand eight hundred feet from the surface, and is rapidly sinking deeper. The depth of Tresavean, a copper mine, is two thousand one hundred and eighty feet. Many other tin and copper mines are approaching these depths; and under the Atlantic waves, in Botallack, Levant and other mines, man is pursuing his labours daily at half a mile from the shore. To aid the miner in these severe tasks, gigantic steam engines, with cylinders one hundred inches in diameter, are employed in pumping water from those vast depths. Winding-engines, which are masterpieces of mechanical skill, are ever at work raising the minerals from each dark abyss, and 'man engines,' of considerable ingenuity—so called because they bring the wearied miner to the light of day, saving him from the toil of climbing up perpendicular ladders—are introduced in many of our most perfectly conducted mines. Our coals cost us annually one thousand lives, and more than double that number of our metaliferous miners perish from accidents in the mines, or at an unusually early age—thirty-two—from diseases contracted by the conditions of their toils. By the industry of our mining population there is annually added to our national wealth considerably more than thirty millions sterling. This when elaborated by the process of manufacture, is increased in value tenfold.

"While we are drawing upon these hoarded treasures, and thus constantly adding to the nation's wealth, we should not forget how much of mental toil and muscular power is expended, and how many human lives are annually sacrificed in these pursuits. Surely in this age of enlightened benevolence nothing practical should be left undone which will tend to ameliorate the hardships of the miner's lot and diminish the dangers to which he is unavoidably exposed."

The Work of Religion in the Morning of Life.—I feel a desire which words cannot fully express, that my dear young friends may be entreated to engage in this work of such great and individual importance. A sacrifice in the morning of life is made with much less difficulty, than if deferred till the day is more advanced, and the mind incumbered with the things of this transitory world. There are many things which, although harmless and lawful in themselves, indispose the mind for the simplicity of the Gospel, keep alive the evil propensities of fallen nature, and if suffered to occupy that time and those talents afforded in tender mercy for the most noble purpose, will have to be remembered at a future day, with "vexation of spirit." Be willing then, my beloved young friends, to retire more frequently than the returning morning, from the perishing things of time and sense, to the precious "gift of God" in the heart; and although you may have to descend again and again into the humiliating depths of painful reflection, there be willing to abide. It is in the deep, that "the mighty works of the Lord" and his wonders are beheld. It is here that the mind can clearly discern those things which serve God, and those which serve him not; and here, under the weight of trouble and affliction for the past, and anxiety for the future, the acceptable cry is raised unto Him, who delivereth out of every distress. The Lord alone is exalted in that day, and the creature brought low and reduced to that humble childlike state, wherein only, the knowledge of "Him that is from the beginning" is revealed. Without this saving knowledge, the ever blessed name of Christ can only be mentioned from hearsay or report, but with it, you will be enabled to say from heart-felt experience, that "Jesus is Lord," even your Lord, and that "by the Holy Ghost." "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," "who is the beginning and the end, the first and the last."—*Daniel Wheeler.*

From "The Family Treasury."

Wandering over Bible Lands and Seas.

SOLOMON'S GARDENS, HEBRON, AND BETHLEHEM.

On Tuesday, June 17th, we set off for the hill-country of Judea, Hebron, and Bethlehem. It was to be a three day's excursion, and much for us depended on the way in which it was carried out, as the success of this expedition was to decide whether we should afterwards attempt the longer tour through Northern Palestine. We started in excellent spirits, although not with the best horses in the world. The master of our hotel was our dragoman. The air was light and fresh with the pure morning breeze, and all promised well.

We walked to the Jaffa Gate by Miss Cooper's industrial school, where we saw her Jewesses seated on low divans round the rooms, happily occupied in sewing, weaving, and making twine.

At the Jaffa Gate we met our horses, muleteers, and baggage, with the English Consul and Mrs. Finn, who had very kindly undertaken to introduce us to Solomon's Gardens at Urtass—a place in which they took especial interest, on account of the

del farm lately commenced there with the object of affording employment to Jewish converts.

We were entering David's country. The incidents of his life, with its strong contrasts of lowliness and grandeur, joy and sorrow, were entwined with the name of almost every town and village, hill and valley, cave and desert we saw. We were leaving Jerusalem, where the words and deeds of three years, and more especially the words and deeds of three days, made all other associations sink into insignificance, except as connected with them, for a portion of the Holy Land rich in Old Testament memories, but linked to the New Testament only by the sacred name of Bethlehem, and the journey of the virgin mother to that hill-country of Judea which we were now traversing.

Was Hebron, the Levitical city, the City of Refuge, the home of Zacharias and Elizabeth? Then the footsteps of Mary must have passed across these very hills. Alone, in the guardianship of God and his angels, with the hope of the world in her heart, she crossed these hills, lonely, no doubt, even in many places, though not with the dead multitude of to-day, to meet the one other woman whom God gave her to share the wondrous secret of her joy.

All along the solitary way her lowly and happy soul magnified the Lord, and her spirit rejoiced in God her Saviour. Well, indeed, may we in these latter generations call her "blessed," for from the heavens where she rests the word comes back to us from the lips of her Saviour and ours—comes back individually to each one of us who love him, sealed with a richer beatitude than even hers as his mortal mother—sealed with a "yea," and multiplied with a "rather:" "Yea, rather, blessed are those who hear the word of God, and keep it." And looking around about on the disciples, with that comprehensive, yet most individualizing glance which Mark records, he said, "Behold my mother and my brethren."

That morning ride across the breezy hills was very inspiring. We crossed more than once one of Solomon's aqueducts, a covered channel which conveyed the waters from the neighbouring hills to Jerusalem. In many places the stones which roof the channel are broken in, and the shepherds water their flocks at the stream which still flows here.

We passed one of the many places in this country revered alike to Jew and Mahomedan, and fraught with a tender interest to the Christian,—Rachel's tomb. It is now a massive, solitary mosque, jealously guarded from intrusion; but below it is a cave—probably the original cave-tomb of Rachel into the interior of which you may peep through a small opening, although you may by no means enter. Except for its desolation and melancholy solitude, there is little in it to harmonize with one of the tenderest histories of human love and sorrow in the Old Testament. How close home to the heart that narrative comes amidst all the old-world histories of violence, and feuds, and petty warfare between tribes which were the germs of nations! Amidst so much that is foreign to our life and thoughts, this history is fresh and heart-touching as if it had happened in the immediate circle of our friends. It is as if amidst one of the old, deserted, giant cities, with their massive walls and Cyclopean temples, and traces of war and savage worship, we suddenly came on a home strewn with the traces of recent everyday occupations, household vessels, children's toys, pillows retaining the impress of the head that lay there yesterday, and wet with the tears of mourners. It is the one sanctuary of uncalculating and self-sacrificing affection, unsullied by the low and covetous aims which debased so much of Jacob's

life. The seven years of service seemed nothing to him for the love he had to her. It was an intense personal affection, independent of all cost and all consequences. Dearer to him alone than all on earth beside, her children seem to have been dear to him more for her sake than even for their own. "He alone is left of his mother, and his father loveth him," was the plea for Benjamin with Joseph. Then what could exceed the pathos of Rachel's own history, the southern fervour of her character, the death caused by the very fulfilment of her passionate desire? And afterwards the dying mother's name of sorrow changed by the father into the name of tenderness, the son of her anguish into the son of his right hand; the tender minuteness with which, long years afterwards, Jacob digresses from the blessing of Joseph's children to the mother's death: "And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet there was but a little way to come unto Ephrath;" the kind of fond, *motherly* pride which made the father clothe the motherless boy in the coat of many colours;—all these tender touches which linger around every memory of the beloved wife, do they not show that God melted Jacob's heart through human love as well as by divine revelation? The angel who was more than angelic surely wrestled with Jacob at other places besides Peniel, and has given divine strength to many since Jacob, by that very touch which seemed to take all strength away. Surely that death and that tomb by the wayside brought the bereaved into the presence of God as well as Bethel and Peniel; and He whose love includes in its depths all that is highest and tenderest in the love of father, mother, or husband, taught Jacob much through that love and sorrow.

It seemed a cold and lifeless monument to such a history, that shapeless, solitary building. A mound of earth, or a tree, which spring would have renewed every year, and made the cradle of flowers or the home of birds, would have seemed more in harmony with that simple narrative of love, and life, and death.

We reached Urtass before midday—the valley of Solomon's Gardens. As to the economical value of this farm as a missionary experiment I can offer no opinion, but its value to us was very great as a *restoration* of the Bible pictures of the Holy Land in its days of glory and beauty. Such as this valley is, the whole land in its peopled and cultivated portions must have been—a land not only flowing with milk and honey from the upland pastures and the breezy, thyme-scented hills, but "a land of wheat, and barley, and vines, and fig-trees, and pomegranates—a land of oil-olive"—"a land of fountains and depths which spring out of valleys and hills"—a "land of hills and valleys which drinketh water of the rain of heaven."

The farm-house (Meshullam's) was situated in a quiet nook, low in the valley. We had our cold luncheon on stone seats in the shade of a tree outside the house, which was not unlike an Italian farm-house. Our friends guided us up the hill-sides, which were very steep, but irregularly terraced. Every level bit was covered with vines. The bright, fresh, green of the luxuriant vine-leaves was very refreshing to the eye after the brown, burnt up hills around Jerusalem. These vines need no artificial watering. The rains of the rainy season, and afterwards the heavy night dews of the dry season, keep them juicy and vigorous. At we climbed the hills we continually came on the roots and stumps of old oaks, terebinths, &c., sprouting healthily with fresh leaves. These, with fig-trees and vines, grow to the summit of the hills. The improvident peasantry think nothing, we were told, of destroying

trees to make charcoal, and thus the country is steadily laid waste. But the old, gnarled roots were there to tell their tale of noble trunks and canopies of leafy branches, once filling the valley with the music of leaves and birds, blending with the voice of a stream which still flowed below; the stately forest-trees, and fruit-trees large as forest-trees, no doubt festooned with clusters of golden and purple grapes.

The productions of the level base of the little valley were more prosaic, except for their suggestions of home comfort, which give their own peculiar charms to kitchen-gardens, and for the beautiful little stream which eddied and prattled along its stony channel. At the head of the valley is an ancient rock-hewn tank, filled with fresh water from a stream which flows into it through the arched entrance of a cool, subterranean chamber. The fountain-head is at some little distance, and the water is conveyed into the valley through an ancient excavated aqueduct. From this tank the stream falls in a cascade to the lower level of the valley, by the side of which it flows with the inimitable music of abundant water. The channel is rocky, and overshadowed in many places with steep, wild crags. At the head of the dell, near the tank, some fine old fig-trees cast their broad, thick folds of green shade, which is met at its edge by the delicate shadows of pomegranates, then glowing with scarlet blossom. This was quite a bower of shade. Below is a garden of herbs, fruit, and vegetables, planted in little spaces, each isolated by its tiny water-course. These channels are filled every eight days by the gardener's removing with his foot the little earthen dyke which closes them. It is replaced and the channel cleared in the same way. By this care two or three crops are obtained in the year. Probably without this "Egyptian" method (*vide* Deut. xi. 10) abundant ordinary crops might be procured. These vegetables, herbs, and fruits help to supply the Jerusalem market, as probably, in old times, they supplied Solomon's royal table.

(To be continued.)

A mind leavened by the Spirit of Truth.—In this state the mind is tender, and inwardly watchful, that the love of gain draw us not into any business which may weaken our love to our heavenly Father, or bring unnecessary trouble to any of his creatures. And thus the way would gradually open to cease from that spirit which craves riches, and things fetched from afar, and which so mix with the customs of this world, and so intrude upon the true harmony of life, that the right medium of labour is very much departed from. If the minds of people were thus settled in a steady concern, not to hold nor possess any thing but what may be held consistent with the wisdom from above, they would consider what they possess as the gift of God; and would be inwardly exercised, that in all parts of their conduct they might act agreeably to the nature of the peaceable government of Christ.

Such a life is supported with little; and in a state truly resigned to the Lord, the eye is single to see what outward employ he leads into as a means of our subsistence; and a lively care is maintained to hold to that without launching further.—*John Woolman.*

We may, like Adam, have recourse to evasions and palliations, as though we expected to hide ourselves from the All-seeing eye.

A Christian must be a man of faith every step of the way, and one whom the world knows not, though he so well knows the world.

The Puzzled Wren.—I was sitting one morning at the open window of a pleasant country house, when I observed a busy wren flying back and forth through the thick boughs of an English cherry tree, bringing bits of wood and grass to the little round hole which she had made in the bottom of the tree, for a place, I suppose, to hide her nest in. After a while she came lugging a burden that looked heavy enough for two wrens. She had been to the wood-pile and picked up a stick longer than she was, and I watched her as she flew up to the hole with it, and attempted to go in just as she had done with her other sticks and bits. I laughed to see how puzzled she was when her burden butted against the sides and pushed her back from the entrance. She tried it again and again with the same result, fluttering up to the hole, knocking the stick against the sides, and then obliged to flutter back again. It was very rude in the ungainly twig, she seemed to think, and the little bird actually looked as if she felt insulted. I almost expected to see her give it up; but no. Fastening her feet firmly on the edge of the opening, she placed the stick perpendicularly, and tugged with all her might to thrust it through, but in vain; then she turned it and tried it horizontally, but it would not go in. At last she tried it endwise, and I could not help clapping my hands as it slid to the bottom of the nest, and the little bird hopped in after it with a kind of provoked triumph in her manner, as if she said, "What a fool! Why didn't I know that before?"

For "The Friend."

Go not to Babylon.

It was in view of the degeneracy of the people of Israel, and of the iniquity abounding amongst them, that the prophet Jeremiah exclaimed, "Oh that I had in the wilderness a lodging-place of wayfaring men, that I might leave my people, and go from them!" In looking at the state of our religious Society, I seem at times as though I could adopt the same language, yet feeling an ardent concern that the testimonies of Truth which our forefathers, through the enlightening and strengthening grace of our Lord Jesus Christ lifted up as an ensign of peace and purity to the nations, may not through unfaithfulness fall in this day, I greatly desire that all the lovers of the Truth may do as the same prophet did, who went not to Babylon, for ease and earthly comforts, but remained at his post, sharing the afflictive dispensation meted out to the remnant of his people. If we, dear friends, keep our places, in this day of dejection and gloom, it may please the great Head of the Church to turn his hand upon us, as a religious Society, and in mercy, through the spirit of judgment and of burning, purge away our dross, take away our tin, and even refine our reprobate silver. Because backsliding and iniquity abound, let not our love to the dear Redeemer wax cold, but let us trust in Him with all our hearts, exercising great care that we obey his will, and in labouring in his cause, lean not to our own understanding. We shall then certainly know "His going forth to be prepared as the morning, and as the early and latter rain." If in the Lord's leading, we rally to the primitive standard, raised by our early Friends, we shall not follow the example of some bearing our name on the other side of the Atlantic, who appear by the boasted exercise of human intellect, to be endeavouring to remove the ancient land-marks. Land-marks, which, through Divine mercy and under Divine direction, our forefathers in the Truth were made instrumental to revive and set up. To all these innovations on our principles, the declaration of our

Lord is applicable, "Whosoever drinketh of this water shall thirst again, but whosoever shall drink of the water that I shall give him, shall never thirst, but it shall be in him a well of water springing up unto everlasting life." These who drink of the streams which flow from the understanding of the unregenerate man, will never be refreshed thereby, or strengthened to comprehend the mysteries of the heavenly kingdom, which to the babes in Christ, the humble waiters upon him, are revealed by the openings of his Holy Spirit. Whoever undertake to expound and inculcate the doctrines of the Christian religion, without the enlightening and directing influence of this unerring Guide, will be to those they seek to instruct but as blind leaders of the blind, who must fall into confusion.

Dear friends, let us be deeply engaged to seek for true wisdom from the alone Fountain: Then through the Lord's assistance, we shall be qualified to labour for repairing the waste place of Zion, and rebuilding her walls; though it may be in troublous times, yet shall we see in measure, the desire of our souls in her increase satisfied, and He will enable us to fill up our own places in the militant church.

J. B.
Washington county, Ohio., 8th mo., 1861.

In the present critical time, when our once highly favoured country is involved in civil war, with all its attendant horrors, let us evidence by our conduct that the weapons of our warfare are not carnal, but spiritual. The article in "The Friend," page 374, under the title of "I am a Christian, and therefore cannot fight," was relieving to the mind of the writer. May the principles therein inculcated be put in practice, is my fervent breathing at this time.

Religion for the Times.

We want a religion that goes into the family, and keeps the husband from being spiteful when the dinner is late, and keeps the dinner from being late—keeps the wife from fretting when the husband tracks the newly washed floor with his muddy boots, and makes the husband mindful of the scraper and the door mat—keeps the mother patient when the baby is cross, and keeps the baby pleasant—amuses the children as well as instructs them—wins as well as governs—projects the honey-moon into the harvest moon, and makes the happy hours like the eastern fig tree, bearing in its bosom at once the beauty of the tender blossom and the glory of the ripened fruit. We want a religion that bears heavily not only on the "exceeding sinfulness of sin," but on the exceeding rascality of lying and stealing; a religion that banishes small measures from the counters, small baskets from the stalls, pebbles from the cotton bags, clay from paper, sand from sugar, chicory from coffee, otta from butter, beet juice from vinegar, alum from bread, strychnine from wine, water from milk-cans, and buttons from the contribution box.

The religion that is to save the world will not put all the big strawberries at the top, and all the bad ones at the bottom. It will not offer more baskets of foreign wines than the vineyards ever produced bottles, and more barrels of Genesee flour than all the wheat-fields of New York yield, and all her mills grind. It will not make one half of a pair of shoes of good leather, and the other of poor leather, so that the first shall redound to the maker's credit, and the second to his cash. It will not put Gouvin's stamp on Jenkin's kid gloves, nor make Paris bonnets in the back room of a Boston milliner's shop, nor let a piece of velvet

that professes to measure twelve yards, come to an untimely end in the tenth, or a spool of sewing silk that vouches for twenty yards, be nipped in the bud at fourteen and a half, nor the cotton thread spool break to the yardstick fifty of the two hundred yards of promise that was given to the eye, nor wide cloth measure less than thirty six inches from selvedge to selvedge, nor all wool delaines and all linen handkerchiefs be amalgamated with clandestine cotton, nor coats made of old woolen rags pressed together, be sold to the unsuspecting public for legal broadcloth. It does not put bricks at five dollars per thousand into chimneys if contracted to build of seven dollar materials, nor smuggle white pine into floors that have paid for hard pine, nor leave yawning cracks in closets, when boards ought to join, nor daub ceilings that ought to be smoothly plastered, nor make window blinds with slats that cannot stand the wind, and paint that cannot stand the sun, and fastenings that may be looked at, but are on no account to be touched. The religion that is to sanctify the world pays its debts. It does not consider forty cents returned for one hundred cents given, is according to gospel, though it may be according to civil law. It looks upon a man who has failed in trade, and who continues to live in luxury, as a thief. It looks upon a man who promises to pay fifty dollars on demand with interest, and who neglects to pay it on demand, with or without interest, as a liar.

Selected.

Quietness in the Storm.

"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted among the nations of the earth." The forty-sixth Psalm evidently assumes tribulation and warfare, "In the midst of the world; and points the Christian to his refuge, his safe and blessed retreat, amidst the war storms gathering from the distant horizon. God is not only our refuge, but he is also with us. "He maketh wars to cease unto the end of the earth; he breaketh the bow, and putteth the spear asunder; he burneth the chariot in the fire." If God is thus the source of victory, if the battle is not to the strong nor the race to the swift, then "be still;" do not be alarmed, agitated and vexed, but be satisfied of this, that God will be exalted in the earth. Fear not for his kingdom, be not alarmed for his cause; not a hair of the head of his saints shall perish. Be still, and know that He is not man to repent, nor a creature to fail; but the mighty God, the same yesterday, to-day, and forever.

This prescription is suitable to the age in which we live, in scenes that are opening on the world. What are some of the grounds of disquiet in the minds of true Christians? Why is it that we need the prescription, "Be still?" We answer, first, from the imperfection of our knowledge. We see but a fragment of God's proceeding: we cannot see that out of evil he still brings good. When we behold overshadowing error, we think it will deepen and darken till the whole sky is overcast; whereas by and by it is dissolved, and truth shines forth with all the splendor of the sun, and the momentary cloud seems to have only increased the intensity of the glory that succeeds, and follows it. We hear of divisions and disputes among Christians; we think the Church is going to pieces; but that is because we see but a part, we do not see the whole. If we saw the whole, we should discover that the momentary discord is only preparatory to lasting harmony; that the dispute of a day precedes the peace that will prevail through ages to come. We see through a glass darkly; we do not always recollect this; and because we forget

and fancy that we can see more clearly than is the case, we are troubled and disquieted. Because we are blind, we think the world is going to pieces, and that God has left it to itself.—*Cumming.*

Fall of a Singular Aerolite in England. To the Editor of the London Times.—I was this day witness of the fall of an aerolite of, I believe, unprecedented size. As I was driving my wife and children in the vicinity of my house, a rushing sound, gradually increasing in intensity, made itself heard, until at last, with a roar and a scream which still seem to ring in my ears, a flaming mass plunged itself into the road at the distance of a few yards from my pony's head. My wife and two children were naturally much alarmed, so I directed my haymakers who were at work in an adjoining field to dig for it, while I drove to a friend's house nearby. The pony broke out into a profuse perspiration, trembled all over, and showed every sign of the greatest terror. On my return to the spot after an absence of about twenty minutes, I found that the labourers had succeeded in disinterring what proved a most magnificent aerolite, of such a size and weight as I do not believe to be on record. Its shape is an irregular ellipse, the major axis being 11½ inches, the minor axis 7½ inches; the weight is 83½ pounds. The men who dug it up informed me that it had buried itself nearly 6 feet in the ground, and was red-hot when they reached it.

Indeed, when I returned, it was too hot to be touched with impunity by the naked hand. While cooling, the crystals assumed, while constantly changing, the most beautiful prismatic hues. Its specific gravity I have satisfactorily ascertained to be greater than that of iron, but from the imperfect means of testing at my command, I am unable to determine the exact ratio. At the moment of its fall the sky was perfectly cloudless. A strong smell of sulphur was diffused immediately after the descent, and I have found several crystals of that element in the cavities on the upper surface, which have escaped abrasion from the soil. Perhaps some of your numerous scientific correspondents will be able to state whether I am right in my opinion as to being the largest on record, in which case I will present it to whatever museum may be deemed the most appropriate; otherwise I shall deposit it in the library of the Mechanics' Institute at Lancaster. I remain, your obedient servant,

Augustus H. Denham.

Chorley Rector, near Lancaster, Aug. 1.

Selected.

Joy and Praise.

What was the spirit of the Gospel as it existed in the experience of believers in the apostolic age? It was preëminently a glad and joyous spirit. They had received by faith a gospel which brought them glad tidings of great joy, and their daily talk was in the fear of the Lord and in the comforts of the Holy Ghost. A natural, and with them, the *habitual* expression of this joy was praise. No sooner was the Lord parted from his disciples, and carried up to heaven, than they returned to Jerusalem with great joy, and "were continually in the temple praising and blessing God." Praise was a part of the daily expression of that pentecostal gladness with which thousands of new converts at Jerusalem received the first great outpouring of the Spirit. "And they did eat their meat with gladness and singleness of heart, praising God." At midnight, in the inner prison at Philippi, two prisoners with their feet fast in the stocks, were overheard praying and singing praises to God. The peace which passeth all understanding kept their hearts, and One who never sleeps, and who has promised never to forsake them was near. Both

they and their companions in the faith were often in tribulation; but as the sufferings of Christ abounded in them, so their consolation also abounded by Christ. They knew how to be abased, and how to abound; how to be full, and how to be hungry; and in whatsoever state they were, therewith to be content. Whether they were in favour with all the people, or were led forth to prison and to death, they went out with joy and were led forth with peace. They knew not what a day would bring forth; but they were careful for nothing, casting all their care on Him who cared for them.

Death as a Regulator.—As we once walked the streets of one of our cities with a Professor of a well known College, the subject of death became the theme of our conversation. "The prospect of this event," said he, "does much to regulate my speech. If I am tempted to utter any thing that is slanderous, irritating, offensive, or unjust, I immediately check myself by the recollection of a line in one of our hymns—'Let me think if I was dying.' Well would it be for men generally to apply this test to themselves. How much would then be left unsaid! We forget that we are mortal, and thus are we often led to unkind and severe remarks which never would have escaped our lips, had the solemn truth been present to our minds—"The Judge standeth at the door." Frequently is this true in public assemblies. Unholy motives operate, the crowd excites, listening multitudes stimulate, personal ambition urges on, and thus are men induced to say what, if they knew there was but a step betwixt them and death, they would have carefully suppressed, and rejected even as a suggestion to their minds.—*Late paper.*

Dew.—There is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself and the drop runs off. God rains his goodness and mercy as wide-spread as the dew, and if we lack them, it is because we will not open our hearts to receive them.

THE FRIEND.

EIGHTH MONTH 31, 1861.

This number of The Friend closes the volume. Probably very few, if any of those who assisted in starting the publication in 1827, expected it to continue long after the trials which then assailed the Society of Friends should have subsided. But now, in completing its thirty-fourth year, we know not but that it may yet be a welcome visitant at many a fire-side for a long time to come. Great changes have taken place amidst the band who first associated to contribute for its pages. Death has taken some from us, and various causes have combined to deprive us of the aid and assistance of most of those who are yet alive. But from time to time, our ranks have received addition of such as were willing to lend efficient aid, so that at no time since the establishment of the paper, has the editor been left to bear the burden alone.

Great care has been exercised in endeavouring to prevent the admission of aught into its pages, which would tend to corrupt good morals, or to conflict with any of the doctrines of Truth, which the Society of Friends have received from the Great Head of the Church, to exemplify in life and conversation, and to uphold and promote, as he gives ability, by tongue and pen. It may be that some things have had publication therein, which,

weighed in the true balance, might be found wanting, as to the fulness of Gospel clearness and spirituality, and sometimes the truth may have been supported in language too forcible and earnest,—with more zeal than caution,—yet we believe, that of the few published sentiments, which during the past years have been condemned by some, most of the supposed errors was in the spirit in which they were judged. No writer, who clearly and emphatically states the truth and condemns error, can possibly enunciate his sentiments so clearly, but that one of a jealous, over-sensitive spirit, may construe either the principles he lays down, or the judgment he gives, into an intended attack on his sentiments, or his actions, or on doctrines he holds to be correct. To enforce charity, may give offence to some who feel they have given way to fierce zeal in defending what they thought was truth; to advocate an unflinching support of the right, strongly and earnestly, has often been esteemed by the lukewarm, marks of an unchristian and illiberal spirit. Yet charity, every one must allow to be a necessary, a never failing accompaniment of a truly christian spirit, and an earnest defence of the Truth to be a duty devolving upon all whom God has blessed with a soul-saving knowledge thereof.

For the future, we may express the hope that our journal will continue to defend the Truth when necessary, and to furnish interesting examples of those who have proved its efficacy amid the trials and temptations of life, and its support in the hour of death. We live in days of commotion and trial. The religious community is in agitation, the country around us is engaged in war. In the midst of all this tumult, the winds of controversy, and the waves of affliction roaring, let us endeavour to possess our souls in patience, remembering that "the Lord on High is mightier than the noise of many waters, yea, than the mighty waves of the sea." In the world, as of old, his children shall have tribulation, but He has overcome the world, and in him they shall have peace.

The departure of many who hold conspicuous stations in the religious Society of Friends, from some of the principles and testimonies which, from its first rise have been most surely believed in and confessed by it, is cause of deep affliction and sorrow of heart to all, who loving the truth, have observed and understood the signs of the times. But the Great Head of the Church will take care of his own; and if those who are favoured to see things as they are, in the light which he gives, will only be obedient to him, and devoted to do his will, a better day will come, and perhaps sooner than our faint-hearted faith can believe possible. Let every one abide in humility and the obedience of faith, doing his allotted work as the Lord gives ability, with faithfulness and integrity. Then will the favour of the dear Saviour, his love and grace, give brightness and sweetness to their way, and the light of many dedicated sons and daughters will, to the Lord's praise, give lustre and glory to his church militant. The day of redemption from its declension will then come, and the time beheld in prospective vision by holy men and women, of the building the walls of Zion, and the enlargement of her borders, will open upon us, and spiritually throughout her courts joy and gladness will be heard, thanksgiving and the voice of melody.

SUMMARY OF EVENTS.

Affairs at Washington.—The number of Government troops in and about Washington has been largely increased, and stricter discipline is enforced. There is said to be very little sickness among them. The line of the upper Potomac is now well guarded, and there is less probability of the rebels invading Maryland. The Mayor of Washington has been arrested on suspicion of treason

and sent to Fort Lafayette near New York, for safe keeping, in which place a number of suspected individuals are confined. Several women, of high social position, in Washington, who have been communicating with the rebel leaders have been placed under arrest. The transmission by mail of newspapers of secession tendencies has been absolutely prohibited, and all communication by letters or papers, heretofore carried on with the rebel States, is henceforth prohibited. The excuse for these rigorous measures is to be found in the formidable character of the rebellion.

Missouri.—This State is now the field of an arduous and doubtful struggle. Its great importance in a military point of view has induced the rebels to make strenuous efforts to secure it for the South, and the southern portions of the State are overrun by large hordes of armed men from Tennessee, Arkansas, Louisiana, and Texas, with some of their Indian allies. In the southeastern part of the State the secession forces are commanded by Col. Hardee, and are said to be numerous, well armed, and disciplined. His advance is opposed by Gen. Prentiss, with the volunteers from Ohio, Indiana, and other States. The main body of the rebels under Gen. McCullough was moving towards Jefferson City, to which point strong reinforcements have been sent from St. Louis. Gen. Fremont has telegraphed to Indiana for all the available troops in that State that can be spared, to be sent to St. Louis as speedily as possible. Governor Gamble has issued his proclamation calling into the active service of the State, for six months, 42,000 of the militia, viz., 10,000 cavalry, and 32,000 infantry, to act against the rebels. The battle near Springfield was even more sanguinary than at first reported. The Federal loss is officially stated at 223 killed, 721 wounded, and 291 missing. Many of the wounded have since died. The rebel loss, according to their own statement, was 265 killed, 800 wounded, and 30 missing. In a late engagement between 450 U. S. troops and 700 rebels, in the northern part of the State, the latter were routed with the loss of 52 killed, 90 wounded, and 50 prisoners, and in another near Charleston, 40 rebels were killed and 17 taken prisoners. In both these engagements the loss of the Federal troops was very small. These are some of the horrors of civil war.

Virginia.—The convention recently in session at Wheeling passed the ordinance for the division of the State by a vote of 50 to 28. The new State, which is to be named Kanawha, will include 39 of the western counties, and the ordinance has a provision permitting certain adjoining counties to come in, if they should desire by an expression of a majority, to do so. An election is to be held on the twenty-ninth of 10th month next, at which the people will vote for or against the establishment of a new State. Some of the ablest and firmest friends of the Union opposed this measure as contrary to the express letter of the Federal Constitution, and as being calculated seriously to embarrass the U. S. Government in its efforts to put down the rebellion. The proposed formation of a new State is not approved at Washington. The U. S. forces in Western Virginia, are under the command of Gen. Rosencrans, and those of the Confederates are commanded by Gen. Lee. According to rebel reports the latter had an army of 40,000 men. At the latest dates he was advancing slowly and cautiously into the region from which the rebels were recently compelled to retire.

Southern Items.—Information from the rebel States has been very meagre of late. It is reported that there is a great deal of sickness in the rebel camps in Virginia, and that at least 5,000 of Beauregard's army are in the hospitals. The prevalent diseases are small-pox, measles, and fever. The Memphis Appeal calls earnestly for contributions of flour and blankets for the rebel army. Every family is urged to give up a part of their blankets for the troops, because the supply from the north is cut off, and blankets in their dwellings are not so indispensable as they are to soldiers in camp. Tea and coffee have already become scarce. The Raleigh (N. C.) Standard recommends the use of the leaves and twigs of the Yopon as a substitute for the former. The Yopon is an evergreen which grows spontaneously on the coast of North Carolina. The Charleston Mercury says, the following prices were obtained at a sale of slaves in that city, on the 2nd inst. "Tenali, an elderly woman, a child's nurse, sold for \$240, cash; Binkey, aged woman for \$365, cash; Celia, a woman about 27 years old, lame, for \$605, cash; Grace, about 30 years old, with her child 7 years old, for \$1170, half cash, balance in one year; Eliza, 28 years old, with five children, oldest 8 years, youngest 10 months, at \$2600, half cash, balance in one year."

The Richmond correspondent of the Memphis Appeal says that French agents were in that city buying tobacco,

and that this fact is significant of the future purposes of the French Government.

The Southern Privateers.—The reported capture of the Sumpter was incorrect. When last heard from she was off Laguyra, where she had captured two American vessels. She was forbidden to enter that port by the Venezuelan authorities.

The Charleston papers advertise shares for sale in the privateer Beaurgard. There is no want of materials for privateers in the southern ports. In Charleston alone there are three large steamships and five sailing vessels.

The Division of Virginia.—The whole population of the State by the census of 1860, was 1,593,199, including 495,826 slaves. Not more than 10,000 of the slaves were in the counties now embraced in the proposed State of Kanawha, the total population of which is 281,786, so that the new State will include more than one fourth of the white inhabitants of Virginia.

The Blockade.—The mouth of the Mississippi is blockaded by four vessels of war, with 88 guns; the ports of Charleston and Savannah by five, with 80 guns; Key West by two vessels; Fort Pickens by six, with an armament of 102 guns; Mobile by three; Hampton Road by eighteen ships of war, with 232 guns; Potomac river by six vessels, and several were cruising along the coast. In all, forty-six vessels, with an aggregate of 595 guns, are stated to be engaged in the blockade service.

New York.—Mortality last week, 552.

The banks of this city according to the last report, had \$46,119,481 in specie on hand. There has been a partial revival in business, and rather more activity in the money market. Cotton goods are advancing in consequence of the high price and scarcity of cotton. The demand for army cloth has put a number of mills into operation. Large shipments of breadstuffs and provisions to Europe continue weekly. The exports from New York between First mo. 1st, and Eighth mo. 24th, amounted to \$81,716,273. In 1859, for the same period, they were \$41,650,344.

Brooklyn.—Mortality last week, 171.

Philadelphia.—Mortality last week, 343. Adults, 96; children, 247.

FOREIGN.—Liverpool dates to the 16th inst.

The London Times, in an editorial, shows the financial difficulties which the Washington Government will have to encounter.

The Times also publishes another letter from Russell, which is generally discouraging for the North.

The King of Sweden has arrived in England, on a visit to the Queen.

The English papers are daily engaged with the American question.

The London Globe, denies, by authority, the statement that Admiral Milne has reported the blockade of the Southern ports ineffective, and says that no general report on the subject has been officially received.

The weather in England had been warm and the harvest was progressing rapidly.

The harvest in France was progressing satisfactorily, but the wheat crop will be deficient.

The position of Austria and Hungary was daily becoming more alarming.

There was a renewal of the troubles at Warsaw, and affairs were a threatening aspect.

The Liverpool market for breadstuffs was declining. American flour was quoted, a 24s. a 27s. 6d.

The stock of cotton had been reduced to 944,000 bales including 500,000 American. New Orleans fair 9½; Mobile, 8½.

The troubles in the United States have injuriously affected the trade of France more than that of England, as the demand for a great many articles of luxury formerly supplied to the United States by France, has been greatly reduced. The French circulars all state that trade is dull throughout the country. There is no demand except for articles wanted for immediate use, and there is, consequently, very much uneasiness prevailing among the manufacturing population.

RECEIPTS.

Received from Chas. Cooper, Pa., \$2, vol. 34; from Jas. Austin, Agt., Mass., for E. F. Gardner, and Ed. Mitchell, \$2 each, vol. 35; from Elisha Hollingsworth, Agt., O., \$1, and for Jesse Dewee, and Richard Penrose, \$2 each, vol. 34; from James Bowman, O., \$4, vols. 34 and 35, for C. Fowler, \$3, in 52, vol. 34; from Ann Sheppard, Pa., for N. K., \$2, vol. 34; from Jesse Hall, Agt., O., Eleventh month 1st, 1860, for Samuel Smith, \$4, vols. 33 and 34, for John M. Smith, \$2, vol. 34, for Jos. Wilson, \$2, vol. 33, and of A. G., Seventh month 26th, for Jos. Wilson, \$2, vol. 33, and of vol. 33, as mentioned in No.

FRIENDS' SELECT SCHOOLS.

These Seminaries will, it is expected, be re-opened after the summer vacation, on or near the 1st of Ninth month next, the Boys' school being situated on Ober street, west of Eighth, and the Girls' school on Seventh street, between Cherry and Race streets.

The Course of Instruction now adopted in the Boy school, embraces, besides the ordinary branches, a selection of more advanced mathematical, scientific and classical studies, on the satisfactory completion of which the pupil will be entitled to a diploma, or certificate of scholarship.

During the winter months, lectures on scientific subjects are regularly delivered, illustrated by appropriate apparatus and experiments.

The Course of Study at the Girls' school embraces, in addition to the elementary branches—Algebra, Geometry, History, Natural Philosophy, Chemistry, Astronomy, Physiology, Natural History, Botany, Physical Geography, Mental Philosophy, Etymology, Rhetoric, and Composition. Instruction is also given in Trigonometry, Mensuration, and the French and Latin languages.

As the proper classification of the scholars, early in the session, is important, it is desirable that those who intend to enter pupils for the coming term, should do so as early in the session as possible. Application may be made on the opening of the schools, to JOSEPH W. ALDRICH, the Principal of the Boys' school, and to MARGARET LIGHTFOOT, the Principal of the Girls' school.

With the present arrangements, it is believed that these schools offer unusual advantages to Friends, for the liberal education of their children, and at a very moderate cost. Their attention is also invited to the primary schools in the Northern and Western Districts where provision is made for the careful elementary instruction of children too young to enter the principal schools. On behalf of the Committee,

JOHN CARTER, Clerk.

Philad., Seventh mo., 1861.

FRIENDS' SELECT SCHOOLS.

The Primary Department of these schools, for the Western District, will be re-opened on the 2nd of Ninth mo., by RACHEL E. BALDERSTON, in the commodious rooms adjoining Friend's meeting house on Twelfth street, entrance on Clover street. In this school young children of both sexes are instructed, and well grounded, in the elementary branches of education, so as to prepare them for the higher departments of study: while their moral and religious welfare is carefully regarded.

Phila., Eighth mo., 1861.

FRIENDS' SCHOOL, GERMANTOWN.

Since the opening of this School, in Ninth Month, 1858, the buildings have been enlarged and improved, for the accommodation of Friends' children, and others who conform to the regulations of the School. The situation is pleasant and healthful, adjoining and communicating with Friends' Meeting-House premises, on Germantown avenue. The course of study embraces the usual branches of a good English Education; also, the French and Latin Languages.

Terms for Tuition.—From \$8 to \$20 per Session of five months, according to the ages of the pupils, and the branches taught,—French and Latin, \$8 each per Term.

—Application may be made to ALFRED COPE, EZRA COMFORT, JOHN S. HAINES, LLOYD MIFFLIN, SAMUEL MORRIS, GEORGE JONES, ELLISTON P. MORRIS, or to AMY and SARAH H. ALBERTSON, at the School. Eighth mo., 1861.

N. B.—A limited number of scholars can be accommodated with board in the dwelling on the premises. Access may also be had by the Scholars to a valuable library, belonging to the Preparative Meeting.

DIED, on the 7th of Eighth month, 1861, at her residence in Rahway, N. J., MARGARET H. PARKER, widow of Jacob Parker, in the eighty-sixth year of her age, a beloved minister and member of Rahway and Plainfield Monthly Meeting. Her circumspect walk, and the innocent cheerfulness and humility of her spirit, had long endeared her to a large circle of relatives and friends. A living exercise for her own preservation in the truth, as well as that of others, was a marked trait in her religious character. It is believed that it may be truly said of her, that her lamp was trimmed and burning ready to meet the Bridegroom of souls, and to receive the salutation given to such, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

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Lodge street, opposite the Pennsylvania Bank.

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